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HARRIET BEGINS AGAIN

By Ursula Miller

"WELL, we're 'out where the West begins,'" Rosalie teased Harriet.

"Out where the West ends, and where everything ends, if you ask me," was the retort, a feeble attempt at wit with a sharp and bitter edge. Harriet was older by some years than Rosalie. She had plenty of reasons for bitterness, she told herself, as she indulged in self-pity constantly and fervently.

"Anyway, we are getting to where we are going, if you know what I mean." Rosalie had been as happy on the long trip as Harriet had been bitter, and she spoke gayly. It was Rosalie's second year in the West teaching. She was an orphan, and poor. Some relatives had helped her through school, and she was now paying them back by teaching school. She was young and beautiful, modest and serious, but not too serious.

Previous to this time the relation of Harriet and Rosalie had been that of instructor and student, and a not too brilliant student, according to Harriet. Rosalie had also waited on tables in the Dormitory where Harriet had been matron before she had become a full-fledged professor. And many had been the times when Rosalie was called down by the letter perfect Harriet.

So, all in all, Harriet thought she had cause in plenty for resentment at fate or something, for two reasons in particular, and a hundred in general. She had trained herself to be the best Modern Language teacher in her county, at least, if not in the state, and meant to give her life to the great calling of implanting this vision of the beauty of the languages in the minds of less fortunate humans. Reason number one. Also, the very school in which she had determined to accomplish this, and which had been so promising only a few years ago, had all but drawn its last breath in a dying struggle. Reason number two. So here she was with a little country school teacher, herself planning also to teach a rural school, and, to tell the truth about it, glad to get one to teach.

"The depression is a great leveler," Rosalie remarked, as if reading Harriet's thoughts word for word.

"Pardon me! Oh, the depression! It is all about us, isn't it?" responded Harriet waving her hand as if to include all the land.

"Yes, the depression is a great leveler," insisted Rosalie stubbornly. "The great are brought down, and the non-great stay about where they were."

Harriet looked at her in her best classroom manner, but said nothing further. At length a spirit of restless anticipation seized Rosalie, and she eagerly watched the western sky. The Ford rumbled along. The driver was a boy from back home, who, with his mother, was going to see the "west once" and visit relatives. They occupied the front seat, while Harriet and Rosalie had a little of the back seat. Their bags, suit cases, boxes, lunch kits, and what not had the remaining portion. Harriet had even brought several of her favorite pictures along, because she was sure there were none there, at least no good ones.

Soon the cause of Rosalie's agitation became apparent; she voiced it emphatically. "See the picture," she declared eloquently, pointing skyward. Speaking then to herself, and to any one within hearing, "Lovely, lovely! These western sunsets always remind me of the verse, 'And I saw a sea of glass mingled with fire.'"

There across the wide expanse of sky, where the sun had but set a short time before, an Unseen Hand painted with colors so startlingly beautiful, so exquisite, so glorious, so mystical and multicolored, that the heart was thrilled and humbled and pained by very ecstacy. No description on earth could do justice to the supreme and superior beauty. Immediately above the skyline gleamed a heavy deep blue base, dotted at intervals by vague, shadowy outlines of trees. Bordering this, a lavender merged upward into rose. Higher, a pale

rust red appliqued with sapphire splashes and lines, mingled with blue grey, flecked throughout with delightfully bold dashes of orange. Above these orchid and amethystine blue surrendered to wheat yellow. Then, violet of most delicate hue played with a marvelous shell pink. Throughout the entire picture were most exquisite tints of silver white gleams, and dominating all of it a beautiful, burnished gold.

Rosalie said again, very quietly, "'And I saw a sea of glass mingled with fire.'" The boy driver and his mother agreed that it was the most wonderful sunset they had ever seen. Even Harriet admitted that it was rather pretty but her manner indicated praise grudgingly given. "I can imagine these people out here having either time or talent for a sunset," she observed.

At the rebuff Rosalie subsided into quiet until they actually drove into Grandpa and Grandma West's lane. Then she was exited. Rosalie had boarded with the Wests last year, and both she and Harriet were to board there again. "Oh, I wonder if they know we're coming, are almost there," she bubbled on in her eagerness, and Harriet gave her a please-conduct-yourself-as-a-lady, look.

Past the mail box, into the lane they went, trees waving a welcome from each side. Rosalie looked eagerly at everything. There was the barn with one door open; there the cows; there Lady's calf so big, the cows and calves contentedly chewing; there the red hens, grandma's delight; yonder the pigs; the horses in the cottonwood grove down by the creek. Now the garden with tomatoes, turnips, cabbages. The flowers—marigolds, zinnias, cosmos, with the lazy four-o'clocks just opening their eyes. How touchingly dear everything was to orphan Rosalie! There was the porch! And there grandma and grandpa! Looking for them! "O joy!" Rosalie forgot all her lessons on dignity, forgot her teacher of them, and scrambled out before Harriet had decided how one could get out. She and Grandma were hugging each other and both crying.

"Foolish things," said Grandma, "Why do we cry when we are so happy we want to shout?"

"It would look funny to go to shouting before strangers," said Grandpa, whereat they remembered their duties to the three strangers. Rosalie shook hands with Grandpa and introduced the others, quite properly.

"Supper is all ready and we'll eat before you drive on to your folks," began Grandma, but they said that it wasn't far and the folks were expecting them and that they had better drive on. So, seeing that they were determined, Grandpa gave them directions about the road, the two teachers paid their share of the expenses, and the boy driver and Grandpa carried luggage upstairs. Then the two departed, Grandma again wishing they would stay for supper and Grandpa again telling them about the road.

"Now, Rosalie, you and your friend just rest and make yourselves at home, while I set supper on the table. It won't take long, and I'm so glad there are two of you now. We all like Rosalie so well, and she belongs to us whether she is here or not," Grandma addressed Harriet. Then she bustled to the kitchen.

"How dreadful!" said Harriet in dismay; "I know there is not a bathroom in the house." Again Rosalie felt rebuffed, like she had when she longed for Harriet to enjoy the sunset. She felt, without putting the feeling into words, indeed without formulating conscious thought, that she had offered her best and it had been refused and scorned. However, she only said meekly,

"I think everything is lovely," to which Harriet responded with, "Well my standards are rather high." "Supper is ready," called Grandma from the dining room, which was also the kitchen. Everything was beautifully clean and in exquisite taste. The table was well arranged, and a fat little blue vase held varicolored cosmos. The food was perfect, trust Grandma for that. Grandpa prayed to a God that seemed to be somewhere very near. Even Harriet thawed a little as she ate heartily and drank three cups of the best coffee she had ever tasted.

"Somebody 'll be coming along now, pretty soon," Grandpa teased Rosalie, at which

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A NEW YEAR TRAGEDY

By Ada M. Zimmerman

THE cold, sharp breezes of the late December evening had gently calmed into silence, as one by one the stars appeared, casting their faint light across the snowy fields and meadows. It was evening at the Hennen home, and there was a pale light in the large kitchen of the old farmhouse. John Hennen and his son had had a long, hard day's work in the woods, and then a late supper.

"Guess we'll go to bed early to-night," said the boy's father as he put up his Bible which he read occasionally.

"Halloa!" called a husky voice as a noisy car rattled into the drive. Then there were a few boisterous words, followed by a roar of laughter. William stood in the doorway, a tall, handsome lad, such as would be the pride of any mother's heart.

"Hey, Bill," shouted one of the boys in the car, as he flung away the stub of a cigarette, "let's go serenading to-night."

"Serenade who?" queried William, as he walked toward the car.

"Say where have you been? Didn't you know that John took his girl to Maryland, and got married. This is Wednesday night and he'll be hanging around her house to-night. Let's go and stir them out and have some fun. What say?" said the leader of the group.

"Well that sure is a surprise to me. I thought John was working yesterday. Well —all right, I'm game," said William as he ran toward the house.

The boy dressed hurriedly and left almost without any words to his parents. In answer to his father's question as to where he was going he hastily replied, "John Byler was married yesterday and we're going over to see him to-night." And that was all he said. There was no "Good-bye."

Mother Hennen stood in the doorway until the car had disappeared. She returned to her work. "So John is married now. I hope this will be a turning point for him. I don't like to see William with that rough gang. I told him so, but it doesn't do any good." Mrs. Hennen worked away quietly at her sewing.

Mr. Hennen guessed the truth of the whole matter. He was positive the boys were gone on a serenading "spree," as such parties were often called. He knew the nature of such affairs and did not feel the best over John's absence. He too had been watching William more closely of late. He noticed that he was not so free to tell him about the jolly times he and his comrades were having. He had not said much about his companions as yet, but then the boy was young and had things to learn for himself. He remembered some of his own experiences, however, and wished that he might recall them. He knew well that serenading parties rarely ended without some regrettable incidents. He watched his wife rather sadly and sympathetically. At last he said,

"Hattie, I don't believe the boy will be home early to-night." As he said this he thought that his wife bowed her head just a little lower. He said nothing of his other thoughts.

Mr. and Mrs. Hennen were both members of a plain church. Their religion was rather passive. "Reading the Bible usually once a day, attending church on Sunday, and living a good moral life is really all that is required of an ordinary man," Mr. Hennen had once said.

But now what of William? He did not seem to have a desire to live the simple life his parents had chosen. Yes, he had become a member of the Church because he found it would bring joy to his parents. Apparently there was no change in his life. Several times within the last month he had become intoxicated. His parents had spoken to him, but again they did not like to be too harsh.

Late that night there was a noise of cars in the barnyard. Mrs. Hennen felt satisfied that now her son had returned, and she fell asleep.

The next morning William's father called him, but there was no response. Thinking that he would allow him a little longer sleep, he told his wife to call him later, and then went to the barn to feed the cattle. After finishing his morning chores he went to the back of the barn to look for a broken shaft he wished to use.

"Why, there is William's car!" he said to himself. I didn't know he had taken his car."

"Why, William," the man stared blankly at his son, who was sprawled over the front seat. "Wake up, William this is no place to sleep!"

The boy did not move and a sickening fear seized the heart of strong man. He quickly sought the boy's pulse, yes, it was still beating, and rapidly too. All about the car there was the smell of liquor. He took the boy and gently carried him to the house.

"O John, what has happened?" cried the frightened mother, as she saw her handsome boy all limp and crumpled in his father's arms. The father said nothing until he had carried the boy safely to his bed. At last he said,

"Mother, something has got to be done. The boy's breath smells of terrible stuff."

"Yes, John, we can't allow him to go away with those boys any more," said the mother with decision.

Breakfast was eaten in silence. "I think he'll be all right presently," said the father as he went to see him. Then other duties took up his attention. The father mused at his work. "Well, I guess William will keep out of the frolic to-night. New Year's night is always a bad one for youth." Poor father, the night had other things in store for him.

Toward noon the father went to the house to inquire after his son.

"He is still quiet, " was the mother's worried reply.

"What!" exclaimed Mr. Hennen in an alarmed tone. "He should be up and about by now." He almost ran to the boy's bedside, and then he rushed to the telephone.

I ENTER IN

By Joanna Suderman Andres

Ring on, ye bells,
Ring loud and clear,
Ring in the birth of this New Year;
I, too, rejoice
And enter in,
Since all I find in Him.

Ring on, ye bells,
Ring strong and true,
Ring out the old, ring in the new;
I, too, am bold
And enter in,
Since all I find in Him.

Ring on, ye bells,
Ring deep and sad,
Ring mournful tones amid the glad;
I, too, am brave
And enter in,
Since all I find in Him.

Then still ring on,
Come joy, come tear,
There is no will that I shall fear;
I can have faith—
I enter in,
For all I find in Him.

Newton, Kans.

In a short time the doctor was bending over the boy. Finally he arose, and his face was grave.

"Mrs. Hennen," he spoke in gentle commanding voice, "take that chair, please."

She did as he commanded, then he turned to the father, gripped his arm and spoke slowly, "Man, it is serious. There is nothing to be done now. I hope he will revive. I'll call later."

The next few hours were long and agonizing. Both parents watched breathlessly at the boy's bedside.

After a five hours' watch, the doctor again came, tiptoed into the room and felt the boy's pulse. "Now he must soon come, or go." There were a few tense moments, then a slight movement of one hand, and quietly the light flickered out. He was in eternity. The doctor rose and whispered softly, "He is gone."

The mother collapsed, but the father in his anguish fell upon his knees and wrung his hands in despair.

"O, it can't be true. William, you are still here." He pressed the boy's hand. "William, speak and say so. O, he's gone, he's gone. But where? But where? God curse me, or forgive me, it was all my fault." He did not weep, but his face was drawn white with torture. Neither of the parents had realized that the matter was so serious.

After the mother revived, the doctor revealed the real reason for the boy's death, by removing from his stomach a cup of wood alcohol.

The boy's tragic death was a great blow to his parents and friends. Thus the old year passed and left on its dark pages a terrible lesson for those who were reached by this great sorrow. Mr. Hennen and his wife turned to the Word for a renewing of spirit. It was a hard lesson, and a dear one, but it was yet not too late to teach a younger son. They were thankful for the Lord's mercy in awakening them to their own dormant spiritual lives, and a renewing of peace for themselves. "The wages of sin is death," but also, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."

Ephrata, Pa.

AMONG THE SNOWS

By Alta Schrock

The crisp white silence crept in from the north and filled the air with a silvery sheen. The wind's mad race horses dashed through the tops of the bare brown trees, champed and fumed in midair, and then whirled in sharp defiance around the corners of the cabin. Once the snowflakes, flying against the windowpane, carried with them a bewildered little bird, a chickadee. It faltered for a moment and then found shelter in the feeding box on the corner.

As the dusk came down and muffled the woof of the white blanket, I picked my way through the dimness to the wood pile. Already the top wore a mantle of white, and my fingers grew numb as I searched below for dry pieces. The very numbness told me that to-night the river would freeze deeper, and that by morning the snow would be solid enough to register the tracks of the snow walkers.

I piled the logs high over the grate and turned down the oil lamps. In a moment the farm firelight danced and flickered on the panes within, while on their surface without the frozen flakes beat an infinitesimal tattoo, a tattoo that grew into a sizzling translucence and crept down the windowpane in gleaming rivulets.

Far into the night I sat by the fire, watching alternately the interplay on the windows, and the crackling fire—the elfland that grew out of the flames of violet, gold, and blue. On the other side of my walls the wind howled and moaned like a soul in despair, but in the dimly lit cabin itself the conversational fire and its perfect accompaniments, the monotonous ticking of the clock and the lazy droning of the teakettle, lifted the spirit out of the material world. It was not the kind of night in which one could read or sleep; it was a night in which to watch and listen.

The clock struck seven as I stepped outdoors to see what work the Snow King had done during the night. On the doorstep lay six inches of snow, and everywhere through the wood odd white forms that had not been there yesterday reared into the starched morning air. The cabin squatted snugly in the dazzling vastness, and its windows hinted broadly of warmth and comfort. The snow clung closely to every tiny pinnule of the club moss in the window box, and the wild white clematis that clambered over the arch, looked whiter than ever.

A sudden bedlam of sound drew my attention to the feeding box, where I could see quick, excited movements among the birds. A cautious approach brought me within sight of the great trouble. It was a bewildered little chipmunk, on the ground below the box, a dozen of fluttering, screaming birds around him. Poor little chipmunk; he meant no harm; he was only trying to get a stray nut that some one had left lying on the snow. I gently picked up the tiny creature, who proved to be Chippy, my pet. The birds stopped screaming and flew away, but they left their story in the snow.

Up the path toward the old oak tree a thing of moment must have happened since yesterday. A gray squirrel club, of about five or six members, has held a ponderous meeting. The snow about yon stump is well marked by tiny footprints, but it is on the stump itself that the official barker poured forth his eloquence. These long depressions must be the marks of the identical tail lashings employed by the orator to punctuate his sentences with emphasis. These tracks, leading to the very base of the stump, must have been left by some young upstart who dared to approach the orator ere he had finished. Altogether, it appears to have been a very circumstantial club meeting.

In this little clearing beyond the last clump of beeches a cottontail has found his breakfast. What other creature would have been so ready to nibble of the bark of these young maple saplings? Bunny was not, however, very hungry this morning, for only this one shoot shows the prints of his sharp teeth.

But what is this floating and skimming over the top of the snow in the light breeze? A black feather? Yes, a host of them, and they are all drifting from a dark mystery under that white thorn. I brush the branches aside and see a spot where the snow has been whipped and lashed and stamped over until one mark can scarcely be distinguished from another. That broken, bloody thing in the center of this scene of pandemonium is the carcass of a great black bird. Perhaps it is—yes, it must be from the blackness of the feathers—Midnight, the crow that always winters around my sanctuary! Not always does the frozen whiteness whisper of the things that happened in the night; sometimes it shrieks with a jarring cadence.

As I stalked on, wondering yet suspicious as to the cause of the tragedy, a sound that seemed oddly much like the rare, sleepy daytime hoot of the barred owl, pricked my ear. I shook my finger in his general direction, and with a heavy heart put him down definitely as the perpetrator of the crime.

The air was growing rapidly warmer as I approached the blackberry brambles and the sweetbrier bushes of the Fern Haunt. Old Meadow Mountain in the distance wore a violet-blue haze where the treetops were beginning to peep through the melting snow. Walking along with the head tilted toward the mountain tops is no good practice when the walker intends to see every thing. That is why I didn't see any movement of life in the sweetbriers ahead of me until there was a disconcerting, vibrant whirr and a rush of air that fairly staggered me and certainly bent the twigs of the bushes and scattered the leaves in its path. The old grouse cock sailed grandly over the briars and brambles, leaving a world of sound and confusion in his triumphant wake. After a moment's examination I thought I could pick out the identical branch from which he had taken his last berries. I happened to know that

SNOWFLAKES

By Karl L. Massanari

The little snowflakes fast are falling,
Their many shapes are small, but true;
'Twill not be long, until the land
Is covered with a carpet new.

I would we could but know the meaning
The Sender meant for us to take
From all the beauty, pomp, and splendor
That lies within a small snowflake.

Fisher, Ill.

under the very snow on which I stood grew a carpet of partridge berries; but it was easier for him to nibble at the less delicate rose hips than to brush aside several inches of snow.

In a little recess on the edge of the Fern Haunt lies a dense patch of weeds. As I crunched foreward in expectation, my eyes caught the thing I was looking for. The weeds swarmed with feathered life, and the air was full of their cries. The optimistic, lilting chickadee-dee-dee gave the identity of one group of the feasters. That family of little brown birds with the silver lace wings, careening and swaying about on the group of tall evening primroses, could have been no other than song sparrows. Bobbing and dodging about from one plant to another, the scattered joncos carefully kept their stems between themselves and me. After the feasters would leave, their tale would be plain to the attentive eye, for the snow was simply covered with tiny, lace-like prints and discarded seed hulls.

Suddenly the air was electrified by three sharp, piercing cries, coming from overhead. Above the trees, barely missing their branches in its flight, flew a blue form that presently alighted on an enormous beech. Again the shrill cry split the air as the blue jay prepared himself for a food hunt. Now that my attention was attracted upward, I saw other forms among the trees—wily nuthatches that made swift creeping runs from one side of their trees to the other; tufted titmice that skidded up and down trunks with such dexterity of movement that the eye could scarcely follow; and among the great dead chestnuts, black bearded flickers that filled the air with a steady staccato rasp.

Down along Crab Run, that nice, friendly mountain stream, new beauties were to be had for the tramping. Here and there an occasional break in the ice-covered surface showed the clear-running water and sent into the air the deep, steady music of the stream's rush. It could not babble; it flowed too deep. But sometimes Nature, to humor her caprice, would allow a series of transparent ice cascades to form, over which the water would rush with a liquid jingle. Sometimes, too, there was a small but perfect waterfall. There, for a moment, the stream would hesitate, then gambol head-long with a warbling laugh, happy at its own powers. Here and there among the waterfalls the most perfect crystals hung suspended from the brook's covering. I left the friendly little brook with reluctance, but I knew that down in the valley old Casselman River was wrapped in a shrowd of ice and that that ice was probably even then giving way under the heat of the noon sun.

As I approached the speckled alder thicket along the river, I gasped in astonished admiration. There, bending gracefully over the river, were the bloodiest blood-red berries I had ever seen on the winterberry (black alder). It was a moment before my attention again returned to the river, and when it did, I found that the ice was still inches thick and that only a hollow, muffled roar greeted the ear from the recesses of subterranean caverns. But farther down along the river the ice was breaking, and all the furies of sound seemed to have been released. Standing on the bank, I saw at one spot on the river a crack which broadened, creaked, rushed to the opposite bank. The breast of the ice heaved, rose with a laborious groan. Now in every direction there was confusion. All around white apparitions rose high and fell over, impelled by the deep undercurrent. Immediately the ponderous rumble of distant thunder set in, while above that rumble was heard an occasional sharp, gibbering swish. The river had become a thing of vividness and personality in spite of its heavy shroud.

Salisbury, Pa.

RESOLUTIONS

Part I

By John Umble

"Well, I must be going. A year ago just now we parted, telling each other our New Year's resolutions."

"But you didn't have any! You never did believe in making New Year's resolutions, and you rather made fun of mine!"

"Oh, not exactly. I merely said that I make no special resolutions on New Years. I try to hold up a consistent Christian ideal before me the year round, so that at the beginning of a New Year I can be forgetting those things that are behind and, reaching forward, press toward the mark of the prize of the high calling in"—

"Oh, well," Don interrupted impatiently, "if you want to regulate your life by a lot of old musty Scripture texts, that is your affair, I suppose; but I don't see the difference between that and making resolutions. For myself I am off that kind of thing permanently. I want to be free to take advantage of any opportunity that offers, and I don't purpose to be hampered or narrowed by any predetermined line of action. I expect to live a broad, free, liberal life. Why last New Year's Eve my tenth and last resolution was 'I resolve that I will faithfully keep the foregoing nine resolutions and then never afterward make any resolutions.' That shows that I expected to break all the first nine and the first half of the tenth, but I have kept the last half and I expect to continue to keep it as long as I live. No more dread of breaking resolutions for me!"

Dave could not refrain from thinking that if Don were really so happy and free in his resolution not to make resolutions as he professed to be, he would probably feel less bitter about it, but he kept this thought to himself and allowed the genial spirit within to express itself in its customary smile as he said, "Well, it's just about time for my train. They say what happens twice occurs a third time. We met accidentally last New Year's Eve; we met accidentally to-night. Where shall we meet next year?"

A warm handclasp, the season's greetings, hearty "best wishes," and Dave Truman turned to face the storm in the gathering dusk, while Don Freemore walked on with the wind on his back, waiting till it should be time to go to the brown stone mansion down the avenue.

Neither young man realized that it would be many years before they met again. Every few years the Springdale News carried an item about Mr. and Mrs. Don Freemore. On one occasion a lengthy article stated that Mrs. Brunhilda Thornberg, widow of the late Balthazar Thornberg, and her daughter, Mrs. Don Freemore, had "spent several hours in our pleasant little village to select a site for a suburban residence." Later there was great excitement when the News announced that "our distinguished citizen, Mr. Don Freemore" had "purchased the four-hundred-acre farm owned many years ago by his deceased father, James Greenfield Freemore." Some people said they couldn't see how Don Freemore could be a citizen when he hadn't even been in the village for twenty-five years.

One day after the earlier visit by the two women, two large trucks stopped at the little cemetery on the hillside. For several days a group of men was engaged in erecting the largest gravestone ever seen by many of the inhabitants. "In loving memory of father and mother James Greenfield Freemore and Sarah Anne Freemore," the stone said. The ages recorded were forty-eight and forty-six respectively. Some of the older residents were unkind enough to recall that both of the parents died during the winter after Balthazar Thornberg foreclosed the mortgage and had the farm sold at sheriff's sale. They intimated that, "if that worthless Don Freemore had done the right thing and stayed by his parents in their trouble, he would not need to be spending several thousand dollars now in putting up a tombstone. He would have his parents yet." Some folks even hinted that it did not "show very good taste to put up such a big showy gravestone to mark the last resting place of two such plain, simple-minded Christian people as Deacon Freemore and his wife." But those critics might have been a bit jealous, so nobody paid much attention to them.

And, all this time, where was Don Freemore? Men said he was successful. As the deceased Balthazar Thornberg's millions made way for Don Freemore in the economic and civic life of his adopted city, Cleveland, so also they made way for his wife in its social and charitable activities. Some of his enemies had said that old Thornberg paid good hard cash and plenty of it to keep his name in the headlines and his wife's and daughter's in the society columns. Others said that it was not his fault nor even his wish but that it was his wife that made the family treasury pay tribute to the family name and prestige.

One thing Balthazar Thornberg had lacked that money could not buy. He would have gladly given his right hand, or both his right and his left, for a son to whom he

could leave his business and his millions. But he had a daughter. Therefore, instead of a son he must have a son-in-law. Constantly he scanned his employees for a son-in-law, the office force, the surveying gangs, repair men, linemen, shop-foremen. Many times a promising young workman found himself suddenly promoted, tried out in several departments, perhaps invited to dinner in the Thornberg home and, then just as quickly demoted. For Brunhilda Thornberg had plans too. She, also, was in the lookout for a son-in-law. Then there was Irmengarde, the daughter, of course, doing a little choosing of her own with no particular thought for the future of Thornberg Consolidated Electric and Public Utilities. To make a long story short—and it really was short, so short and sudden that it fairly took the breath even of the four people most vitally concerned—Don Freemore, dashing, dressy, and popular Yale graduate, became the fourth side of this interesting quadrilateral. Old Balthazar, after a stormy scene or two, had surrendered unconditionally. Don Freemore became a fairly good son-in-law and husband, and in due time a father. And, although he hated business at first, he really settled down in admirable fashion at last and became a sound though rather conservative director in Thornberg Consolidated Electric and Public Utilities.

Now here he was, nearly fifty, owning a controlling interest in Thornberg Consolidated—rather his wife, Irmengarde, owned and controlled it, since the death of her mother. His wife was, well if not popular, at least accepted, in all but the one most exclusive circle in Cleveland. And the name on the big brownstone mansion on Euclid Avenue was no longer Balthazar Thornberg, but Donald Freemore. He preferred plain Don, but his wife vetoed that as too common. She had the plate made and put up herself, so that was that. He would have preferred a smaller one, less ornate, but his wife liked them decorated and large enough so that they could be read across the street. So that was that, too.

And now as he sat here by the electric grate, his eye wandered over every detail of the room. For Irmengarde's Christmas present this year he had the entire interior of this room rebuilt according to plans submitted by Wentworth and Maywood, Architects, Inc., New York City, plans that had been greatly modified to include some of Irmengarde's suggestions. The inlaid floors of variously colored Ceylon hardwoods, the priceless oriental hangings, the tall vase in the corner, once a birthday gift from a famous Maharajah to Czar Nicholas, the fireplace in Japanese gold-process tile, all these pleased him, although the general effect was more florid, less quiet than he had hoped. He felt that he should be happy. He found fault with himself, because he was not. He was even downright uncomfortable. He missed his cozy chair. Irmengarde had insisted on the newer styles with the straighter backs, and the more he thought about it the more dissatisfied he became. When he turned to find her watching him from the doorway with a half quizzical, half amused smile on her face, he had an uneasy feeling that she sensed his discontent.

Even dissatisfied as he was, he could not fail to notice her rich oriental beauty as she stood framed in the doorway. Her dark hair with never a thread of gray, her expressive black eyes, her high color that made her spurn cosmetics even at forty-five, the delicate whiteness of her face and neck, and the strong supple figure, ample but not coarse, showed the rich Hebrew heritage of physical health and fitness.

"Isn't it lovely?" she exclaimed, her eye surveying the room.

In another mood he might have answered playfully, "You certainly are!" As it was, he said merely, "I am glad you like it."

When she failed to follow up the idea and fastened her eyes upon him in an abstracted fashion, he realized that her first question was merely introductory to a more important one. It soon came.

"Mr. McNamora left his card to-day. He wished to learn your decision about the senatorial primary."

"Bill McNamora knows very well that I value my freedom and my peace of mind more than a dozen senatorships. I won't be a candidate!"

"But we—he thought you might reconsider your refusal. You can not fail to be elected, he says."

"That's another reason I won't run. I don't want to be elected."

"But are you considering the question from every angle?"

"Well?"

"Do you forget Hilda?"

"No I don't forget Hilda! She's one of the chief reasons why I refuse to consider a senatorship. I don't know much about Washington, but I don't want a daughter of mine to have her head turned or her heart disquieted by a lot of hero medals, badges, epaulets, and uniforms."

"But I told Mr. McNamara that you would reconsider it."

"You told him what?" shouted Don, now thoroughly aroused and rising from his chair. "I tell you I am getting tired of being planned for and dictated to. Right here and now I want it understood that I can think for myself and act for myself in this and all other matters."

Thoroughly aroused, he took a step forward, threw his weight on the ball of his foot, then leaning over and pointing a tense forefinger full at the surprised Irmengarde still standing in the doorway, he poured on.

"For twenty-five years you have dominated me, and I'm through. Either you let me alone or you go your way and I'll go mine."

"Why, Donald think of Hilda."

"And I'll have you know my name isn't Donald! You've fought me, imprisoned me, labeled me! You're the keeper of my prison, my jailer, and I don't have any more freedom than a lifer."

"Why, Don"—

"Twenty-five years ago I thought I married you, and I found I had married not only you, but a father-in-law, and a mother-in-law and Thornberg Consolidated and a thousand social taboos and ten thousand social obligations. I'm through, I tell you! You've wrecked my life. You've separated me from my people, and sent them, their hearts broken, to an early grave."

Either the realization that in his anger he was becoming incoherent and irrational or something in his wife's face stopped him. Too surprised for words and too shocked for tears, she stood amazed at his ravings. When she did speak it was more in love and pity than in condemnation and anger.

"Dear, dear, that is hardly fair, is it? Father did not know that the Freemores of Springdale were your parents. You knew that he held the mortgage and that he had to foreclose it to save his credit during the depression. And even then you did not tell him. And when I learned that they were your parents, I bought the dear old place back in your name and I erected a fitting tombstone to their memory."

"Yes, that's just it," Don burst out, his voice trembling with anger. "Your whole tribe thinks that money will pay everything, buy anything. But I tell you one thing. It hasn't bought me happiness, and, if I'm any judge of appearances, it hasn't bought a whole lot of it for you either," he added heartlessly.

Goshen, Ind.

(To be concluded next month)

THE PRESENT

By Idella Zuercher

There are few of us who willingly take to-day as a stepping-stone, few of us who think of it as such at all. But the present, the here and now, is our everyday life and it is worth while. What we might have done in the past we regard with a certain fondness; what we may do in the future, with eager anticipation; what we can do in the present, with doubt and disgust. "Never do to-day what you can put off till to-morrow," is a reversal of the ancient maxim that goes to the heart of many of us. Yet if we so frequently fail to avail ourselves now of the opportunities of the moment, when to-morrow is to-day shall we regard it as any better worth, or do any more wisely with the new possession?

We all know that if we are going to do anything with to-morrow we must be making ready to-day. When to-morrow comes rising over us it may be as full of opportunities as the cloud is of lightnings, but if we have not our kite ready to fly, we shall draw none of those lightnings down. The present is as safe as time; to-morrow is as vague as eternity. Eternity has its own uses; we know little about them, for they are among infinite things, and we are among finite. The present is all that we certainly have, and to let it slip by unimproved is to make ourselves so much the poorer. The moment we improve is ours forever, but the moment we do not seize, do not improve, escapes us, has nothing to do with us, never enriches us, and never was, so far as we are concerned.

Dalton, Ohio.

"It is one thing to know the Bible by memory and another to know it by heart."

HARRIET BEGINS AGAIN

(Continued from page 2)

she dimpled and gave him a shy glance. Then Grandma, "Now we'll have still more help in the church and prayer meeting. I'm so glad. Two more girls to sing always helps out so; or, maybe teach a Sunday school class, or anyway just being here helps a lot." Thus the two old people talked and planned, while the girls ate and drank a great deal.

Both the North school, which was Harriet's, and the South, Rosalie's, began the following Monday. And with them the routine of getting up early, fixing lunch, making lesson plans, preparing for this program or that, or this examination or that one. But Rosalie was not as untroubled and happy as she had been the previous year. And dear old Grandma was sure she knew why.

Somehow, Harriet, whom she had suggested for the North school, didn't fit in. She was a stranger to these people, even as Rosalie had been last year. But it seemed to Rosalie that Harriet didn't even know she didn't fit, nor did she try. As on the evening when she came home from school when sewing circle was at grandma's. Rosalie had come home first and went to her room to study a little. Harriet had mingled with the women, which was proper, only it was not long till a feeling of resentment and ill will filled the air. She had very condescendingly spoken of their work as a very worthy work, even though it was lowly.

Rosalie's door was open and she could not help but hear the next remark which chilled her, "It offers an avenue for service for those with no education," she had said in her best manner.

There was a pause—a rather hostile silence greeted the remark. Then "Sara has a college education. She was a high school teacher, said one.

"Lucy is a well trained musician," said a second.

And a third added, "There are six or eight teachers right in this group." Rosalie's heart sank as she heard, "And we none of us ever thought of our talents as wasted. We were only too glad to be able to help the children if their teacher—"

Grandma at this moment bustled among the group talking very fast indeed, praising the sewing, asking about the children, asking Harriet about her day, and so forth.

There were other straws, too, which showed which way the wind blew. The children didn't like her." She acts like we weren't people like they are where she come from," one boy said in disgust.

But she made her biggest blunder the first night of the revival meetings, Rosalie thought. Rosalie had gone to church with Philip and was early. Several young people were sitting near by, all talking, the time being early.

"Why does she blame us for her fellow going back on her," demanded one young man suddenly of Rosalie, as Harriet walked up the steps with Grandma.

"He didn't. There wasn't any fellow," Rosalie answered in confusion. She had so wanted them all to like Harriet and her to like them.

"Well, I hope not," said the same young man. "Just the same it isn't our fault if her plans turn a somersault. She needn't high hat us because her school is a flop. No wonder, if they are all like her. Wish you'd brought another little Rosalie along to teach the North School."

Rosalie suddenly was quite tired of it all and vexed—with the people and with Harriet. Why could they not like each other? They were all fine people. She was at peace with all of them. Of course, there was no quarrel; but Harriet just wouldn't or couldn't adjust herself. She couldn't forget the greatness of Harriet or something. Rosalie was thinking so hard she had not noticed they were singing. Her hands were clasping and unclasping in a sort of frenzy for a new worry. Suppose the minister gave opportunity for testimony. Harriet would not miss speaking and Rosalie knew what she would say. Her character, her work, her effort. Poor Rosalie! Sure enough the minister did, and Harriet did, and the testimony was the same.

She said "I made a resolution last New Year and I have kept it better than ever before. I resolved, as I do every New Year, to make my life as perfect as I can possibly make it. 'Be ye perfect'" she challenged the audience. Rosalie felt sure she detected a frigid response to this. She said to herself that it was a good testimony to live up to, to practice, but it lacked the warmth or something that Grandpa's had. He said, "For many years I have served my Lord. I praise His name for saving me and keeping me saved. Praise His name." The gap was therefore widened and poor Rosalie was the chief sufferer. Harriet seemed unaware of a difficult situation, and the people did not care.

In a way, of course, they really wanted to like her and have her one of them, but if she wouldn't she wouldn't. Rosalie longed to bring about a readjustment, but how bring about something when the chief offender saw nothing wrong? So Rosalie was troubled and Grandma was troubled, but mostly for Rosalie.

But the trouble adjusted itself so nicely, so naturally, so simply, that afterward it always seemed as if there had never been anything wrong. In the first place, one morning at worship Grandpa read, "The Lord is nigh to them that are of a broken heart: and saveth such as be of a contrite spirit." And this Holy Scripture gripped Harriet, and seemed to shake her up so that she partly came to. Then he prayed. And always when Grandpa prayed something happened. The Holy Spirit was hovering near; God with all His power was not far away; and the benedictory hands of the Lord Christ were outstretched. Then, too, in school a little girl, her eyes looking right into Harriet's said, "Why don't you like us as well as Rosalie does?" That plain question brought Harriet to her feet with a jerk, so to speak. She came to. She recalled several things, like the sewing circle talk, and added them all together—and when she had added them all together she got—herself. Herself as she looked to these people. Not as she had always idealized herself, but as she must look to others. All day long she looked at herself, and the longer she looked the less she saw. Her testimony brought actual remorse and a broken heart.

But, because she was a fearless character and really fine, she took her punishment standing up. She had built well, and now in her heart-breaking defeat the genuine in her came to the surface and she became really worth while. John, Philip's oldest brother, thought so too. He had watched her with interest and pity all along, and told her so this very evening as he just happened along her schoolhouse and gave her a ride home.

Harriet's part in this story is beautiful, but no more so than the change of the people. Suddenly and completely she just belonged, whether she was there or not, like Rosalie. No one remembered any of the things they had so disliked. No one remembered that she had ever been different. She belonged, and they belonged—to all, young, old, children, school, church.

On New Year's eve there was a meeting at the church, a semiformal New Year meeting of praise. Formal enough to be orderly, but informal enough to be friendly. Harriet, one of the last to speak, said, "I've listened to your beautiful testimonies with praise in my soul. Praise His name for saving us. A week ago we had our Christmas services in honor of our Lord. One thought I would like to emphasize is the Guiding Star. The Star guided people to Jesus at His birth. It is our guide as well for the New Year. It points us to new effort, to beginning again."

A warm friendliness brooded over the people. No one remembered that she had ever given any other testimony. Which is what beginning again means.

Protection, Kans.

BE A MAN

Teach me that sixty minutes make an hour, sixteen ounces one pound, and one hundred cents one dollar. Help me so to live that I can lie down at night with a clear conscience, and unhaunted by the faces of those to whom I have brought pain. Grant that I may earn my meal ticket on the square, and that in earning it I may do unto others as I would have them do unto me. Deafen to the jingle of tainted money and blind me to the faults of the other fellow but reveal to me my own. Guide me so that each night when I look across the dinner table at my wife, who has been a blessing to me, I will have nothing to conceal. Keep me young enough to laugh with little children and sympathetic enough to be considerate of old age. Then when comes the day of darkened shades and mourning friends—make the ceremony short and the epitaph simple: "HERE LIES A MAN."—Selected.

The ear of Jehovah is the beginning of knowledge; but the foolish despise wisdom and instruction.—Solomon.

CHRISTIAN MONITOR PULPIT

THE UNTRIED WAY

By Paul T. Huddle

Come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.—Joshua 3:4.

New Year to many means a time of new resolutions, soon to be broken, however, because of the natural downward tendency of man. To those in Christ Jesus it is not necessary to see or to know the way before, for He has promised His, "Lo, I am with you alway, even unto the end of the age." He knows the future, and all who trust Him fully will have their lives guided aright.

By our very make-up, and since our knowledge of the future is very narrow, we enter the portals of a New Year as never having passed this way before. It is a new year of opportunities, joys, sorrows, pitfalls, problems, and victories, but we are without any certain knowledge of just how it all will be. Hence how needful to trust Him who knoweth all!

Hitherto the Lord has helped us, and by His mercies we are beginning a New Year. Our times are in His hands, and safe and sure are His guidances. We may well question ourselves whether we possess the necessary trust, childlike and simple, in a loving heavenly Father, who has told us that caring for the sparrow and noting its fall, He will never leave nor forsake the penitent, trusting soul.

This Scripture in its setting was a command to all the children of Israel to keep a required distance between themselves and the Ark of the Covenant, as they were encamped on the east side of the Jordan. We to-day need to seek the Lord's face, in much prayer and meditation of the Word of Truth, that we run not ahead of His plans and guidance for our life, for this and the coming year He allots to us. The waters stood as a heap, miraculously showing God's power, following the manifestation of implicit obedience on the part of His chosen people. Again all the officers went through the host and commanded the people. Fellow ministers of God's grace, do you command the people and teach all God's truth, speaking it in love? Only as Israel obeyed and followed every word of the Lord did they receive the blessing, and to-day we profess to serve the same God and to be His peculiar people, that is, His chosen treasure; therefore are we hearing the word of the Lord and humbling ourselves before Him, that He may magnify us as His children before a crooked and perverse generation?

Then we may enter this new season with confidence in God, since sufficient strength is promised us for every task and duty which will be ours to perform throughout 1933. If we have trials, Christ blesses and helps us bear every one. We too, according to Gal. 6:2, may help the unfortunate one bear his burdens. If we have sorrow, He was the Man of Sorrows and acquainted with grief. If pitfalls, He overcame all and now sits with the Father in triumph. If problems, a Scriptural solution is ready for every one; and if our portion be opportunities, joys, and victories, of which the Christian has many, praise His name, and by His strength go forward.

Again, we have not passed this way heretofore, and this is particularly true of the young folks concerning material conditions in this world. In greed and lust evil men are waxing worse and worse, all of which the Scriptures teach us are indicative of the last time. To-day the burning question in many American homes is, "Where are we going next?" Some one has called it the Rubber Age, again pointing us to prophecy concerning men running to and fro. Dan. 12:4. Without date setting, we can after all say that before the end of 1933, it may be that God's plans will be completed, the Gospel age and day of God's grace will be finished, and the Lord Jesus shall come to receive His own. The signs point that way, and whatever God's plan in this dispensation, may we wholly and fully trust Him who ordereth all things well.

This shall not take place though, states Paul (II Thess. 2:3) except there come a falling away first, hence his admonition to watch and be sober as children of light is very timely. One great need of to-day is that of soberness (which the Scriptures teach) that the day of the Lord find us not as a thief in the night—yea, soberness in the Church, the home, the state, the nation, and among nations.

Hence our duty, nay, our privilege, in Christ Jesus to walk not after the flesh but after the Spirit, that in all things we may be approved of God, and at least in a small way, worthy of His continued blessings and mercies. Then let us take advantage of our blessed privilege of reading and studying His Word, that whether we wake or whether we sleep we should live together with Him. For many there will be, the Lord tarrying, who in 1933 will sleep until the resurrection morning. Then, also our program, or God's program for our New Year which He gives us, will surely include a definite plan by God's guidance of helping to bring the glad tidings to those who know Him not, so that through our mission activities as congregations we may help to spread the knowledge of the Lord to every nation and kindred and tribe, to God's praise and glory.

So may each reader trust God, who gives us the New Year, upholds all things, gives sufficient strength according to our days, and leads us in plain paths, if we be willing to be led. He keeps all who love and serve Him till Christ's appearing.

Prayer:—Heavenly Father, Thou who hast created us and dost give us richly all things to enjoy, lead us in Thy everlasting way until we shall behold thy face in glory. This we ask through the merits of a crucified Savior, now risen and redeemed. Amen.

Churchtown, Pa.

GOD'S CHASTENINGS

"Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17); hence, "My son, despise not the chastening of the Lord; neither be weary of His correction: for whom the Lord loveth He correcteth" (Prov. 3:11, 12; Heb. 12:5-7, 11; Rev. 3:19; Prov. 13:24; 19:18; 23:13; Psa. 119:75; II Sam. 7:14, 15). For every violation of God's Law a person is bound to suffer. And suffering is used many times for a chastising rod to prevent us from having any further desire to repeat those violations. As the Scriptures have declared; there is not a single person perfect, hence all are liable to make mistakes. And just because mistakes are made shows the reason why correction must be administered—so as to make perfect. An unreproved child is both a wilful and a rebellious child and needs correction that it might learn obedience. This truth stands true in regard to wayward believers. They must be corrected. But correction does not mean destruction as we sometimes are tempted to believe, when experiencing a period of intense suffering.

Chastisement, whose main office is to correct, will work for our good and happiness if we will only bear it in humbleness, and with open heart receive the lessons it is certain to bring. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11, 8-11). This thought we have to comfort us when chastened of the Lord. He doeth it for our good and not to destroy us. And through it all He heals the wounds and removes all pain. "For He maketh sore, and bindeth up: He woundeth, and His hands make whole."
—T. H. Atkinson.

Faith unites us to Christ, and acquiesces in the redemption purchased by Him as the meritorious cause of our adoption.—Fisher's Catechism.

Editorials

The New Year

The swift passing of the seasons has again brought us near to the close of another year. At this writing we are about in the midst of what is often called "**the holiday** season." This time of the year carries with it certain characteristics and values that we do not get at other times. At Thanksgiving our minds are drawn to meditate on the abundant blessings we are enjoying from the bountiful hand of God. At Christmas we are made to think of the matchless Gift of God in the person of His Son. And now from both of these seasons of rejoicing we turn to another in which we give serious thought to the problems, responsibilities, and opportunities of life.

The New Year season, above all others, is one of checking up and taking inventory of our lives. We look backward and meditate upon our successes and failures, noting the places where we walked faithfully in the path of our Father's will and where we failed because we took a course of our own choosing. And then as we look forward we wonder what the future may have in store for us. But we can not pierce the veil. Yet we need not look ahead with a feeling that we are stepping into a darkened vale which we enter with fear and trembling. We know that if we go forth by faith with Him who is the Light we shall see the right path to take from day to day and that He will guide us aright. Here are four ways in which we should look in our New Year meditations: Into the past to see what lessons we can learn that will help us in the future; into the future to see what plans we may profitably make for the coming year; into our hearts to see what our relation is to our Savior and Lord; to Christ who is the way, the truth and the life, as our leader and guide for the coming year.

Here are a few Scriptural admonitions: As to the past Paul says in Phil. 3:13, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Let us forget the unprofitable past and press on to greater heights in the future. On the other hand the Psalmist says, "Bless the Lord, O my soul, and forget not all his benefits" (Psa. 103:2). Let us remember the rich blessings of the past and go on with the confidence that He will continue to bless us in the future. As Christians we may well face the future with hope (Heb. 6:11), with faith (Rom. 1:17), with prayer (Psa. 119:133), with courage (Isa. 41:10), with determination to do better (Phil. 3:13, 14), and with restful confidence in the promises of God. II Pet. 1:4; II Cor. 1:20. Let us also take the inward look at our condition of heart and life (Psa. 19:14; 119:59) and the upward look to Jesus as our Savior, Lord, and Exemplar. Heb. 12:1, 2.

It is with that spirit that the Christian Monitor wishes to enter the twenty-fifth year of its existence. We trust that our readers may also face the New Year with the same feeling of dependence on God. And may we ask you also to remember those who are responsible for the work that goes with the production of the Monitor from month to month, in your prayers, and by your support in subscriptions and contributions of articles to fill its pages with helpful, soul-building, Christian reading material. A number of new features appear this month. Others will be added throughout the year.

We wish all our readers a Blessed and Happy New Year in our Lord Jesus Christ.

The Gospel of Mark

This is the fourth successive year in which we begin our Sunday school lessons in the New Year with a study of the Life of Christ in one of the Gospels. The committee which arranges these lessons is certainly to be commended for the emphasis which it places on the life and teachings of our Lord. The Gospels will always have live messages for us, although we should not and dare not minimize the value of other Scriptures, since all are given by inspiration of God. II Tim. 3:16.

Mark is the shortest of the Gospels and is generally acknowledged to have been the first in time of writing. He gives an original, distinctive, concise story of the life of our Lord, and he is generally thought to have received his information from the apostle Peter, whose son in the faith he was. I Pet. 5:13.

The key verse to the book is usually given as Mark 10:45: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." C. R. Erdman states the substance of the book in these words: "The entire contents of this Gospel might be summed up in these words: 'To minister, and to give his life.' The first nine chapters picture His labors of love in Galilee; over them we might write the legend: 'To minister.' The remaining chapters reveal Him journeying to Jerusalem and passing through the experiences of Passion Week, and above them might well be inscribed the words: 'To give his life.' . . . Mark has drawn us a portrait of Christ which depicts Him as the mighty 'Servant of Jehovah' of whom Isaiah had written. . . . He has given us the matchless Gospel of Service." We trust that our study of this book in the next six months will help us more than ever to appreciate what Christ the Servant has done for us. And in this connection we believe you will find helpful material for the study and preparation of your Sunday school lessons in the **Nuggets of Truth** which Bro. Bressler continues to give us during 1933.

"Treasures of the Snow"

"Hast thou entered into the treasures of the snow?" was one of the questions with which God challenged His servant Job in the long-ago patriarchal times. Probably if we were to try to give an adequate statement of the benefits that go with a blanket of snow upon the earth we would be just as helpless as Job was. But that there are treasures in it we must all admit. First we think of its matchless beauty and purity. It is certainly a fitting symbol of the purity of a soul that has been cleansed by the blood of Christ. Isa. 1:18. And then we think of its utility, as it brings protection and moisture to the earth and helps to make it more productive. It is one of the illustrations of what happens when the Word of God has its way in people's lives. Isa. 55:10, 11. As we look out upon the blanket of whiteness at this season of the year let us remember that it is one of the priceless gifts that God has given us.

Christian Life

OLD YEARS AND THE NEW YEAR

By Cora E. Zimmerman

That punctuation mark in the silent and steady flow of the stream of Time, that we call the New-Year is a periodic day which offers a challenge to the imagination as it invites us to investigate its antiquity. Paradoxical as it sounds, the New Year is one of the oldest anniversaries in existence. Certainly, to reason humbly, it must have been coming around every three hundred and sixty-five or more days since God set the earth in its present established relation to the sun. What if its exact date may have been moved backward or foreward? It matters not, for the earth in majestic splendor, continued to describe its circuit around the sun and completed the year. If one tries to visualize the succession of the years, they are seen, entering at the New Year, one after another, each receiving on its broad expanse the stamp of events, that brand it for the eyes of all future generations as glorious, ignoble, or mediocre. The records of these years constitute the pages of history, and as each latest year moves into the past to join the vast association of its aged and hoary predecessors, together they furnish a great and imperishable heritage which is ours at this, the beginning of the nineteen hundred and thirty-third year of our Lord.

This first day of the year, then, is an invitation to retrospection as well as anticipation, a season suitable for memory to call up past experiences that they may be seen in true perspective and for hope to take the blank surface of the future and delineate its ideals thereon, a time fitting to grasp firmly the abiding elements of the known past that we may with confidence calmly face the vicissitudes of the unknown future.

In looking backward that we may with clearer vision look forward, the greatest single, overshadowing and incomparable idea that can engage our thought is God—the Creator and Upholder of the universe, the Father of our Lord and Savior, Jesus Christ. It is a steadying thought. As the child of God in looking back over the history of the race, or in observing at the present time, notices world changes that naturally beget fear and a feeling of insecurity, he keeps his heart in quietness and peace by remembering that "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." That aspect of God's relation to His children as expressed in that well-known but never outworn passage, "Lord, thou hast been our dwelling place in all generations," ought to make us deeply sensible to the surety of a continuance of His protecting care. One thinks it must have been this thought that inspired Watts when he wrote his sublime hymn:

"Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

Whatever may come or go in the approaching year, "Thou, O Lord, remainest."

If we take another glance backward and limit our view to the span of time that comes within the sweep of memory, even in so restricted a scope, there is disclosed a wealth of material which can serve as an impetus to right living as well as affording a guide to practical wisdom. One of the most valuable finds in memory's recall is the group of noble men and women, who by their fine examples, high ideals, and firm faith have touched and enriched our lives. They may be those "whom we have loved long since and lost a while" or they may be those who are with us still, but in either case they had or have a personality so strong and helpful, that but to think of them is to be provided with a refreshing stimulus in keeping in the right path and in steadily moving onward. Another important thing that memory yields and one that serves a most useful purpose as we stand at the entrance of the New Year is a view of past experience—that network of personal contacts, observations along the way, and the ups and downs of the years. To the humble heart and discerning mind it imparts signal and salutary lessons, and he is perverse, indeed, who will not accept from his experience that which will minister to him in the future.

If the past holds much that is an asset as we approach the New Year, it also includes that which is detrimental to true advancement. If memory ought to hold on to all that is helpful, it ought also to divest itself of all that is harmful. "Forgetting those things which are behind, I press toward the mark" says the apostle Paul, and the poet echoes,

"Build thee more stately mansions, O my soul,
As the swift seasons roll,
Leave thy low-vaulted past."

Forgetting the things which are behind, and leaving the low-vaulted past are synonomous, and both are an essential part of an adequate preparation for the New Year. Among the things that should be forgotten both in the actual, literal sense, in that they no more enter into our thoughts, and in the broader acceptance of the term, that they are no more enacted in experience, are the low aims and ideals or standards that may have previously dominated our lives. Along with these to be consigned to oblivion, are the slights, hurts, and injuries received from others, which like the old-fashioned snowball that the schoolboy rolls on the newly fallen whiteness, sometimes by a continual turning over in the imagination grow to enormous proportions. Still another thing which we may safely fold up and quietly lay away is our bundle of so-called praiseworthy doings. While it is highly desirable that we busy ourselves in useful and noble deeds yet, once accomplished, we rise to higher levels, check a tendency to egotism, and are better off generally by letting them fade from our memory.

Having rightly appraised the past, and judiciously appropriated its worth while elements, the next step in a proper preparation for the New Year is to face directly forward with a conscious, compelling conviction that we live in the present. We do not live **for** the present, for the goal of life is in the future, and should be nothing less than that we may one day "see Him as He is, and be like Him," and while this same goal should ever be in our consciousness, it does not mean a contemplation that excludes practical activity in the present. Living in the present means **living** in the present. It includes probably of first importance, a keen and constant realization of the blessings that are ours at this moment. There are those to whom the joys of life are always potential instead of actual, who rob themselves of gladness and impoverish their lives, by laboring so strenuously for that which will give them happiness in a year or two or more, that they cannot even see the good things that God is showering on them now. Living in the present means to be alive to what is transpiring in the present, and if possible to understand the world in which we live, that we may make that adjustment to it, whereby we may be most useful to our fellow men and best serve and honor God.

Another requisite in rightly facing the new year is a lively sense of its opportunities, which implies that one should not only be able to recognize outstanding opportunities, but should be able also to see the element of opportunity in unpromising or commonplace circumstances. Happy is he whose philosophy of life includes the truth that every situation offers an opportunity. Not every happening may be an opportunity for doing spectacular things, or that which se-

BE THOU MY GUIDE

By Alma Kaufman

Help me, O Lord, this day to live
The life that in my dreams I see;
As on the narrow way I strive,
Help me to walk more close to Thee.

The journey may seem hard and long,
The road appalling dangers hold,
The lure of earthly joys be strong,
But still, do Thou my life enfold.

Help me to climb to heights sublime,
Let not the doubts and fears of earth
Obscure my vis'n of truth divine,
Or e'er deceive as to its worth.

O Father, may each rising sun
Lead me to tasks and duties new,
That I, e'er day its course has run,
May bring my share of service true.

Tiskilwa, Ill.

cures prestige or material benefits to the individual, but, what is better still, every happening offers unusual opportunities for cultivating the humble and substantial virtues that are so necessary in personal and spiritual growth. Each new day should be met in a spirit of expectancy, and from the first "Good morning" until the hour when night brings repose, each turn of events should be welcomed as an opportunity for the exercise of faith, courage, kindness, patient endurance, steady endeavor, and a host of other qualities of kindred excellence. If this is done all the days will be invested with interest, life will be enriched, and time will be freed from the monotony that brings despair. This truth is well stated in the following stanza from E. R. Sill:

"Forenoon, and afternoon, and night;—Forenoon,
And afternoon, and night;—Forenoon, and—what?
The empty song repeats itself. No more?
Yea, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won!"

Again, it is well to meet the New Year in the spirit of the warrior, especially that aspect as emphasized by Paul in his instruction to Timothy, "Thou, therefore, endure hardness as a good soldier of Jesus Christ." One does not have to live many years to discover that life is not altogether a bed of roses, that the world many times hands out unlooked-for blows, and not unfrequently bestows unexpected jolts. It sometimes requires a greater number of years to discover that this heartless impact from an unfeeling world yields beneficent results to him who meets it valiantly and without self-pity. If in humble dependence on our heavenly Father the hard experiences of life are squarely met and resolutely faced, they not only tend to strength of character but are a means of adding beauty, balance, and blessedness to life, leading to a condition well typified by the old oak that has weathered the storms and which after the years stands sturdy and serene.

Finally, as the highest example in facing the future, let us take the Master, who in the dark days in the closing period of His earthly life, when he faced the supreme duty for which God had sent Him into the world, said to His disciples, "Arise, let us go hence."

Mechanicsburg, Pa.

THE GLORY OF A PURE LIFE

By Salome Johnston

When we discuss the subject of purity we usually think first of personal or social purity. This is only one phase of the pure life, but it is an important one. Actions will express the contents of the heart in this, as well as any other part of a person's character. In referring to scriptural quotations we will find that a totally pure life includes more than our conduct. Psa. 24:3, 4. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

The hands of the person of pure life are not spotted with pollutions of the world and of the flesh; his heart, which is all open before God, is cleansed from wickedness and secret impurities; his affections are not set on the things of this world, such as wealth, praise, or things that delight the senses; and he is true to his covenant with God and His promises to man.

In this dispensation of grace there is a requirement which must be met before it is possible to live a pure life, and that is the cleansing of the blood of Christ. No person may know God except through this avenue, "but if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The new life having taken the place of the old, the fruits of a pure life will follow. The person is different, completely different! His countenance changes, his appearance changes, his thoughts, his plans, his conversation, his conduct, his dealings with his fellowmen, his attitude toward God, his recreation—everything takes on new life!

Now what is the glory of this new man, who is so different? What does he hold in highest esteem, or what does he delight in? Perhaps before this his glory was in wealth, ability, wisdom, or in satisfying the desires of the flesh. It is none of these now. The Lord speaking through Jeremiah says, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth." The pure life cannot glory in anything that pertains to man. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." There is nothing lasting there.

I like to think of the Apostle Paul as one who became freed from the old man and lived a new life of purity. In his loving entreaties to the Galatians he tries to show them how that doing things just for show or vainglory profit nothing. These Christian people were so ashamed of their Christianity that they were trying to mix in the old Jewish observances to avoid persecution. They wished to be well spoken of, but Paul was very far removed from that opinion. He would not be offended at the Cross nor ashamed to own it.

"But God forbid," he says, "that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

To glory in the cross of Christ one must be weaned from the world—dead to it—must have the world with all its lusts and wickedness crucified. That will mean that the person of pure life must turn his face from the many, many allurements that the devil is so liberally offering for the satisaction of the carnal tastes. Our purpose will be to magnify Christ's name in the earth, make all our efforts to count for Him, and own Him as Lord and King of our lives. By the grace of God only can we live in the world and still keep our lives clean, but praise be to Him who is able to keep us from falling, and to present us "faultless before the presence of his glory with exceeding joy."

The Word speaks of the opposing forces in man as being spiritual and carnal, or as the Spirit and the flesh. These two are contrary; they cannot work together. When one nature rules, the other is subdued; therefore we cannot glorify God a part of the time and serve the devil the rest of the time; neither can some of our members be yielded to God and other members be given over to works of iniquity. The strife is a hard strife, until one force completely wins. If Satan wins, sad is the fate of that soul; but to the one who gives Christ the victory, unknown joys await him, and his desires will be to glorify the cross of Christ. Gal. 5:24 says, "And they that are Christ's have crucified the flesh with the affections and lusts." The works of the flesh are seen all about us, and there are many temptations, but I am glad that God takes even the desires for these foolish things away. It is when we slip away from God and lust after these things that we become enticed, and lust when it "hath conceived, bringeth forth sin."

It might be well for us to think of some of the works of the flesh just to notice again how degrading they appear before one who professes godliness. Are we sure that we have forsaken each one of these? Here is the list found in Gal. 5: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings." In his writings to the Colossians Paul adds a few others: Inordinate affection, covetousness, blasphemy, and filthy communication. He warns Timothy and the Ephesians against the works of the flesh. Peter speaks against living in the flesh to the lusts of men. We see what a concern the apostles had for those who had confessed Christ, for they saw the danger before them. I imagine they felt like saying often: "Let these things not be once named among you as becometh saints." I imagine our bishops, ministers, and deacons think of this quotation many times too. The apostles said nothing in their writings against the movies, dance halls, pool rooms, carnivals, and other such abominable places or the "feeders" for them, such as the home card parties and dances, free picture shows, high school plays and Sunday baseball games. But I'm sure they would have cried against them with a loud voice. Can any one desiring to grow in the likeness of Christ possibly glory in anything like that? No, the Spirit will starve for nourishment even if like the Galatians we

try to combine these practices with Christianity.

Let it not be reported that we as Mennonite young people are hankering after those things. Let the cross of Christ be our glory. "The higher esteem we have of Christ, the meaner opinion shall we have of the world; and the more we contemplate the sufferings our dear Redeemer met with from the world, the less likely shall we be to be in love with it." There is no loss in losing the world; for our gain is great. Here are the words of a song that so beautifully express this thought:

"I lost the world with its sin and shame
When I found Jesus, O praise His name!
I lost my sorrow—what blessed loss!
When I found mercy at Calv'ry's cross.

"I lost my love for its gilded toys;
I found the riches of endless joys;
I lost a heart just as hard as stone;
I found a blessing before unknown.

"I lost a burden of guilt and sin;
I found a rest, perfect rest within;
I lost my blindness and now I see
Light dawned upon me at Calvary.

"I lost the fetters that held me fast;
I found a freedom from sin at last;
I lost the world, and the world lost me,
'Thanks be to Jesus' my song shall be.

"I lost the world, and the world lost me
When I found pardon at Calvary;
I lost all my sadness, but I found peace and gladness
When I lost the world, and the world lost me."

I wish to mention several things that the pure life will find glory in doing.

First: It will delight to praise God. I mean to praise Him both from the heart and with the lips. I believe if we count our blessings more we would praise the Sender more. How much more becoming it is for a Christian to sing praises to God than to be singing these popular, meaningless songs that originate among the light-minded. We will praise Him in our conversation and in our communion with Him. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." We will praise Him for all His kind and wise dealings with us.

Christ said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." A devoted follower of Christ will want to do this. A soldier of the United States army is not ashamed to wear his uniform and by his works show whom he is serving. Our lives and our works, too, will be a witness for Him whom we serve.

This will lead to the next delight, which is in the salvation of souls. Since it is our mission, as purified ones, to make Christ known, there is no greater joy than to know that souls are accepting the way of the cross for their salvation. Nothing thrills the soul like Jesus. We want souls to know this joy.

By complete yieldedness all our small efforts will be for our Master. We are happy to yield to One who is so powerful, holy, and loving. Our glory will be in doing His will, and we will be able to sing with a sincere heart:

"In the Cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the Cross forsake me;
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming,
Adds more luster to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide."

May we remember that the glory of the pure life is the opposite from the glory of the impure life. Doing the thing that satisfied the lusts of the flesh is only corrupting our spiritual life. Our glory is in doing those things that glorify God, such as praising Him, being lights for Him, bringing souls a saving knowledge of His truth and making all our efforts, great or small, count for Him. Is God glorified by my conduct, my conversation, my personal testimony, my daily work?

Cherry Box, Mo.

THE FIGHT FOR PEACE

By Atlee Beechy

On June 28, 1914, the archduke, Francis Ferdinand of Austria was shot by a Bosnian Serb. This tiny spark ignited the powder magazine throughout Europe and plunged the world into the greatest war known to mankind. For four years this terrible conflict raged. Deadly gases, bombs, machine guns, high powered artillery, aeroplanes, submarines, tanks, and other appliances were used to speed up the slaughter of the human race. Ten million soldiers, the finest of that generation, were sent to their graves.

Thousands of innocent men, women, and children might be living to-day, had it not been for that terrible war. Homes were broken up, crime waves, depression, and huge debts have been the result. Those who have paid most for this war have not profited by this experience and I dare say it has not made the world safe for democracy. It has in fact helped to keep alive a spirit of hatred and even increase that spirit among the nations of Europe. Allow me to express this thought in the words of Milton, "For what can war but endless war still breed?" And yet cannot peace be, as well as war?

Let us look at the peace movement and see what has been accomplished. We find that in organized Christianity the peace movement had its origin. In 1815 Noah Worcester, a Presbyterian minister, organized the Massachusetts Peace Society and since that time there has been a gradual development, until at present every state has its peace organizations. Then in 1899 political action was taken. The first Hague Conference was held in that year. A second was held a few years later. After the World War the League of Nations and the World Court were established. The Kellogg-Briand Peace Pact, which definitely outlawed war was signed by the great powers in 1928. The Locarno Pact among the nations of Europe was another important step in the peace movement. These measures have averted numerous wars and I admire the men who have established these steps, but yet I believe that these measures are not sufficient to insure a permanent peace. Japan has recently totally disregarded the League of Nations' proposal for peace in the Far East.

If war is to be abolished the people must know the truth about it. In the past, war has been glorified. The youth was taught that nothing was more glorious than to be a soldier. The text books placed emphasis on nationalism: fight for your country, right or wrong. The school was dominated by that spirit, and youth was instilled with that idea. I am thankful that recently we have been turning away from this unrighteous attitude and are now turning our efforts to glorifying peace.

Furthermore, I contend that a spiritual awakening on the part of Christianity is necessary to release civilization from the shackles of war. The teachings of the Prince of Peace must be spread and carried out. The world to-day challenges the Church to live up to the principles for which she stands. The world challenges and says to us, "You are under the most sacred obligations to forgive your enemies, you are under a law which forbids you to kill your fellow men. Is it asking too much that you people live up to your principles and prove the sincerity of your faith?" The challenge is hurled. Have we accepted? During the last war, at least a portion of the Christian Church stood firm on their beliefs, despite the fact that they were severely persecuted. However, if this peace movement is to stand there must be a more general movement toward that end.

The Christian churches must be an example and carry out the principles which the Prince of Peace has left for us to follow. The churches of every nation must teach their people that war is crime, the utter denial of the principles for which they stand. Murder is murder even when ordered by the state, and God's law is as binding on nations as on individuals, and the energy that nations have hitherto given to the preparation of war must now be directed into the channel of peace.

In the last war only a small percentage of the members of the Christian Church took this stand, and yet they left a marked influence. This small fraction of the youth of the world challenged the power of the state when it was mightiest, and the philosophy of war when it was most persuasive. These men stood as men who served principle, not as men who despised the state, but as men who refused to make it their god. The fact

(Continued on page 20)

MISSIONS

GLIMPSES OF WORK IN OUR RURAL MISSION STATIONS

XII. Going to Sunday School in a Rural Field

By Lina Z. Ressler

"Variety is the spice of life," has many times been illustrated. It is interesting always to learn new ways of doing things that we are perhaps very familiar with. Sunday school work is an interesting study for most of us. We like to hold up high standards for the work, and we become eloquent as we talk about equipment, separate rooms for classes, lesson helps, and so on. All this is very good, and we should all be interested in getting the best equipment possible and do our work as well as we can, for we are working to train and mold and lift human souls. When we read or hear the high standards emphasized so strongly there might be a temptation to feel that such were the only methods worth while, and become disheartened because such materials and equipment are entirely beyond our reach.

There is wholesome inspiration in a look at a situation which calls forth the best effort possible amid circumstances and surroundings that must be conquered and shaped to meet the need.

Will you come with us as we visit an active, growing Sunday school in one of God's wonderful mountain districts? First we go through Grantsville, Casselman, Jennings, all in Garrett County, Md. Here we leave the solid highway. As we turn to the right, across to our left, beyond an open space, we see a few cars, apparently parked. A group of people are hurrying about as though there were need of reaching a destination by means of the railway. The other passengers in our car consented to stop while we watched proceedings with keen interest. Some were lifting, pushing, and pulling, while a crowd of passengers found seats around the edges of a flat car. I wanted to join the party, for we recognized friends in the group. Our folks, however, objected, so we watched the "dinkey" start with its load of passengers—about twenty-five of them. The flat car was drawn by a rebuilt Ford car, and judging by the progress made we decided the improvised locomotive was doing good work. There was a track to move on and that was an advantage with such roads, and we felt it a privilege to glance at the progress the crew was making.

Uncle J. A. was driving our car on the upper grade. Here traveling was rather interesting too—difficult sometimes—since stones and mud, not always well distributed, gave plenty of variety. We watched the "dinkey" with interest between bumps. As we came within sight of the schoolhouse we saw the crew and passengers of the flat car dismounting and starting up the hill. We parked our car on a level spot near the schoolhouse. As we finished the climb in company with the passengers of the "dinkey," we were uncertain as to who had the best voyage. We were all quite well satisfied.

Teacher and Pupils at Bear Hill School, about Three Miles from Jennings, Garrett County, Md. The Sunday School Workers Travel Here on a Flat Car to Avoid the Rough Mountain Roads.

As we finally reached the schoolhouse we met some old and made many new friends. Bright happy Sunday school pupils greet friendly teachers. We paused to look at the mountain view. Far below is the rollicking Casselman River, lovely in its autumn setting. Across the river and ravine rise other mountains, and as we get some idea of the grandeur of it all, some one says, "Yes, across that mountain is the little church building that is calling for helpers to carry on a Sunday school."

"Could we get across?" asks some one. "Oh, yes, to-morrow we hope to go and see," is the hopeful answer.

As we look we see a path winding up the mountain side. We find also that some of the pupils in the school here come from across that very mountain. As we neared the schoolhouse we realized how little it really mattered how we reached our Sunday schools provided we are really in earnest about the work. We were interested to see the bright children cluster around their teachers. Lost rubbers, muddy shoes, snagged garments mattered little.

There was the usual rustle of gathering in when the opening time came. The primary classes gathered in the front, while convenient curtains made the classes cozy. The singing was hearty. As the superintendent arranged classes and conducted the work, there was good response. Earnest teachers and pupils recited well prepared lessons. The study took on a new interest. There was reverence and earnestness. We were studying the Word of God. We were studying as thousands of others were studying in many places at this same time, and yet it was different; many of us find the way too easy. Personalities tell. As we watched the group climb the hill between the rather uncomfortable "dinkey" and the schoolhouse, we thought of some of the hard "climbs" of life. There are leaders, who need to pave the way, then too there are the helpers who can stand by and follow and help. All are needed; and what a blessing that there are both classes in our world to-day!

The Sunday school hour was all too short and it was time to retrace our steps. I hope the girlie who wanted a "little book" learned the required number of verses to merit the treasure — the Gospel of Mark. The "little book" was to be hers if she learned a certain number of verses—ten I think.

Another schoolhouse-Sunday school! They have an especial appeal to us. We like to remember these schools as they are scattered over our land. Pinesburg, Md., Owen's Station, Del., East Scottdale, Pa., Laughlin, Leagear, Md. Praise God for every one of them, and for the work they are doing—and the workers. Ideal? not always, but teaching God's Word and helping our boys and girls to "know Him," whom to know is life and peace and joy.

That particular Bear Hill visit is a memory. We shall long treasure its memory as also the following day when we explored the other side of the mountain and found the little church where they want a Sunday school. We found also farming land, and we almost wished we might be adopted into one or several of the Maryland Mountain Sunday schools.

Scottdale, Pa.

THE SECRET OF BOUNTIFUL GIVING

II Corinthians 8:1-5

By Mabel Groh

We are all familiar with the story of Paul's vision at Troas, when he saw the man of Macedonia pleading for help. Paul accepted the challenge, left the shores of Asia, crossed the Ageaen Sea, and began preaching at Philippi in Macedonia. He left a church at Philippi, at Thessalonica, and at Berea. After leaving these churches of Macedonia he wrote letters to Philippi and Thessalonica. From Macedonia Paul went to Corinth where he labored a year and a half, and we have two letters written to the Corinthian brethren. In the second Corinthian Epistle, chapters 8 and 9, Paul urged them to give freely for the poor saints at Jerusalem, who were in great distress at this time. He uses many arguments and recalls God's promises to the liberal giver. Further he holds up the Macedonian Christians as an example. It is the example of these Macedonian Christians that constitutes the Scripture for our present consideration. We have a number of sidelights in the Epistles that reveal something of the liberality of the Macedonians.

When Paul went to a new center he never asked support of those to whom he preached. He gave the Gospel without charge, and when necessary worked for his own living. But when the Gospel was received Paul did not fail to teach the doctrine of giving. Paul went to Thessalonica from Philippi. The Philippians followed him with their gifts. We find his grateful acknowledgement in Phil. 4:15, 16: "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." Later when imprisoned at Rome they sent Epaphroditus with gifts for the apostle. Phil. 4:18.

To further elucidate "The Secret of Bountiful Giving," we wish to give the passage cited at the head of this article in the translation used by Conybeare and Howson in their Life and Epistles of Saint Paul: "I desire, brethren, to make known to you the manifestation of God's grace, which has been given in the churches of Macedonia. For in the heavy trial which has proved their steadfastness, the fullness of their joy has overflowed, out of the depth of their poverty, in the richness of their liberality. They have given (I bear them witness) not only according to their means, but beyond their means, and that of their own free will; for they besought me with much entreaty that they might bear their part in the grace of ministering to the saints. And far beyond my hope, they gave their very selves to the Lord first, and to me also, by the will of God."

We wish first to notice that the Macedonian Christians were poverty-stricken. We read: "The fullness of their joy has overflowed, out of the depth of their poverty." From the account of Paul's missionary work among them we learn that many of the better class of people became Christians. At Thessalonica we are told that of the devout Greeks a great multitude believed, and of the chief women not a few. At Berea "many of them believed: also of honorable women which were Greeks, and of men, not a few." Acts 17: 4, 12.

How then could Paul speak of them as being in deep poverty? In writing to the Thessalonians he several times refers to their sufferings for Christ's sake. "Ye became followers of us, and of our Lord, having received the word in much affliction;" "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews." "For verily, when we were with you, we told you before that we should suffer tribulation even as it came to pass" (I Thess. 1:6; 2:14; 3:4). The inference is plain that their poverty was due to their persecutions for the Gospel's sake. In present day language we would say they were suffering a severe depression, due to persecution. The natural attitude would have been to feel that as they had already given up so much, more could hardly be expected of them. They must maintain their standard of living. Their children were entitled to as good a chance as those of their neighbors. They must make some provision for the future. But no, they took a very different attitude. We are told that in the heavy trial which has proved their steadfastness, the fullness of their joy has overflowed.

These Macedonian Christians believed that they had received something far more precious than temporal possessions. They were rejoicing in salvation; full of gratitude to God and the apostle for having given them the Word of Life. Their spiritual eyes were opened to the reality of the unseen, and they were glad to suffer yet a little more in the flesh that they might bring a thank offering to the Lord. And I can not for a moment think that they were liberal with what belonged to their creditors. Rather they were willing to condescend to men of low estate, and live poor that they might share with those less fortunate. I am not sure that they were even much concerned about the tithe. I am sure it was the minimum of their giving, if it was a guide to them at all. Giving was a blessed privilege, not a burdensome duty. "Not grudgingly, or of necessity: for God loveth a cheerful giver," and the Macedonians excelled in the cheerfulness of their giving.

"The joy of their giving was proved by the liberality of it. They gave altogether out of proportion to their means. Paul's instructions to the churches had been: "Let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). Paul was reluctant to receive their gift because he knew it was more than a just proportion. And they gave it "of their own free will; for they besought me with much entreaty, that they might bear their part in the grace of ministering to the saints." We usually manage somehow to do or to have the things that we most earnestly desire. Hundreds of thousands of hungry, cold, and shelterless people, in some way or other get their supply of tobacco or drink, because to them it is more important than food or clothes. Many Christians spend altogether out of proportion to their income, for social position, clothes, housefurnishings, autos, pleasures, and many other things. They want to give to the Lord, but they just don't have it to give. And in the meantime mission funds are overchecked, and our missionaries are called upon to get along with reduced budgets.

It has often been shown that the bulk of mission and church funds is given by Christions in moderate or poor circumstances. Giving is not dependent on ability but on the spirit of the giver. A certain pastor took charge of a church that was giving about $500.00 a year for missions. Six years later they were giving over $5,500.00, besides having several of their own members on the field. There was only one member of means in the congregation, and he disapproved of the pastor's teaching, and withdrew his membership. How did they do it? They got the mission spirit, and put a lesser value on some things that before seemed more important. Where your treasure is, there will your heart be also.

There are still two statements in the text.

A NEW YEAR'S PRAYER

By Laura Metzler

To God, who dost petitions hear,
We pray for guidance, through the year,
To do each day the humble tasks
That Duty of her children asks.

Help me to be a friend to all,
To minister to woe,
And by my peaceful attitude
To win to Thee, my foe.

Help me to have a cheery smile
For those with whom I work,
To hide my cares beneath a mask
Of joyfulness and mirth—

To lend a hand to those who fall
Or stumble on the road,
With sympathy to cheer the hearts,
That bear a heavy load—

To work along with others, too,
And not to stand alone,
Nor e'er to claim in tasks I've done
The glory as mine own.

Give me the self control I need
My speech to hold in check,
Lest I, by my unruly tongue,
The life of some one wreck.

For grace and strength to do Thy will
Is now my earnest plea,
So hear this humble prayer, I send
This New Year's Day to Thee.

Columbiana, Ohio.

The first is in the fifth verse. "They gave their very selves to the Lord first, and to me also, by the will of God." The other is in the first verse. "I desire, brethren, to make known to you the manifestation of God's grace, which has been given in the churches of Macedonia." In these verses we see God's grace enabling a fully surrendered people. God has declared that His grace is sufficient, but it is only the fully yielded Christian who knows it by experience. As long as we are in any measure satisfied with our own sufficiency, God can only look on and yearn over us, and seek to lead us to the place where we realize our absolute dependence on Him. God never forces us to yield to Him, but He does beseech us by all the tender mercies of His grace to give ourselves wholly to Him. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1, 2).

The Macedonians gave themselves, then God manifested His grace by enabling them to open wide their purses and see their money go, and rejoice in it. Yes, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (II Cor. 9:8). God does not say that He is always going to see that we have enough to keep up with the Joneses. We may have to lower our standards of living, and wear clothes that have seen better days, but He will enable us to do it with a spirit of contentment that is far better than wealth. And there are so many ways in which God can make our dollars do double and triple duty. When we do need something He knows where the real bargains are, and can lead us to buy wisely. It is not our needs as much as our wants, that constitute so many of the financial problems of life.

Let us learn the lesson taught us by the Macedonian Christians and give ourselves completely to God with all that we are and have, so that God can manifest His grace in making us happy and bounteous givers. And let us remember that God does not measure our giving by what we put on the collection plate, but by what we have left. "It is accepted according to that a man hath, and not according to that he hath not' (II Cor. 8:12). "Every man according as he purposeth in his heart, so let him give" (II Cor. 9:7).

In the past thirty years the Mennonite Church has learned much about the joy and blessedness of giving. If at the present time many are not able to give what they gave in the past, there is no cause for discouragement. But it is a call for each of us to let God speak to our hearts, and tell us just what He expects of us. "God loveth a cheerful giver." He is able to make us abound in the grace of giving if we are fully yielded to Him.

Preston, Ont.

REVIEWS OF HELPFUL BOOKS

Borden of Yale, '09, by Mrs. Howard Taylor

Reviewed by Mary Royer

Introducing one of the chapters in "Borden of Yale '09," is this quotation:

"It takes great strength to bring your life
up square
With your accepted thought and hold it
there:
* * *
It is so easy to drift back, to sink,
So hard to live abreast of what you think."

As Borden himself said: "Obedience, which is the price of power, must not only be absolute, but daily." As a young man he found it necessary to check up every thought, word, deed, personal habit, amusement, social or business contact, with the will of God—was it pleasing to Him? Through the strength of Christ he could and did square his life with God's will, which he accepted as his own.

"Borden of Yale '09," the life story of a young man whose service on this earth ended when he was twenty-five years old, is a powerful challenge to many to determine by the grace of God to be a Christian every minute of the day in every contact. It is a most beautiful illustration of one who though very young lived Christ, and who could have said as Livingstone did: "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ."

William Borden was a millionaire; but those who did not know of his circumstances never guessed it. However, no one could help knowing that he was a Christian. He was always humble and plainly dressed. One of his friends said, "In all the years I was in close touch with him I never saw him do one thing for effect." He gave liberally of his fortune. His gifts during his three years at Princeton were found to have been about seventy thousand dollars, and yet he told his friends he could not afford a car. The book is indeed an object lesson on the stewardship of money. But its real value is in its appeal to that basic stewardship of life.

Borden was born in Chicago. With his mother he attended the Moody Church, of which he became a faithful member when a boy. He attended The Hill School, from which he was graduated at sixteen. The following year he traveled around the world with a trusted friend of the family, now making his first contact with heathenism and coming more and more to a definite decision to be a missionary. He then attended Yale and Princeton before entering upon his foreign service. So, it is evident that Borden's life will be full of the problems of a student, and it is in this respect that the book is very valuable as a help to boys and girls who are attending school—in every phase of school life. The story of how Borden met and solved school problems is unusually stimulating and helpful.

William Borden was a careful and industrious student. Concerning his study habits, he never studied on Sunday, and he never retired for the night without completing all his preparation for the next day. A classmate said that Borden was never bothered when exams came with a lot of last-minute rush studying. One of his professors said he could not recall a single instance of inattention on Borden's part. While some students undoubtedly overstress attention to physical exercise, many others are inclined to disregard their physical well-being. Borden never neglected his body. He aimed to take an hour of exercise daily. His was unusual physical strength. He also reveled in good fellowship and was an ideal host in seeing that his guests had a good time. When the jolly crowd was gone, it was the most natural thing for Borden to say to one of the boys, "Come into the bedroom and let us have prayer together." A chum said, "He was the easiest man to pray with." Although some on the campus might have termed him too religious or too narrow, none could deny that he was strong. "He played hard, studied hard, and was intense in his religious belief."

The story of how from a prayer meeting before breakfast which included William and his friend Charlie Campbell, daily prayer groups spread to all the college classes, is a testimony to the earnestness with which the young man loved God. His own personal habit of daily Bible study led him to enlist others in Bible study, until the whole campus was influenced for good. Borden helped a great deal in founding and carrying on the work of Yale Hope Mission. After his death the testimonies from the mission converts revealed the young millionaire as a humble, powerful worker with sinful men who needed Christ. On the campus when there was a particularly difficult man to get hold of, and the rest hesitated, Borden would say, "Give him to me." One of his friends said: "Bill hunts up the worst skunk in college and goes after him."

The fact that William Borden could begin and end the day with real Bible study and prayer, help to direct the spiritual life on the campus, take an active part in the Yale Hope Mission, maintain an honor standing in scholarship, keep intelligently informed on missions, and also on affairs in the business world, shows indeed that he was a "past-master at making the odd moments count." He was as systematic in his Bible study, prayer, and Christian work as in his studies. He had a card system for recording prayer and answers and a loose leaf notebook in which were listed subjects for prayer for each day. Also it is said that after his father's death he took time to write to his mother every day. In fact his letters form the basis for the book up to his going to Princeton, when his mother made her home there to be with him. These letters, with their attention to detail and their perfect sincerity are a revelation of the man. And it must be kept in mind that he was scarcely more than twenty years old.

His decision in regard to fraternities and

(Continued on page 32)

Educational

THE PURPOSES OF EDUCATION
Considered from a Christian Viewpoint
I. A General View

By Edward Yoder

This is the first of a series of articles on this subject by Bro. Yoder. As one who has had considerable experience in educational work the author is well qualified to write on the theme of Christian education. We trust our readers will follow these discussions from month to month. Two other new series are begun in this department in this issue. "Glimpses of Child Nature," by Sister Clara Hershberger, and "The Development of Ultra-violet Rays in Medical Science in Recent Years," by Sister Selena Gamber. All of these articles will present material of considerable interest and we urge our readers to be sure to read them each month.

The term "education" is commonly used, and perhaps most properly, to signify the work that is done in schools and by professional teachers in giving instruction to young people and children. There is also a broader sense in which it is permissible to apply this word, and it is well to correct one's perspective on the subject sometimes by thinking of it in this wider way. In its fullest significance education can be said to embrace the sum of all the efforts put forth to nurture the spirit, the mind, and the body of the human being. The word itself is taken from the Latin **educare** which seems to mean primarily **to nurture,** or **to feed.** Its derivation thus suggests a fundamental purpose so far as relates to the process itself. To educate an individual is to supply him with nourishment appropriate for his developing life.

Taken in such a broad sense the task of educating people is by no means limited to the work that is done in the schools. Other established institutions of society are found to contribute to the nurture of the child's life as well as schools. The home itself is perhaps the greatest single educating institution we have, at least it should normally be such. It is sadly true that as home life has become increasingly distraught the homes have been steadily surrendering of their educative functions to other agencies. Perhaps it were more correct to say that other institutions have been obliged to take over the functions so widely neglected by the home. Yet despite its numerous shortcomings, to-day the home, and particularly the Christian home, is still a potent factor for the education of the children belonging to it. The authorized form of education among the ancient Israelites was that given in the home. Moses enjoined upon the parents in Israel that they instruct their children diligently and continuously.

The Christian Church is another institution that has been a powerful agent for education throughout her centuries of history. In the New Testament teaching and the giving of instruction are authorized as the essential means for establishing and propagating the Christian faith, as also for inculcating right standards of Christian living. Christianity stands out in marked contrast to pagan religions in the stress which it lays upon individual enlightenment and cultivation. The latter seem to require for their continued domination that the masses of the people be kept in ignorance and in superstitious darkness. The Church, on the other hand, places the highest value upon the individual personality with its fully developed powers and abilities.

For many centuries the Church alone fostered learning and directly or indirectly sponsored education. Only in comparatively recent times have governments assumed responsibility for providing education. For better or for worse, the State now claims the right to control educational work. Nonetheless, the teaching efforts of the Church still constitute a great portion of her activities, as witness the Sunday school and similar agencies which she uses. Even the brief hour of public service in Protestant churches is largely designed for teaching people and giving instruction in one form or another.

Besides the educative work that is incident to life in the home and in the Church we have, of course, the schools which are directly organized for the purpose of giving education. The number and variety of these has in our day literally become legion. So widely have they become diversified that it is possible to find a school somewhere suited to every age and taste, adapted to individuals almost the whole way from the child barely out of its cradle to the most aged and tottering pilgrim. Yet with all the multiplication of schools and educational facilities, there seems to exist much confusion as to the ultimate purposes of the education they give. Even among those who profess to be expert in the theory and practice of education there is seldom agreement as to the real purpose of education. What ends are to be accomplished by the schools? What should be the nature of the finished product that comes out from them. These questions are not well defined in the minds of the people.

In defining the purposes of education it is necessary, among other things, to take into account the nature of the individual who is to be educated. Of what sort is the raw material with which the educator is called upon to work? First of all, we believe that the Creator gives to every one certain capacities for development and growth. The evidence for the existence of such capacities in any child is found in the presence of various hungers which call for nourishment. The hunger for food indicates the possibility for physical growth. The hunger for experience, called curiosity, presages intellectual increment. The hunger for companionship reveals the capacity for social development, and the desire for self-expression shows artistic and creative possibilities, while the hunger for affection shows the way for emotional development. Finally the hunger for God, the desire to come into touch with ultimate reality, shows the possibility for religious and spiritual development. It has been pointedly stated by some one that the prescription for a sane program of education is: "Watch for the individual's hungers and supply them with nutriment."

The presence of these hungers alone does not insure proper growth, nor does it render education a simple matter. Sometimes a theory of education is advanced to the effect that the child should be left largely to its own tastes in learning and allowed to satisfy its hungers as it can. But the fact is that society as a whole, and the Church too, in her sphere, have accumulated a certain store of experience in the course of history. Every child has a right to be given in the process of its education the full advantage of this accumulated experience, and instead of being left to grope its way by trial and error, it must be guided carefully in the exercise of its desires. In other words, the natural hungers which the child has must be supplied with the kinds of nutriment which experience and time have shown to be most helpful for the highest development of the soul, the mind, and the body. The policy of permitting the young child, either largely or entirely, to select what studies and what activities it will take up is not good practice.

From the Christian viewpoint education has for its ultimate purpose to develop the whole man or the whole woman. Partial or lop-sided development indicates some failure in caring for the talents which the Creator has given to the individual. He that is a whole man has an all-round personality with which to serve and glorify his Maker. No side of his make-up is neglected in his education, neither is any side overdeveloped at the expense of others. Harmony, balance, proportion, these characterize the actions and attitudes of the whole man. Jesus gave as the first and great commandment the duty to love God from the whole heart, and with the whole soul, and with the whole strength, and with the whole mind. This cannot be done in case any part is neglected or uncultivated.

In order to develop the whole man the individual must be helped to an intelligent understanding of a number of things. These necessary kinds of knowledge Professor Bernard Iddings Bell has classified under four general heads: He must have (1) a knowledge of himself; (2) a knowledge of the world around him; (3) a knowledge of that super-rational reality we call God; (4) he needs some understanding of the relation-

ship these three bear to one another. To neglect any one of these in education leads to an unbalanced development that is not only unnatural, but may even be dangerous.

As an indirect means of helping the individual to some of these kinds of knowledge certain skills and habits, as reading and writing, are taught to children. These skills serve as tools wherewith the individuals are able more and more to help themselves to the nutriment needed for their growth. They become able to feed themselves and after a longer or shorter period of guidance they can safely be left to continue their education by themselves. Of course, the perfectly educated man does not exist, because no man's knowledge and understanding can ever be complete. It is hardly accurate to classify people into the educated and the uneducated. There are really only the learners and those who have unfortunately stopped learning.

The development of the individual himself with his various powers is not the only end sought in education. Society as a whole, or the community that provides the education, purposes also to form this individual into a useful member of its own number. It tries to see that such instruction and training are given as to fit him for working with his fellows in carrying out the larger aims and purposes of the group to which he belongs. Society seeks to preserve the heritage of the face and its traditions and accumulated culture by instilling them into each successive rising generation. The Church, too, hands on her faith and principles in this manner.

Upon first glance the two purposes of fullest individual development and of training for group conformity may appear to be in conflict. The history of education is a record of the perennial struggle of these two principles for the mastery as the determining aims of education. Upon closer scrutiny, however, these two ideals are found to be, not contradictory or mutually exclusive, but rather each the complement of the other. In practice they must be blended into a single purpose. Evidently society cannot receive from the individual the fullest benefit of his talents and abilities if his full development has been in any way neglected. The individual too, being constituted as he is, cannot reach his fullest personal development unless he has fitted himself to coöperate with his fellow men in working toward greater ends. After taking this general view of the purposes of education, we shall be ready to look at the more specific aims which education has from a Christian viewpoint.

Hesston, Kans.

GLIMPSES OF CHILD NATURE

I. You and Your Child

By Clara Hershberger

Manhood and womanhood are often spoken of as a rose in full bloom—or summertime. It is a pleasure to hold in your hand a perfect rose and admire its soft velvety petals, smell its rich fragrance and feast upon its beauty of coloring. In like manner one can liken childhood to the tiny secretive bud which comes in the springtime. Springtime the happiest time of the year! The plum and cherry trees are a sea of bloom. The tiny blades of green form the velvety covering for the brown earth. Everything is new and glorious. Just so is the child—an unblown rose-bud, a thing of beauty.

Most folks would rather have the bud than the rose in full bloom. There are hidden mysteries folded under those petals. We cherish it and care for it so that in due time its petals will unfold and the mysteries will come to light.

As you look into the eyes of the child can you see what is in the soul of that child? No, we must wait to see the unfolding of the child as the years come and go.

"Although he inherits the tendency to sin through the fallen state of the Adamic race (Rom. 5:12-19), the child at life's beginning is just what he seems to be to his mother—not a sinner yet—thank God!—and not a Christian yet—but a child with a soul like an unblown rosebud, and the key to his character and destiny in his tiny baby hand.

He is a little human being full of life, joy and activity. The normal child is usually full of vigor and vitality—bubbling over with happiness.

Every parent is desirous of seeing his boy or girl develop into an all-round successful man or woman. Many a parent has said: "I want my child to have a better chance in life than I did. I want to give him the advantage of a thorough education, no matter what the sacrifice."

In imagination the parent already sees his child in school, what he will do when he goes to college. Some parents are even guilty of choosing a career for their children.

Much will depend—almost everything will depend—on what you do for him even before he goes to school and during the beginning years of school.

Suppose, for instance, that through overfondness you neglect to rear your child properly, giving him his way in food preferences, the time of going to bed, allowing him to choose anything for himself his fancy desires; suppose you fail to surround him with an environment truly stimulating to his mind. Suppose you lavish presents on him, provide for him clothing and amusements more than you can afford; that through your love for him you eagerly solve all his problems for him.

Suppose you do all this, do you think it will be without unfavorable effect on his later life? It may have such an effect as hopelessly to handicap your child throughout his life, and so frustrate all your ambitions for him.

H. Addington Bruce says, "Almost always—and I would indeed emphasize this point—it is not what a child inherits, it is the training he gets in the home that counts for most in the shaping of his career. This is a fact, not a theory. It is a fact that has been demonstrated again and again in various ways. Most impressively has it been demonstrated by the results of wise home training in the case of boys and girls of known bad heredity and often with a record of delinquency before being put into good homes."

He goes on to say that in Minnesota a study was made of the moral condition of about one hundred young people, seventeen years old and upward, for whom when they were children foster parents had been found by the state. One or both of their parents had been of bad character.

It was found that eighty-three per cent of them were growing to a splendid manhood and womanhood. That is, whatever evil tendencies they had inherited had in the case of nearly all been checked by enlightened home training.

Similar results have been reported from Wisconsin. And following is a report ot officials of the New York Childrens' Aid Society of placement for nearly 30,000 children of slums, during the period of half a century:

"Eighty-seven per cent have done well . . . have grown up respectable men and women, creditable members of society. Many have acquired property, and no inconsiderable number of them have attained positions of honor and trust."

Give a child, no matter how bad his heredity, the benefit of an excellent home upbringing and chances are he will in later years be a respectable, useful citizen. On the other hand, give the child a bad home upbringing, however good his heredity, he will have a slim chance of turning out well.

Parents having knowledge of inherited tendencies in their children, find it possible, by providing suitable environment in early life, to check tendencies that are harmful and develop tendencies that are beneficial. "Nurture can be used to direct the course of nature."

It is not an easy matter to direct the desires and develop self-control of the child to worth while interests. Yet this is the primary aim of home training and education.

"Few persons fully appreciate the really tremendous dynamic force of desire. It is at once the most destructive and the most constructive force in the world. Desire has ruined many lives, but it also stands as the most potent agency in making lives successful."

It is essential that early in childhood the desires be trained aright. Quoting from Bruce: "Without the least exaggeration it may be insisted that education in desire and in control, is of all educational aims the most important, and can hardly be begun too soon. Or to put it otherwise, from the first dawning of a child's consciousness that child's parents should regard the child's mind and soul as a species of garden which it is their special business to cultivate. And soul gardening unmistakably resembles plant gardening in that the surest and easiest way to get results is to begin cultivation early."

Weeds grow very fast and if not destroyed soon grow up and choke the growing plants, making it impossible to save the garden for a normal harvest.

Just so it is in the vastly more important matter of soul gardening. Parents often ignore the tiny weeds of undesirable tendencies in their children. They seem to take it for granted that they will right themselves some way. Sometimes you hear remarks like, "Wait until he goes to school, then he will learn." Things never right themselves in a plant garden—neither do they in the garden of the soul. Soul gardening is essentially the task of fathers and mothers.

Iowa City, Ia.

FROM THE HOLY LAND TO THE HEART OF EUROPE

XIII. Wayside Pictures Through Westphalia

By Anis Ch. Haddad

Of all hours of the day there is none like the early morning for downright good odors. A still morning is best, for the mists and moisture seem to retain the odors which they have distilled through the night. Upon a breezy morning one is likely to get a single predominant odor as of clover when the wind blows across a hayfield or of apple blossoms when the wind comes through the orchard, but upon a perfectly still morning, it is wonderful how the odors arrange themselves in upright strata, so that in walking one passes through them as from room to room in a marvellous temple of fragrance.

So this morning, as I walked past the handsome old houses of Bielefeld, there stole into my consciousness the impartial friendly sense of history; and, if we have any imagination, we quickly perceive that the streets and tall trees and comely houses form a whole with the sky to cap them, that they are the framework of actual generations who wore their clothes, frequently taking satisfaction in the wearing, and ate their breakfast and read books, dawdled on the street corners and complained of the newspapers, much the same as men do to-day.

How beautiful and good to look upon is the bread of this gay city! We pass the fancy varieties as of little account and look no farther than the daily bread of the multitude—the long loaves, which, piled on the shelves of the bakers' shops, carried in long baskets, borne in sheaf-like bundles beneath the arm, handled indeed like sticks that might be gathered in the street, breaking everywhere into view, seem to strike one of the dominant color notes of the city. Crispy, crumpy bread, long slender loaves all crinkled crust of nutlike sweetness, thicker loaves shining almost primrose on the tops of them, and darkening into rosy brown beneath, all in their abundance and plenty, are a sight to behold, and all have the power in the mere look of them to make one glad. And when in the morning hours the long loaves placed on end, standing a little slanted in long rows on the shelves of the bakers' shops, if so be they catch the sunlight, they will shine all golden and bring to mind nothing so much as the fields of ripened wheat, wind-swept, sun-kissed at harvest.

The land in this portion of the Westphalian dominions is only here and there cultivated for grain crops, the greater part being in a state of original heath or in green pastures. The sides of the wood have no boundary walls or hedges, but are lined with rows of apple trees and from these the country spreads away into a wide open expanse.

The charm of Westphalia, like that of many other parts in the north of Germany, is a charm of lonely, wild simplicity that is felt to the full by those who tramp along the white granite roads and catch the quick changes of color and beauty. The weather is moody, and every varying mood brings different lights to play on the scenery. One minute the mountains are shrouded in trailing white veils of mist, then a gentle wind

One of the Many Varied Beauties of Westphalia is Bielefeld

breathes on them, and the veils vanish, like broken cobwebs, revealing mountains clad to the top in bright green velvet. In some places the roads through the mountains plunge into thick woods, but usually they are bordered only by fuchsia hedges, whose bright red flowers give a warm glow to the wettest day.

When the roads are weary of winding in and out through the mountains, they stretch themselves out across a wide expanse of bogland, over which there blows a fresh clean breeze that lifts up and brings with it the smell of turf and the strong sweet of bog myrtle. The usual traffic on these narrow roads is a packing pony, slung with a load of turf from the brown stacks that stand drying beside the darker brown wet moss, from which their sods have been cut; and urging the animal along comes a woman in a red petticoat, or an old man in a rough white homespun jacket.

In places the bog sinks into small shallow ponds where water lilies lift pure, wax like heads above their flat green platters. The wind makes fairy music in the reeds fringing the margin and blowing gently on tapering iris leaves; it plays a creaking tune as one leaf sways and rubs against another. The only sounds of life beside these ponds are the lonely cries of the curlew and the tiny splash of a water fowl, as he suddenly bobs up and disturbs the dreaming flowers. Then we hear the music of the cowbells. It is more beautiful than the music of any church chimes. It is wild and sweet, sad and joyous, all at the same time. It rises to a paean of laughter and praise in one moment, as the cattle come nearer and nearer; and dies down again in the distance after they have passed, like the slow movement of a rapturous symphony—a symphony that never finishes, even as the sunset never fades but goes round with the world in a pageant of beauty so that some one, somewhere can see and enjoy the glory of those skies.

Out of the brilliant sunshine, lively with bird and bee and butterfly, and the sound of reaping and haymaking, we took the little path between the fences. The trees closed behind as we entered in. The light at morning drifted through the glades in palest primrose, that changed imperceptibly through the long, tranquil day, to silver. No bird sang in the still branches and the wind passed there with but a rustle and a whisper. I was conscious, at first, coming within the shadows of a wood, of the cool heavy aroma which one associates with the night, for the penetrating scent of the night remains long after the sight and sounds of it have disappeared. It was a wood of young, silver beeches, very straight and slim and evenly spaced, standing innocently and unknown at the top of a narrow lane which climbs from the little city on the river. It was enchanted ground, enclosed from the world as from the bright fields that skirted its edge until the woodcutters came, and the sound of the axe and the voices ravished that lovely, list-

ening silence that was different from all other silences I have ever known.

I chanced to put aside a branch and by so doing suddenly disclosed to my view a scene which even now I can recall with all the vividness of the first impression. From the spot where I lay transfixed with surprise and delight, I looked straight down into the bosom of a valley, which swept away in long wavy undulations. Peering here and there amidst the foliage might be seen houses of its inhabitants, glistening in the sun. On either side it appeared hemmed in by steep and green acclivities which formed an abrupt and semicircular termination of grassy cliffs and precipices hundreds of feet in height, over which flowed numberless small cascades. But the crowning beauty of the prospect was its universal verdure—everywhere below me, from the base of precipice upon whose very verge I had been unconsciously reposing, the surface of the vale presented a mass of foliage, spread with such rich profusion that it was impossible to determine of what description of trees it consisted. But perhaps there was nothing about the scenery I beheld more impressive than those silent cascades whose slender threads of water, after leaping down the steep cliffs, are lost amidst the rich herbage of the valley.

The whitewashed cottages are sprinkled sparsely about the hillsides that rise out of the bog; or sometimes in the valleys they straggle into a village. On the steep hillside near by, the yellowing larch trees gleamed like thin steady flames among the dark pines; and there the oak-wood, that has given a name to another mountain, had been touched by the magic wand of a wet August day, that had already changed the round green leaves of the birch trees to the golden coins that lie scattered upon the fading bracken beneath the airy branches.

The mountain woman came toiling down the winding road from the little village in the glen, and the sunlight went on before her, toward the cottage that stands so high above the houses of the valley. She was born in that tiny isolated house, and she lived there all her life, selling eggs and chickens to the hotels of Bielefeld, cutting the good black turf on the bog that is only a few yards away from her ever-open door. She rested the heavy sack on the low stone wall beside the road, and she questioned me about the weather. She was very glad to know that I came from the Holy Land, even asked whether such a country really exists. We spoke of many other things, as the sun crept up toward the little house. Then I walked with her up the zigzag path against the reddish-brown of the mountain side. Ahead of us the windows of the small cottage shone brilliantly in the sunlight that had left the glen and presently we heard sound of a welcoming bark from the dog, whose deep-set eyes never leave the winding road while the woman is away. The fine old spirit of hospitality and courtesy toward those who tramp the roads still lingers in these out-of-the-way parts. She heartily invited me to come in and have a "warm drink." As I sat and drank from a steaming cup of milk, she entertained me by telling some strange old tales of long ago.

(Next month: **Herford in Its Beautiful Setting**).

Jerusalem, Palestine.

THE DEVELOPMENT OF THE ULTRA-VIOLET RAY IN MEDICAL SCIENCE IN RECENT YEARS

I. Sources of Ultra-violet Light

By Selena Gamber

I. Introduction

The value of sunlight as a healing agent has been recognized by man from a very early period. Sun worship existed in ancient civilizations of the Aztecs and other tribes of Mexico, and the Incas of Peru. The Egyptians, Arabians, Chaldeans, Syrians, and Romans all worshiped the sun. In most cases they supposed that the sun was able to drive away demons of sickness. Horodotus[1], a practising physician A. D., 200, perscribed sun baths for the reproduction of wasted muscles. He had his patients cover their heads and expose their naked bodies to the sun's rays. The Greeks and Romans were in the habit of taking daily sun baths. In the middle ages the prophylactic value of sunlight was recognized to a small extent. Things taken from plague-stricken ships were isolated and exposed to sunlight and fresh air for a while. Since the early Christian era medical science paid some attention to the curative value of the sun but no definite progress was made in heliotheraphy (sun cure) until recently.

Chemists[2] have found that sunlight is composed of waves of different lengths. Sunlight, when falling on a prism, is split up into rays that are visible. The most familiar prism is made up of falling rain drops. When the sun shines on them they split up its rays and reflect their colors in the sky. These colors take the form of a bow that spans the sky, and is commonly known as the rainbow. The wave lengths differ from red to violet; the red are longest and the violet are shortest. Beyond the red and violet rays of the spectrum are some that are invisible. These are the infra-red on the left of the red, and the ultra-violet to the right of the violet. The long waved red and infra-red throw off heat and penetrate deeply. The short waved violet and ultra-violet give off no heat and are called cold rays. The cold rays are easily absorbed and do not penetrate deeply. These ultra-violet rays possess certain chemical properties that are used successfully in treating disease.

During the past ten years thousands of experiments have been made; and the healing properties of sunlight are now recognized in a new way. It is difficult to get a comprehensive view of this development, because experiments are continually being made in almost all parts of the world. Many of the reports contradict each other, probably because of the various methods used and different conditions under which the experiments were made. The development of the use of light in the treatment of disease is still in its beginning, nevertheless, there are some established facts and indications of some very important ones to be announced in the near future.

II. Sources of Ultra-violet Light

Modern research has found the sources of violet rays to be numerous. These can be classified under two main groups: natural sunlight, and artificial light produced by electricity. Dr. Laroquette[3] states that the solar spectrum contains about six octaves of infra-red rays, one octave of luminous rays, and about half an octave of ultra-violet rays.

The most important work in using the healing rays of the sun has been done by Dr. A. C. Rollier[4], the medical superintendent of the Sun Cure Institution at Lysen, in the Ormonto Valley of the Vandois Alps. Conditions at this place are very favorable. It has been discovered that a greater amount of the short rays reach the earth's surface at high altitudes. The snow reflects most of the ultra-violet rays, while at the same time the clear blue sky reflects the ultra-violet and absorbs the red and infra-red rays. Surgical diseases of bones and joints are successfully treated. The treatment is carried out every month of the year. The time of exposure, at first only a few minutes, is gradually lengthened. At first only the feet are exposed, but the area is gradually increased until the legs, arms, thighs, abdomen, and chest are exposed. The patient, clothed only in a loin cloth, remains exposed to the sun's rays for several hours daily, both in winter and summer.

Great quantities[5] of the ultra-violet rays are absorbed before they reach the earth's surface. Very small amounts pass through the moist air of the lowlands or the smoky air of large cities. Dr. Daunmeyer found that in the Faroe Islands, where sunlight is poor because of constant mist, bone deficiencies are common and resistance to disease is low. In Iceland where there is a large amount of sunshine he found a strong, sturdy race. The diets of these two peoples are practically the same, and there is no doubt but that the differences noted are due to the lack of ultra-violet light. Experiments show that during the winter months comparatively little ultra-violet light passes through the air to the cities of Chicago, Pittsburgh, and Boston. Dr. J. C. Clark shows that in the plateaus of Colorado sunlight had ultra-violet rays from 6 A. M. to 4:30 P. M., with the highest point at 11:30 A. M.

Window glass[6], which civilization has developed, unfortunately cuts off much of the ultra-violet light. It is the common experience of clinical and laboratory workers to find that certain diseases develop in places where the only light received is through

window glass. Many of these were helped by exposure to direct sunlight or artificial light.

Since[7] these facts are thoroughly understood efforts have been made to develop window glass substitutes that will permit the shorter rays to penetrate. At present the success of these is somewhat doubtful. Four of these materials were reported on favorably in 1927 by the Council on Physical Therapy of the American Medical Association. One of these, called vitaglass, invented by Dr. F. E. Lamplough of England, has been much investigated and advertised. Vitaglass comes in two kinds, one is smooth, and in appearance like ordinary window glass; the other is rough and translucent. Corning glass, made by the glass works in Corning, New York, is also a true glass and looks like window glass. The composition of these glasses is a trade secret; but it is known that one of the chief points to be avoided is contamination with iron. Celo glass, another material tested by the Council on Physical Therapy, is made of wire mesh screen filled with material resembling celluloid. The non-glass material may crumble if used roughly.

The Council on Physical Therapy measured the rays that were transmitted through these glasses. Of the shorter potent rays ordinary glass transmitted practically nothing; vita-glass transmitted about forty-five per cent, and Corning glass eighty per cent. New glasses and improvements in old ones are being made. Dr. Colbentz, of the United States Bureau of Standards, states that in the near future ultra-violet transmitting glass will be a common article on the market and that it will be sold cheaper than common window glass.

Upon[8] further investigation it was discovered that after these glasses were in use for a period of time their ability to transmit ultra-violet light had decreased. It was found that dust, so slight that it was not discovered until after the experiment, was responsible for this change. It is certain that window glass substitutes are superior to window glass. The question as to their practical use in offices, schoolrooms, and homes is still debated.

Many persons think that the only good light for the purpose of reviving body energy comes from the sun. Lamps that will duplicate natural sunlight are being made, though not in so simple a form as is desired. The[9] best of these types probably is the carbon arc lamp. The output from carbon arc lamps differs in quality and quantity according to the nature of the carbon electrode used, and according to the amount of electricity consumed. Dr. Lukeesh[10], director of the General Electric Company's research laboratory at Cleveland, and his assistants are working to produce a simple, inexpensive lamp so that it may be screwed into ordinary lamp fixtures. This would make artificial light as common as artificial heat in our homes. Manufacturers have endeavored to meet the demands for ultra-violet light in the home; as a result there are many lights for home use on the market. Most lamps for home use burn on an ordinary lighting circuit and therefore the wattage is small. Sufficient[11] dosage can not be given from these to bring about the desired effects in certain diseases. However, some favorable results have been obtained in the way of a general tonic effect.

Of[12] all the sources of ultra-violet rays the quartz mercury vapor lamp is the most extensively used at the present time. Quartz rods have the property of conducting ultra-violet light with no loss and the output of ultra-violet radiation is richer in both quantity and quality.

At the University of Chicago Coöperation Nursery School mercury vapor quartz lamps are used for invigorating the children. They are undressed and simply wear loin cloths for the treatment. Smoked goggles are used to protect the eyes from the glare of the lamps. Even with this protection the light must not be looked into. It would be like staring at the noonday sun. Two lights are arranged in a small place where six children may stand under them at the same time. The teacher gives exercises or games to each group and watches the time. The first day the exposure is just a few minutes, but it is gradually increased up to ten minutes. These exposures are given weekly and sometimes oftener. They are given during a recess period. The children get real fun from them, and physicians, teachers, and parents are much pleased with the results. It is believed that these lamps will soon be used quite generally for giving short daily treatments to children in crowded cities.

Manufacturers[13] are installing light in their establishments for sterilizing infected wounds. Public clinics are using these quartz lights.

Light transmitted through the quartz mercury bulbs is stronger than that of the sun. These lamps are very powerful and much harm can be done by using them excessively. Attempts[14] have been made to standardize the dosage of ultra-violet rays so that it may be known how much has been absorbed in a given time, just as we know how much drug is taken into the body when a five grain quinine pill is taken. There are great variations in the ability of persons to absorb the rays. Much depends upon age, sex, race, and nature of disease. It[15] will require long experience and careful observation to standardize dosage exactly, and until this is accomplished the more powerful transmitting bulbs cannot be placed into the hands of the public for home use.

From the foregoing observations and experiments it is known that devices are being made by which more sunlight can be transmitted into the home. Ultra-violet radiation is used in schools and factories under the supervision of trained operators. The invigorating effect of ultra-violet rays is much to be desired; however, the more powerful light bulbs cannot be placed into the hands of the public until a standarized dosage has been agreed upon. There is much to be learned before this can be done.

Manheim, Pa.

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1. Hall, Ultra-violet Rays, p. 2.
2. Blunt, Ultra-violet Light and Vitamin D, p. 8.
3. Hall, Ultra-violet Light, p. —?
4. Rollier, Sun Cure, p. 23.
5. Wayman, New England Journal of Medicine, p 48.
6. Hall, Ultra-violet Rays, p. 56.
7. Ibid, pp.
8. Ibid, p.
9. Donnely, American Journal of Physical Therapy, LV, p. 204.
10. Fishbein, Scientific American, CXXVIII, 264.
11. Hall, Ultra-violet Rays, p. 231.
12. Ibid, p.
13. Jerome, Modern X-ray.
14. Hall, Ultra-violet Light, p. 98.
15. Ibid, pp. 98-99.

THE FIGHT FOR PEACE

(Continued from page 12)

that the government was forced to deal with these men at all, that it dared not kill them, and could not force them to kill is a significant thing. The objectors in the World War were few and yet they left a remarkable influence.

The foundation has been laid, but the foundation in itself will be of little value unless we build upon it a mansion of peace which is strong enough to weather the storms of threatening wars. The fight for peace has not been won, and yet I believe that through a stronger effort of all nations in the fields of education and true Christianity, we can at least draw closer to our goal. Cannot peace be, as well as war? It can be if the Gospel of Christ, the Prince of Peace has its way in the hearts of men.

Walnut Creek, Ohio.

WHY PRAY?

I remember speaking in the Boston noonday meeting, in the old Bromfield Street M. E. Church on this subject one week. Perhaps I was speaking rather positively. At the close of the meeting one day a keen, cultured Christian woman whom I knew came up for a word. She said, "I do not think we can pray like that." And I said, "Why not?" She paused a moment, and her well-controlled agitation revealed in eye and lip told me how deeply her thoughts were stirred. Then she said quietly, "I have a brother. He is not a Christian. The theater, the wine, the club, the cards—that is his life. And he laughs at me. I would rather than anything else that my brother were a Christian. But," she said, and here both her keenness and the training of her early teaching came in, "I do not think I can pray positively for his conversion, for he is a free agent, is he not? And God will not save a man against his will." I said to her; "Man is a free agent, to use the old phrase, so far as God is concerned; utterly, wholly free. And he is the most enslaved agent on earth, so far as sin and selfishness and prejudice are concerned. The purpose of our praying is not to force or coerce his will; never that. It is to free his will of the warping influences that now twist it awry. It is to get the dust out of his eyes so that his sight shall be clear. And once he is free, able to see aright, to balance things without prejudice, the whole probability is in favor of his using his will to choose the only right."—S. D. Gordon.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

You have with a good purpose of heart determined to be true in your service to the Lord and His service. The new year is now well started and as you are face to face with the work of the Young People's Meeting, does it appeal to you as a task of a **joyful opportunity,** or is it a task that has a note in it of compulsion because it **ought to be done?** While there is no doubt of duty connected with the task, we would like somehow to help you get into the **joy** of doing the task that you **ought.**

Our good Christian friends have repeated over and over the necessity of a surrendered life and the power and grace at our disposal and the joy of the life of fellowship with Jesus and a number of other things that you know, almost by heart; and yet, there seems to be something like a dead pull and a drag that makes the heart get weary of the tasks that we know ought to be done and the lessons we ought to dig out and discuss in the Young People's Meeting, and the many other Christian duties in the Church, and the Sunday School, and the Mission Meeting, and everywhere on every hand.

Perhaps a little thought may help us out of the difficulty. Do you expect your good pulling horse to plow day after day for you and then go to the stall after his day's work and never get but a mere pittance of hay and grain and water? Would you be surprised if that horse gets weary after such a fare? And perhaps you and I need to take time to feed and rest in the presence of the Lord where we can receive such treatment as our needy souls must have to keep us in the best of spiritual pep and vigor. There is a passage like this in Isa. 40:32, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." There is such a thing as taking time for the essential thing of daily devotion, and there is a **waiting** even in the midst of business and rush of things that takes out the anxiety and the care that belongs to the Lord alone. There is such a thing as being so busy with the Lord's work that we forget the part of doing it in a devotional way, and we lose the sweetness of casting the anxiety of the task upon Him while we work.

Then there is such a thing as getting the wrong kind of food and reducing our strength by the exhaustion of our powers on other tasks before we take up the things that God has assigned as a Christian duty of service. Did you ever take out the team after a wearisome pull and lead them out to an extra drive? And did they not show signs of weariness that could not measure up with the enthusiasm of the driver? And it is just possible that we get weary of our spiritual tasks because we have given our minds and hearts too completely to the world and its depressing influences upon spiritual vigor. Perhaps we are just weary of doing the Church work, and have lost sight of the deep invigorating power of the motive of undivided devotion to the Master and the uplifting power of taking time to pray, as Jesus taught us by His own example on the most busy days of His ministry. Note the passage which says of Him, "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

Pride of our own achievements, determination to have things just so, fear lest some one supersede us and gain more influence over others, taking the burden of the work upon ourselves which belongs to God, and numerous other things are sure to sap the spiritual power and make the task a weariness and a disappointment. "Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

PILLARS OF THE FAITH—ABRAHAM (Jr.).—Heb. 11:8-19.

Topic for January 8

MOTTO

"Here have we no continuing city."

MEDITATIONS ON THE TOPIC

I. **Abraham.**—Is Abraham a pillar? What is meant by a pillar? Pillars were often set up as memorials to keep certain events before the mind and to perpetuate the memory of them to coming generations. Jacob set up a stone for a pillar after he had slept upon the stone for a pillow, and had the notable dream of the ladder. . . . One of the curses that is pronounced upon the wicked is that their remembrance is cut off from the earth. Psa. 34:16. And the special blessing to the righteous is that they shall be "in everlasting remembrance" (Psa. 112:). Jesus also promised, in His message to the Seven Churches of Asia, that "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" (Rev. 3:12). Here Jesus has in mind a permanent part of the temple of God, as important as a post, and a place that can be used as an everlasting memorial to write upon. This kind of a post is no more to be moved, but is to remain as a fixed support in the house of God and an everlasting memorial. God made Jeremiah as an "iron pillar" to the house of Israel. Jer. 1: 18. It was the Word of God which Jeremiah preached and lived before them that made him an iron pillar and which makes him an iron pillar yet, strong and immovable, remaining forever in the house of God "in everlasting remembrance."

So Abraham may be tested as to whether he is a pillar of faith by the way he stood with God and His word and as to how his faith makes him to be a continual memorial to all generations.

II. **The Text.—Heb. 11:8-19.**—This passage shows in what respect Abraham obtained a good report through faith and gave him an everlasting name, not only through his fleshly children, but through those who walk in the steps of the faith which he exercised, in looking for "a city which hath foundations whose builder and maker is God." He became the father of many nations through his "SEED which is Christ" (Gal. 3:16).

III. **Suggestions for Junior Programs.**—It is more natural to the junior to grasp what faith is by a concrete example of it than to give precise definitions. The various acts of Abraham's life which illustrate His faith will be interesting for the boys and girls and will make a more lasting impression than many learned explanations. The general title for a series of Junior Topics should be carefully explained and illustrated, so that the meaning of a **"pillar"** may be impressed from the Scriptural standpoint, and that the Juniors may not only see how Abraham is a **"pillar of faith;"** but that they may be prepared to recognize the **"pillars of faith"** found in the succeeding lessons, as well as those who have lived since, and are living in our midst to-day.

Various illustrations of pillars may be made. The pillars of the Tabernacle and the pillars of the Temple will serve as Bible illustrations. Stone pillars and iron pillars and wooden pillars may be mentioned to show the difference in strength and durability in pillars of various materials. Human pillars cannot endure unless they are made of material that will bear the test of time and eternity. Unless we have in us the everlasting truth of God, we may shine ever so gloriously for a while in the world, but sooner or later we shall pass away with other things that can be moved or destroyed. And those who spend their lives in sin shall have their name cut off and their remembrance will never shine in glory with God.

OUTLINE STUDY

I. Called to an Unknown Country.
1. Journeying to Haran.—Gen. 11:31.
2. Journeying to Canaan from Haran.—Gen. 12:5.

II. Experiences in the Land of Promise.
1. At Sichem and at Bethel building altars.—Gen. 12:6-8.
2. Moved to Egypt in famine time.—Gen. 12:9-20.
3. Moved back to the place of his altars.—Gen. 13:1-4.
4. Moved to Hebron.—Gen. 13:14-18.
5. Unselfishly helped Lot.—Gen. 13:5-13; 14:13-16.
6. Received a promise which he believed.—Gen. 15.
7. Angels visited Abraham.—Gen. 18:1-15.
8. Abraham prayed for Sodom.—Gen. 18: 16-33.
9. Isaac was born.—Gen. 21:1-5.
10. Abraham was tried.—Gen. 22:1-19.
11. Sarah died and was buried.—Gen. 23: 1-20.
12. He found a wife for Isaac.—Gen. 24.
13. He died and was buried.—Gen. 25:7-11.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Abraham."**

2. Memorize a Portion of the Text in Hebrews 11:8-19.
3. Tell a Story in Abraham's Life:
   a. The Story of His Call.
   b. The Story of Abraham's Unselfishness.
   c. Angel Visits.
   d. The Story of Isaac.
   e. Acts of Faith.

For Seniors.

1. How Abraham Became a Pillar of Faith.
2. Abraham's Vision for the Future.
3. How We May Partake of Abraham's Expectations.
4. Lessons from Abraham's Failures.

PERSONAL THOUGHT

We may walk in the steps of the faith of Abraham and, like him, become a pillar of faith.

SEED THOUGHTS

O God the Rock of Ages,
  Who ever more hast been,
What time the tempest rages,
  Our dwelling place serene;
Before Thy first creations,
  O Lord the same as now,
To endless generations
  The everlasting Thou!

Our years are like the shadows
  On sunny hills that lie,
Or grasses in the meadows
  That blossom but to die;
A sleep, a dream, a story
  By strangers quickly told,
An unremaining glory
  Of things that soon are old.

O Thou who canst not slumber
  Whose light grows never pale,
Teach us aright to number
  Our years before they fail.
On us Thy mercy lighten,
  On us Thy goodness rest,
And let Thy Spirit brighten
  The hearts Thyself hast blessed.

Lord, crown our faith's endeavor
  With beauty and with grace,
Till, clothed in light forever,
  We see thee face to face:
A joy no language measures;
  A fountain brimming o'er;
An endless flow of pleasures;
  An ocean without shore.

—E. H. Bickersteth.

SCRIPTURAL TEACHINGS ABOUT MISSIONS.—Matt. 28:18-20; Isa. 55:1-13

Topic for January 15

MOTTO

"He commanded us to preach unto the people."

MEDITATIONS ON THE TOPIC

I. **Missions as Taught by the Scriptures** is clearly God's plan from the beginning. The very fact that God revealed to Eve that her seed should bruise the serpent's head, unveils the plan of God for the redemption of the human family. Along with this plan for redemption comes the plan of God in making known His will. As His will is unfolded it is found that with every blessing bestowed upon individuals there is couched a purpose to bless others through it. Thus when Abraham was called to separate himself, there was the purpose that in him and his seed "all the families of the earth" might be blessed. It may be noted by careful study that when God separated Israel as a nation from other nations, He had a purpose for the enlightenment of these nations and in due time the preparing of the entire world for the receiving of the Gospel. Such expressions as, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22), are full of meaning and indicate the purpose in the heart of God with reference to all nations.

As Christ began to unfold His plans for the spreading of the Gospel, it became clear beyond the shadow of a doubt that "all nations" are included in His program. It is also clear that His followers are the instruments by which all nations are to hear of this plan. "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). After giving the disciples their commission to teach "**all** nations" to observe "**all** things," He promises to be with them "**always**." It is very evident that Jesus means to be with those whom the disciples teach and that in observing "all things" they will observe the great commission as well as other commandments.

II. **The Text.—Matt. 28:18-20.**—Here we note Jesus' authority to command and the great commission He gives to the disciples. What other reason could there be for them to continue in the world after they were saved, if they were not to be here as a light to enlighten others?

Isa. 55:1-13.—Here the call to thirsty souls is made. The "nations that knew not" are included in the call to salvation and its blessings. The Word of God is sure to accomplish that for which it has been sent.

III. **Suggestions for Junior Programs.**—Take the outline suggested in the Suggestive Assignments for Juniors and develop the history of the early Church as it carried out the program of teaching the message to all nations. Lead the boys and girls to see that the message spread abroad till it reached our heathen ancestors and made them Christians. They have handed the message on to us and we are still handing out to all people. If this work is to continue till the end of the world, the children that are growing up must be made to know it and to feel the obligation to continue to spread it abroad to all who do not know it till Jesus comes again.

What a joy it will be when Jesus comes, if the servants of His household have been dutifully carrying the work He has left for them to do in His absence!

"When Jesus comes to reward His servants
  Whether it be noon or night,
Faithful to Him will He find us watching
  With our lamps all trimmed and bright."

OUTLINE STUDY

I. The Prophetic Outlook.

1. The Son shall have power of judgment over all the earth.—Psa. 2:6-12.
2. Every knee shall bow.—Isa. 45:22, 23.
3. All classes shall have an opportunity for mercy.—Isa. 49:6; 55:5.
4. Some of all classes will accept.—Isa. 60:3; Hos. 2:23; Joel 2:28-32.
5. Those who do not accept salvation shall receive judgment.—Psa. 2:9; Isa. 60:12; Mal. 4:1.

II. The Saviour's Outlook and Command.

1. All judgment is committed to the Son.—Jno. 5:22; Matt. 28:18; 11:27.
2. An opportunity is to be given to all nations.—Luke 24:46, 47, 48; Matt. 28:19, 20; Mark 16:15, 16.
3. The Gospel preached in all the world before the end.—Matt. 24:14.
4. He counts His disciples as His witnesses.—Acts 1:8; Luke 24:48.
5. All believers are light-bearers to the world.—Phil. 2:14-16; Matt. 5:14-16; I Pet. 2:9-12.
6. The Gospel is a forerunner of the judgment.—Jno. 12:46-50; 16:8-11; Acts 17:30, 31.

III. The Apostles' Efforts and Vision.

1. Paul's calling.—Acts 26:17, 18; Rom. 15:15-21.
2. Peter's enlightenment.—Acts 15:7-9.
3. James' Inspiration.—Acts 15:13-18.
4. John's vision.—Rev. 7:9, 10.
5. The scattered seed.—Acts 8:4-8; 11:19-21; I Thes. 1:6-10.

IV. Our Calling.—Rev. 22:17; Eph. 6:18-20; III Jno. 5-8.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Teach."**
2. Memorize a Passage from the Outline.
3. The Gospel Preached Everywhere:
   a. In Jerusalem.
   b. In Samaria.
   c. To Gentiles.
   d. Paul Called to Preach to Gentiles.
   e. How the Gospel Came to Us.
   f. How It Will Go to Those We Might Reach.

For Seniors.

1. God's World.
2. The Plan for Salvation of All.
3. The Method Used to Make it Known.
4. Our Trust.

PERSONAL THOUGHT

Since the Lord calls all to be saved and calls the saved to tell others, it is clear that my calling is to fulfill His purpose in my life and to become a winner of souls to the full extent of that which is within me.

SEED THOUGHTS

The spirit of missions is the spirit of our Master; the very genius of His religion. A diffusive philanthropy of Christianity itself. It requires perpetual propagation to attest its genuineness.—David Livingstone.

We are children of the converts of foreign missionaries; and fairness means that I must do to others as men once did to me. —M. D. Babcock.

Religion begins at home—but it does not stop there.—Sel.

A church must send or end.—Sel.

A believer is not done with missions when he has made an offering.—Sel.

"Can we whose souls are lighted
  With wisdom from on high,
Can we to men benighted
  The lamp of life deny?"

I have but one candle of life to burn, and would rather burn it out where people are dying in darkness than in a land which is flooded with light.—A Missionary.

Throw out the lifeline across the dark wave,
There is a brother whom some one should save,
Somebody's brother! Oh, who then will dare
To throw out the life line, his peril to share!

—E. S. Ufford.

You have the Gospel because missionaries came your way.—Sel.

GOD, THE FATHER.—Eph. 1:1-23; Mal. 2:10

Topic for January 22

MOTTO

"God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

MEDITATIONS ON THE TOPIC

I. **The Fatherhood of God.**—The word father expresses ancestry, source. It is also used to express the characteristics of a true ancestor who is kind and compassionate toward his children.

God is the source of all things in heaven and in earth as a creator. In this sense the Scriptures sometimes speak of Him as a father. God is also a father in the sense of His loving care over all His creation. Then God is a father to Jesus Christ in the sense

of that nearness of relation and character and in the grand work of redeeming the world. "God was in Christ, reconciling the world unto Himself." He becomes the father of all those who are made sons through regeneration and have been adopted into the family of God. In this relation we become heirs of God and joint heirs with Jesus Christ, and receive the Spirit of God into our hearts. This Spirit gives us the feeling of children who speak to God as a father. This last relation is the most precious of any that we can think of in the Scripture.

False teachers sometimes try to overthrow the doctrine of regeneration by calling all men brothers and thinking of all men as children of God, the Father. But this kind of teaching will not stand the test of God's Word of truth, in which the Savior speaks to the wondering ruler of the Jews and says, "Marvel not that I said unto thee, Ye must be born again." The character of fallen man is adverse to the character of God. Before we can call God our father there must be a relationship between us that makes our inner character like God. Jesus rebuked the Jews who said, "We have one father, even God," and declared that "Ye are of your father the devil." In this He denied their right to claims of being children of God, because they rather showed the characteristic of the devil. Those who reject Jesus Christ as the Redeemer can never attain to the place of newborn sons of God in whom the Spirit of adoption has come whereby they cry, Father. Cf. Gal. 4:4-7.

II. **The Text.—Eph. 1:1-23.**—This passage deals with God as the Father of our Lord Jesus Christ by whom we have the privilege of becoming adopted children.

Mal. 2:10.—This passage speaks of God as one Father in the sense of His being the Creator of all men.

III. **Suggestions for Junior Programs.**—The junior mind can comprehend fatherhood better through the conduct of a true father than by any other means. Lead them to understand all that God does for us as a Father. You will find the suggested ways in the Suggestive Assignments for Juniors. Let the juniors work out these assignments and develop them according to their knowledge of a true earthly father and then draw the comparison of God's dealing with us as a Heavenly Father. One thought perhaps might be inserted that is not suggested in any outline. It is the thought of chastening that comes from a father who loves his erring children. Most juniors are familiar with this phase of fatherhood, but not all have reached the understanding of how love prompts chastening. A very valuable lesson can be drawn from this truth about God's fatherhood. "Whom the Lord loveth he chasteneth, even as a father the son in whom he delighteth."

God acts fatherly to us before we really act toward Him as true children. It is important that boys and girls are led to see their part in becoming the true children of God and their place in His family.

OUTLINE STUDY

I. God, the Father of Jesus Christ.—Rom. 15:6.
1. Gives the Son special honor.—Matt. 11:25-27.
2. Had glory with Him in eternity.—Heb. 1:1-3.
3. Co-worker with the Son.—Jno. 5:17-23, 26, 27.
4. One with the Son.—Jno. 10:15, 30; 17: 1, 21.

II. The Father of all Redeemed Souls.
1. Father of all in the body of Christ.—Eph. 4:4-6.
2. Made sons by adoption.—Gal. 4:4, 5.
3. Made sons in the spirit.—Gal. 4:6.
4. Called sons because of His love.—I Jno. 3:1, 2.
5. A Father to separated ones.—II Cor. 6:18.
6. Joint heirs on the Father's throne.—Rev. 3:21; Rom. 8:15-17.
7. Begotten as children.—I Jno. 5:1; Jno. 1:12, 13.

III. The Father of His Creation.—Heb. 12: 9; Job. 38:28.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Father."**
2. Memorize a Passage from the Outline.
3. How God is Like a Father:
   a. In His Pity.
   b. In Caring for His Children's Needs.
   c. In Hearing His Children's Cries for Help.
   d. In Answering before They Call.
   e. In Providing for a Home.
4. How We May Be True Children to God:
   a. By Adoption Provided.
   b. By Continuing with Him.

For Seniors.
1. How God is a Father.
2. How He Becomes our Father.
3. Living under the Care of Our Heavenly Father.

PERSONAL THOUGHT

Jesus has revealed the Father to men in His own glorious person. He has also made it possible for those who receive Him to become sons of God and thus be made partakers of the divine nature. What manner of love is this?

SEED THOUGHTS

O Father, lead us gently by the hand,
Thro' sun and shadow of the future land.
Dim and untraveled lies the way before:
O Father, lead us evermore.

When we would falter or when we would stray,
O Father, lead us all along the way!
Help us to ever closer walk to Thee,
Thro' ways of darkness where we cannot see! —Alice J. Cleator.

My God, my Father,—blissful name,—
O may I call Thee mine!
May I with sweet assurance claim
A portion so divine!

This only can my fear control,
And bid my sorrows fly;
What harm can ever reach my soul,
Beneath my Father's eye?

Whate'er Thy providence denies,
I calmly would resign;
For Thou art good and just and wise;
O bend my will to Thine.

Whate'er Thy sacred will ordains,
O give me strength to bear,
And let me know my Father reigns,
And trust His tender care.
—Anne Steele.

THE BLESSINGS OF A CONSECRATED LIFE.—Phil. 3:4-14; Rom. 6:13-23

Topic for January 29

MOTTO

"Consecrate yourselves to-day to the Lord."

MEDITATIONS ON THE TOPIC

I. **Blessings in Consecration.**—We cannot number the blessings nor fathom the depth of them as they proceed from God upon the consecrated life. We only can say, "The blessing of the Lord, it maketh rich; and He addeth no sorrow with it." Blessings proceed from God upon conditions. The condition of real and lasting blessings is real consecration. In no other condition are we fitted to use God's blessings in a way to enrich our souls. God does send blessings upon the evil man and woman. He gives them food and raiment and other good things of this life. His goodness is calculated to lead men to a place of consecration to Him that He might bestow upon them richer blessing. But when they fail to respond to the goodness of God and heap His blessing upon their lusts, they bring a curse upon themselves through the misuse of God's blessings. Therefore we consider that real blessings from God are made possible by the consecration of those upon whom God is enabled to bestow them.

God does not bless any life to make that life self-centered. But He expects that every blessing should overflow to the lives of others and thus make the blessing double. And we enjoy the blessing so much the more because we have made it serve in blessing other lives about us. A life is not really consecrated that has not been given over to the Lord as an instrument or channel through which His blessings are given to other lives. A consecrated life does not seek for the credit to be given to itself. It seeks to magnify the Giver of all good gifts and to cause others to feel that the blessings of the consecrated life come from God through grace.

II. **The Text.—Phil. 3:4-14.**—Paul confesses how that he counted all his fleshly gains as loss for Christ that the blessings of knowing Him and attaining to the resurrection of the dead, might be his.

Rom. 6:13-23.—Yieldedness to God as those that are alive from the dead means a yielding of our members as instruments unto God for righteousness.

III. **Suggestions for Junior Programs.**—There is nothing that we possess which was not given to us by the hand of God. But in the giving of gifts to us we also have received a power to choose for ourselves as to how we will use the gift. There are two courses we may take. We may use our gifts in a way to bring honor or dishonor to the giver. If we honor the giver we consecrate the gifts to His service. If we dishonor the giver, we appropriate the gifts to some end that is ungodly and selfish and that reproaches our blessed God and Savior. If we can lead the juniors to see this we have reached an end that many seniors have not reached but which is in the reach of all of us. Before we can lead any one to consecrate we must win their hearts' affection for the One to whom they consecrate. When the heart is won it follows that the body and mind and material possessions and every other power is also surrendered to that which we love. Show to the boys and girls that the consecrated life follows in the pathway of doing the simple duties every day in the common walk of life, such as, obedience to elders, service to the needy, helpfulness to friends and strangers, speaking words of kindness and doing deeds of love, yielding ourselves to keep all the commandments of the Lord.

OUTLINE STUDY

I. What a Consecrated Life is:
1. Self-dedication to God.—Rom. 12:1; II Tim. 2:21.
   a. Yielded members.—Rom. 6:13.
   b. Yielded affections.—Col. 3:2.
   c. Obedience from the heart.—Eph. 6: 6; Psa. 119:34.
2. Accepted of the Lord.
   a. In Jesus Christ.—Eph. 1:5, 6.
   b. Because of our efforts to meet conditions.—II Cor. 5:9; 8:12.

II. The Blessings it Brings:
1. In the experience of the consecrated.
   a. A place in God's fellowship.—Ex. 19: 5; Jno. 15:14, 15.
   b. A right to heavenly possessions.—Rev. 22:14; Rev. 2:10.
   c. Joy.—I Pet. 1:8; II Cor. 1:12.
2. To the souls touched by the consecrated.
   a. A salt.—Matt. 5:13.

b. Winning power.—I Pet. 3:1, 2; 1 Pet. 2:12.
c. Instruments of goodness.—Col. 3: 12-24.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Consecrate."**
2. Memorize a Passage from the Outline.
3. Meet for the Master's Use:
   a. My Heart.
   b. My Body.
   c. My Service.
4. Blessings in Giving All to the Master's Use:
   a. The Approval of the Lord.
   b. Joy in My Heart.
   c. Good Deeds Done to Others.

For Seniors.
1. The Meaning of Practical Consecration.
2. The Fruits of a Consecrated Life.
3. The Joy of Living unto Christ.

PERSONAL THOUGHT

Have we learned the way of the consecrated life and the blessings that reach unspeakaby beyond the cost of it?

SEED THOUGHTS

God wants your heart every hour in the day, and every day in the week, and every week in the year.—Udine Utley.

Loyalty that will do anything, that will endure anything, that will make the whole being consecrated to Him, is what Christ wants. Anything else is not worthy of Him.—Burdett Hart.

"Here I give my all to Thee,
Friends and time, and earthly store;
Soul and body Thine to be,
Wholly Thine forevermore."
—Wm. McDonald.

The Lord's to-morrow of blessing is only waiting for our to-day of consecration.—Sel.

Consecration is not giving to God, but taking hands off of what belongs to Him.—Knapp.

Seek to make life henceforth a consecrated thing; that so, when the sunset is nearing, with its murky vapors and lowering skies, the very clouds of sorrow may be fringed with golden light.—J. R. Macduff.

SONGS THAT HAVE HELPED ME.—Psa. 137

Topic for February 5

MOTTO

"Teaching and admonishing one another in psalms and hymns and spiritual songs."

MEDITATIONS ON THE TOPIC

I. **Helpful Songs to My Soul.**—The songs that have been most helpful to my soul are the songs that have had an influence in inclining me toward God and His righteousness. Songs that inspire me to heavenly thoughts and fill me with courage in doing the tasks of life in a way that my interest in heavenly things are increased, are songs that help me. When I can come from the place of singing and feel like praying and like doing good to my fellow men I am helped. Songs that lead my mind to devotional thoughts and prepare me to hear the Word of God and the exhortations and corrections from my ministering brethren, are songs that are very useful to my soul.

Songs that are helpful are not always songs that make me glad. Songs that bring to my mind the sad things that have happened in life and that turn my heart to tenderness for others as well as penitence for past mistakes are wholesome and bring me nearer to God. Songs that turn my heart to sorrow so that I am not able to sing myself are after all songs that may be the most wholesome in deepening my purposes to live worthy of the Lord unto all pleasing. Although Israel could not sing the Lord's song in a strange land, those songs, nevertheless, were helpful in deepening their desire to return and to walk worthily that the Lord could bring about the return of His people to their native home.

But there are joyful songs that help me to realize the goodness of God and remind me of His numberless blessings. It is good for my soul to dwell on joyful things because by joy from God I am strengthened to go forward in the service of life with greater courage.

II. **The Text.—Psa. 137.**—This psalm is a song telling a real experience of the captives in Babylon. It is helpful to sing songs that tell of our experiences even if those experiences are sad. This Psalm emphasizes the blessings that memory brings to the soul because it fixes the heart upon the noble things that ought to have been observed and should be more fully observed in the future.

III. **Suggestions for Junior Programs.**—Many people are in love with music because they love the harmony. Often such people are carried away by songs that are rather worldy in their nature and lead the mind and heart to light and frivolous thoughts. In dealing with the juniors on this subject, it will be helpful to draw out the mind upon the difference between songs that people like for the stirring meodies and the songs that really do good to their souls. Most of the service could be devoted to singing and giving experiences concerning the songs that have been helpful in drawing the minds of the junior heavenward. Songs that Mother sang when she was with us, if some have lost a mother, are often songs that bring blessings to us because they lead to a desire to live the life she desired that her children live. Or songs that a father or a dear friend or minister loved for its spiritual expression is useful to lead out the minds of juniors to higher realms and nobler ideals of singing.

OUTLINE STUDY

Psalm 137

I. Weepings in Babylon:
1. Because of remembrance of Zion.—v. 1.
2. The spirit of song had departed.—v. 2.
3. Their captors mocked them by asking a song of Zion.—v. 3.
4. How can one sing a joyful song when joy is fled.—v. 4.

II. Benefits of Memory.
1. It is desired above the right hand.—v. 5.
2. It is desired above the use of the tongue.—v. 6.
3. Jerusalem is greatly desired above every joy.—v. 6.
4. Songs of joy in the past contributed to make the memory that now benefits the soul.

III. Vengeance of the Enemies of Jerusalem and God.
1. The hatred of Edom.—v. 7.
2. The future of Babylon for her wickedness.—v. 8, 9.

Apply this lesson to the spiritual blessings and foes in the Church of Jesus Christ. How can songs help?

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Singing."**
2. Memorize Psalm 137.
3. Select a Song That Has Done Good to Your Soul.

For Seniors.
1. The Helpful Element of Songs That Are Sung.
2. How to Get Spiritual Blessings in Song.
3. Bring Selections of Songs to The Service And Be Prepared to Sing and to Tell of Help Derived from Songs.

PERSONAL THOUGHT

The songs that express the sentiments which are most useful to think about are the songs that are best for my soul.

SEED THOUGHTS

A song will outlive all sermons in the memory.—H. Giles.

Ballads and popular songs are both the cause and effect of general morals: they are first formed and then react. In both points of view they are an index of public morals.—H. Martineau.

Sorrow is the handmaid of God, not of Satan. She would lead us, as she did the Psalmist, to say, "Who will show us any good?" that after having said this we may also say with him, "Lord, lift thou the light of thy countenance upon us."—A. S. Hardy.

Take all sorrow out of life, and you take away all richness, and depth, and tenderness. Sorrow is the furnace that melts selfish hearts together in love.—Selected.

Joy is more divine than sorrow, for joy is bread and sorrow is medicine.—Sel.

Oh, think of the home over there,
By the side of the river of light,
Where the saints all immortal and fair,
Are robed in their garments of white.
—D. W. C. Huntington.

I hear Thy welcome voice,
That calls me Lord to Thee,
For cleansing in Thy precious blood
That flowed on Calvary.
—L. Hartsough.

WHAT OF THE NEW YEAR?

By Arline Yoder

How mystic is the year that is to be
Or not to be. Our God alone can see
And understand the plan of cycling years.
That which will come, foretold by ancient seers,
Is rapidly unfolding as they said.

Tornadoes, earthquakes, floods, and winds,
How suddenly the universe transforms, and storms
Itself into a heap of loss and ruin,
And thus with nature seems so out of tune!
Yet such it is from ancient seers we read.

Men's hearts are failing, fearful of the time
With all the evil, loss, increase of crime.
'Tis now the time to look toward the sky
Because the great redemption draweth nigh—
For this the Savior on the cross once bled.

O Christian, look above the crime and woe,
And as the New Year dawns, it may be so
That Christ will come to take the ransomed home.
If not, He'll shelter thee from tide and foam,
While on thro' life to glory He shall lead.

And if our Lord should come with shout of glory,
Fulfilling prophecy of ancient story,
With shouts of victory, we shall see
Our King; and in His likeness we shall be;
And spend unending New Year up in heaven.

West Liberty, Ohio.

"The Book—the one book—the book that is older than our fathers, that is truer than tradition, that is more learned than universities, that is more authoritative than councils, that is more infallible than popes, that is more orthodox than creeds, that is more powerful than ceremonies—'the sword of the Spirit,' the omnipotent Word of God—the wonder of the world—the boon of heaven."

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JOHN PREPARES THE WAY FOR JESUS.—Mark 1:1-11

Lesson for January 1, 1933

Golden Text.—Prepare ye the way of the Lord, make his paths straight.—Mark 1:3.

Since earliest times organized society has had flags or banners that they bore as symbols of their ideals. So God's people had a standard in the wilderness. Psa. 60:4. Judah upon its flag had the image of a lion. Reuben to the south of the tabernacle had the ox. Ephraim to the west had a man. And Dan to the north had the eagle.

These symbols all pointed to the Christ who was to be lifted up (Jno. 12:32): as Crucified Servant in Mark; the Crucified Son of Man in Luke; and the Crucified Son of God in John. These symbols are also beautifully referred to in Ezek. 1 and Rev. 4.

Last year in Matthew's Gospel we had the Crucified King. This year in Mark we will study Him as the Crucified Servant.

Mark. This man was not an apostle but an assistant to the apostles. He first served with Paul and Barnabas but for reasons unknown withdrew from their service during the first missionary journey. Due to Barnabas' insistence on giving him another trial Paul and Barnabas separated and went their several ways, Mark accompanying Barnabas. It is supposed that later Mark went with Peter. Later even Paul desired his services again. II Tim. 4:11. Truly one failure, even though it be a serious one, does not prevent me before God of getting another chance and redeeming myself. Eph. 5:15, 16. But one failure too many spells utter ruin; better never make any!

Verse 1. Kings and great men have pedigrees. See Matt. 1 and Luke 3. But servants and God have not: servants because they are too lowly (Phil. 2:7), and the Son of God because He is eternal. Heb. 7:8. Therefore no genealogy since Jesus is both God and servant. And if the Son of God humbled Himself to serve (Luke 22:27; Mark 10:45) truly none needs to be ashamed to serve. Greatness is gauged by the quantity and quality of service rendered to mankind. In this, as in everything else, He dwells in the light unapproachable. I Tim. 1:6-16.

Verse 2. The Messenger. Isa. 62:10. Roads in the east are and always have been poorly kept. There were two exceptions, i. e., when kings were to travel over the country then the populace improved the roads in their honor; the main roads leading to the cities of refuge were always to be kept in repair for the benefit of the manslayer as he fled to the city of refuge to escape the avenger of blood. Are not these two ideas the two sides of the kernel in the nut of divine revelation? Prepare the way for the King, and prepare the way to the King. John did both. He prepared the way for Jesus' ministry; he prepared the hearts of the people by preaching repentance in order to come to Jesus.

Great men. Of all great men, John is the greatest. Matt. 11: 11. Great men live simply. Where there is neither heart nor brain nature compensates with outward show. Luxurious living is a sure sign of weakness.

Great men are humble. If Moses was the meekest man, John the Baptist was the humblest.

Great men have power. As a preacher John the Baptist accomplished a revival that led a nation to repentance in six months. What was the secret? Eloquence? No. Gruesome illustrations that frightened people? No. Sad incidents that made them cry? No. In simple, straightforward statements John declared the message. The power that moved the people was not histrionic; it was the power of the Spirit. That makes the great preacher.

Introduction of Jesus. Angels introduced Him to the shepherds, the Spirit introduced Him to John and the rest of us, and the Father introduced Him to all who will hear. Father, Spirit, and angels alike announced Him as the Son of God, the Savior of the world. Surely they were not mistaken.

JESUS BEGINS HIS WORK.Mark 1:12-20

Lesson for January 8, 1933

Golden Text.—The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.—Mark 1:15.

Straightway. A keyword to satisfactory service. The man who **puts off** leaves much undone and cannot say of his work, "It is finished," when he comes to the end of life's day. Jesus, having met and solved for thirty years the duties and problems of private life, is now ready to solve the problems of the world.

The Spirit. Not the spirit of man nor the evil spirit, but the Spirit of the Father. But in Matthew (A. V.) spirit is not spelled with a capital S. Maybe it means another Spirit. No. In the earliest manuscripts all the letters were uncials or capitals. Copyists made that difference between the printing in Matthew and Mark, and the difference proves nothing, but that men do not always do things the same way.

The temptations. There are always conflicts. There was war in heaven. Satan lost that battle. But the war was resumed on earth. Satan won the first round in Eden. He conquered and brought mankind into bondage. In order that God might follow Satan to earth and conquer him here He had to come as a human babe, and the Spirit and the virgin were the instruments to accomplish that miracle. Matt. 1:20.

The same Spirit that begot Jesus also led Him and empowered Him (Luke 4:14, 18) not only to resist temptation but also to destroy the works of the devil and to destroy (or bring to nought the power of the devil and his hosts) both devils and the devil. Luke 4:34; Heb. 2:14; Jno. 3:8. The final stage of the conflict began in the wilderness and ended at the open tomb. Jesus came conquering and to conquer, not to evade or escape conflict but to win.

He was tempted as we are, but on a far greater scale, as the destiny of man hung in the balance; now, triumphant, He is able to succor the tempted. II Cor. 6:2, Heb. 2:18. Here He had the ministry of angels, but at Calvary He trod the winepress alone. Matt. 26:53; Isa. 63:3.

Preaching. vs. 14, 15. The Gospel of Jesus Christ (v. 1.) and the gospel of God (v. 14) are one and the same. The kingdom of heaven in Matthew and the kingdom of God in Mark are one and the same. Repentance is not only for the Jew, but also for the Gentile. They who teach otherwise darken counsel with words. Job. 38:2.

Time. Gal. 4:4. God neither hurries nor lags. He never retraces His steps nor changes His plans. Acts 2:23; 3:18; 15:18. When the time, according to the Father's calendar, was fulfilled He came to bring salvation. When the time is fulfilled He will return for His bride. No theories that I may have as to the time and manner of His return will affect the time and manner of that return. Let us receive Him and live so as to be ready to meet Him.

Call to service. vs. 16, 17. There is a call to discipleship. That came earlier; now came the call to service. One essential virtue in fishing is patience. This is an essential in a soul-winner. Even if you have toiled all night and have caught nothing, keep on. Luke 5:5. Instant service plus steadfast service, makes successful service.

Quit without notice. When you have a good job, work at it. If you can get a better take it. If your calling is sinful, renounce it; but if it is for God, magnify it. But if in the affairs of this life you quit another without notice to work for me, you will probably treat me the same way by and by. Do not quit, stick to your job.

JESUS AT WORK.—Mark 1:21-45

Lesson for January 15, 1933

Golden Text.—My Father worketh hitherto, and I work.—John 5:17.

John 5:17. According to the Genesis record (Gen. 2:2) God rested from the work of creation, but to say that He ceased working would be contrary to the Scriptures. It is easier to start things than to keep them going after they are started. God not only started the universe, but keeps it. Col. 1:16, 17. He not only created man, but preserves him. Psa. 36:6; Job 7:20; Matt. 6:25-33. This is especially true of the saints. Isa. 64:4 (R. V.); Psa. 97:10; II Tim. 4:18. He saves and keeps, and the latter is a bigger work than the former. Eph. 2:10; Phil. 1:6; II Chron. 16:9. Christ could say of his earth-work, "It is finished," yet of the redemptive work it was but the beginning.

V. 21. Men void of understanding straightway yield to temptation. Prov. 7:22. The adulterer to his lust, the drunkard and glutton to his appetite, the pleasure seeker to his thrill! But contrariwise the wise "straightway" seek the house of God and partake of its worship and instructions. Why do theatergoers want the front seat, but churchgoers the rear seat?

His teaching. v. 22. Theological hair splitting is the rule where religion is a philosophy, but rugged teaching of plain truths is the rule where religion is a part of the life. The Scribes argued, but that was all. Christ lived it and taught it. Such teaching has power. The other arouses curiosity, but does not even satisfy it.

The demoniac. vs. 25, 26. What business had he in the synagogue? The church is the one institution which all men should patronize, for it is the one place where all can find help in times of spiritual need. Whatever the motive in coming to church, the worship will be a help to you if the believers are serving the Lord aright. I Cor. 14:24, 25. Jesus is Lord of all. He speaks, and it is done. Nature obeys. Sickness obeys. Spirits obey. He is the Holy One of God. Devils believe and tremble. Fools do neither now, but will by and by.

V. 28. In the work of the Lord there is always grave danger that the secondary service of the church usurps first place. Preaching is first (v. 28). Feeding the hungry and healing the sick, etc., are aids to the first. They are necessary duties. Matt. 25: 35-46. To help the body alone is philanthropy, to preach the Gospel alone is mockery (Jas. 2:15-20); but to combine the two is **Living Christianity.**

The leper's faith. vs. 40-44. The impossible is easy with God. He is able to do exceedingly above all that we ask. Eph. 5:20. But let us not command God. Rather, as the leper, be a suppliant. God can, but will He? He is still the same Lord, and will honor me with blessings if I honor Him in faith and worship. I Sam. 2:30.

Prayer. v. 35. The tree grows strong during the intervals between the storms, so the soul grows strong as it spends time alone with God in holy meditation and prayer. The spectacular thing would have been to continue healing the sick, but the Father's will was to preach. He needed grace to keep from being turned aside from doing God's work in God's way.

JESUS FORGIVING SIN.—Mark 2:1-12

Lesson for January 22, 1933

Golden Text.—The Son of man hath power on earth to forgive sins.—Mark 2:10.

What reading, writing, arithmetic are to education; teaching, preaching, and healing are to building up the kingdom of God. Matt. 4:23.

Home. v. 2. As the noble family of Shunem (II Kings 4:8-37) welcomed Elisha to their home, so Peter seems to have done to the Master. That hospitality was not unrequited. Mark 1:30, 31. That little house in Capernaum, through having Christ as the Guest became a means of blessing to the entire city. Our own homes can become similar means of blessing when it becomes noised abroad that the Lord is in our house. Therefore I Pet. 4:9; Heb. 13:2.

Crowds. There is contagion in a crowd. When the crowd goes to church (Psa. 42:4) we also like to go; when the crowd seeks the Lord and listens to His Word, we do also; but when they forsake Him and crucify Him, where are we then? The crowd mind can quickly turn into a mob mind. Beware of excitable crowds.

Helpfulness. v. 3. It helps a man to have a friend. Four friends are better. They brought their friend to Jesus. Crowds sometimes hinder individual work in bringing men to Christ. They had faith (v. 5), they had perseverance, and they had wit. Faith started them, perseverance upheld them in their purpose, and wit found a solution of their difficulties; and they accomplished their purpose. The friendship of this world worketh death, but the friendship of Christ brings life and health. The right kind of friends will bring me to Christ, the wrong kind would drag me down to ruin.

Sins forgiven. v. 5. Are all sicknesses the direct result of sin? Some are, of that there is little doubt. The rest we will not reason about, for cold reason, not having knowledge of all the facts in the case, often arrives at false conclusions. v. 7. But in this case the cause apparently was sin—the result was palsy. Remove the cause and you have cured the symptoms. Therefore v. 5.

Reason. vs. 7, 8. To claim divine prerogatives is blasphemy. God only can forgive sins. Therefore for a man to claim to forgive sins is blasphemy. Therefore Christ blasphemed. But wait! Your logic is sound, but your reason has failed. Christ is God. For God Himself to claim God-powers is not blasphemy. In this miracle He showed forth and proved His Deity. For me to make such claims would be blasphemy.

Which is easier. v. 9. It is easier to heal the sick than to forgive sin. It is easier to help the body than to help the soul. It was easier for Christ to create the worlds than for Him to save fallen man; it is easy for God to know all things, but not so easy for Him to teach mankind, for men are hard of understanding and slow to perceive. He has done the harder, the easier He will also do.

Healed. vs. 10, 11. God's biddings are enablings. All power belongeth unto God. Psa. 62:11. When the circuit from God to me is broken I am powerless; but the moment that contact is restored power returns. Result—instantaneous healing. If the Spirit is quenched, power is obstructed and you are weak. Only one wire in the cable that bound Samson to God's power was broken, but he became weak.

JESUS AND THE SABBATH.—Mark 2:13 to 3:6

Lesson for January 29, 1933

Golden Text.—The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath.—Mark 2:27, 28.

Levi. vs. 13, 14. Was this son of Alphaeus a brother of James? Mark 3:18. Perhaps so. Then he was the black sheep of the family. If not, he was a black sheep among his people. In either case he had sunk so low that he cared little for the esteem of his fellow men. But perhaps he cared after all, but felt that no man cared for him. People often go into the depths, not because they want to do so, but because they feel that that is all that is left for them to do. To have a friend that cares changes things and brings hope. Levi, as a drowning man, grasped at a straw, but in this case it was a straw of God's providing and it lifted him. Psa. 40:1-3.

Levi, the friend of outcasts. v. 15. Luke 5: 29. What has helped me will help others as bad as I. I Tim. 1:15. If the Savior had compassion and salvation for one publican (Levi) He would for all publicans, in spite of the opinion of the Jews that publicans and fallen women were past the pale of God's mercy. So thought Levi and determined to help His outcast friends. See result. Matt. 21:31, 32.

Critics. vs. 16, 18, 24; 3:2. The Brahmans of India are no better than the outcastes whom they shun. The Scribes and Pharisees were no better morally than the publicans. Luke 11:39-52. It requires no virtue to find fault. To formalists it is a greater sin to violate convention than to crucify the Savior, Jno. 18:28. Shunning is Scriptural (I Cor. 5:11), but let him that is without sin do so. Jno. 8:7. Fasting is Scriptural, but not some kinds, Isa. 58:3-6. Sabbath observance brings blessings, but not the kind which would forbid acts of mercy. Rom. 7: 6; II Cor. 3:6.

Lawful. v. 24. Wherein did the disciples break the law of the Sabbath? In walking through the fields? No. But in plucking the heads which was a form of reaping, and in rubbing out the grains, which was a form of threshing. But did they? They violated rabbinical interpretations and regulations concerning the law, but not the law itself. Formalists would make the law of God burdensome and onerous (Luke 11:46; Acts 15:10), but true service is a delight. Isa. 58:13.

V. 28. Christ is Lord of all. He gave to mankind the law. He alone can truly interpret it. Any other interpretation violates the spirit if not the letter of the same.

Mark 3:1-5. A demoniac going to church

can be helped (1:23-27), but a fault-finding formalist cannot. But a dog never barks at an automobile that stands still.

Sabbath rest does not mean doing nothing, for that is impossible. Day and night, without intermission, there are emanations, physical and spiritual, from any person, which leave their influence for good or ill on the world of men. Goodness, love, and sympathy will do good and save life. Evil, hate, and envy will do harm and kill. Your influence—is it for Him or against Him? Luke 11:23. The very fact that my heart is not right will work great harm to others.

V. 6. What strange fellowship! The enemies of Christ are one. They may hate each other, but they are one. They may fight and kill each other, but in their attitude and opposition to Christ they are one. They breathe out slaughter. Acts 9:11.

May God deliver us from cardiosclerosis, or hardening of the heart.

POINTS FOR IMPROVEMENT OF THE SUNDAY SCHOOL

Rewards

By Esther B. Detwiler

Earnest thought and study have been given to the various phases of improvement of Sunday school work and I am made to feel that the Church is looking hopefully into the future for great spiritual results from an improved Sunday school.

From the wording of the subject under consideration we may conclude that the Sunday school has had and should have a reward system, and that this system can be improved. I feel that rewards have a place in Sunday school work, but perhaps no other means of encouragement to better attendance and better lesson preparation and more loyal attention is as woefully misused as in the giving of rewards.

We must consider rewards in the light of their values to individuals, of different conceptions of their values, of different circumstances in homes represented in the Sunday school, and of different age groups.

Christ in His teaching gave a place to rewards. While there are other and perhaps higher motives, Jesus nevertheless taught that those who lose their lives for His sake shall find them in a larger and fuller way. Matt. 10:39.

Before considering methods of giving and kinds of rewards given, it would be well to remind us of the great responsibility of dealing with children. Mary J. Foster in her book, "The Sunday school the Kindergarten of the Church," quotes from Wm. Ellery Channing: "To educate a child perfectly requires profounder thought, greater wisdom than to govern a state, and for this plain reason that the interests and wants of the latter are more obvious than the spiritual capacities, the growth of thought and feeling and the subtle laws of the mind, which must all be studied and comprehended before the work of education can be thoroughly performed, and yet to all conditions this greatest work on earth is equally committed by God." The truth of this statement applied to Sunday school work enlarges the field of work.

Mary J. Foster voices an idea that many hold to be absolutely true. She says that it is considered that the system of rewards and prizes is unfair. A prescribed lesson may be very simple perhaps for the apt child, while the dull one will find it difficult, and though the latter try ever so hard conscientiously to do his work and fall short of success, he must not be allowed to become discouraged. The rewarding often does not encourage the weak because the stronger wins the reward.

No rewarding should be done unless a definite purpose is decided upon. This purpose should be well understood by the giver and the receiver. The rewards offered by the Sunday school should awaken and keep alive interest in the best work. The teachers and the superintendents are the members of the Sunday school who usually offer rewards. Often the rewards aid in securing better study and better attendance, but fail to put the mind into such a state that the pupil will continue to study or attend because he wishes to know more. I feel that in many instances the giving of rewards has been an experiment that has wrought injury to the minds of pupils. If a pupil can be made to feel that a reward has been given because the teacher or other officer feels he has really gained something worthy of reward and the pupil wishes to press on because he wants to gain more, to know more, and as Paul says, "forgetting the things that are behind (as far as rewards are concerned), and reaching forth unto these things which are before," he presses toward the mark for a greater prize; then the reward system marks a continuous reaching to higher things in Sunday school work.

If rewards create a desire to surpass others for the sake of surpassing them, if a pupil feels that the failure of others is as gratifying as his own success in securing a reward—then a reward should not be given in the Sunday school. Page says in his book "On Teaching," "The warmest aspiring to rise should be accompanied by a generous wish that others may rise also."

The principles of Christ's teaching of loving our neighbors as ourselves, the scriptural injunction, "in honour preferring one another," should be fostered in granting rewards.

In giving rewards the good of the whole school should be considered as well as that of the individual member. Sometimes rewards give undue preëminence to a comparatively unworthy object—the pupil thinks more of the reward than he does of duty or future usefulness, or even the part he had in the Sunday school work in gaining the reward.

In Sunday school, as well as in other activities for social and spiritual betterment, it is difficult to award prizes so as to do justice to all. Our Sunday school children live under such varying conditions that it is hard to estimate the value of each child's effort. (Differences of home life, home encouragement, mental abilities, and physical abilities are all governing factors to the success or failure of the child to attain certain standards). Rewards often recognize success, not effort. God rewards effort; He looks upon the heart.

As we stated before rewards have a part in Sunday school work, but they are not absolute essentials to the success of a Sunday school or its teachers. The Sunday school can become so interesting and helpful that the workers' Spirit-filled possessing and presenting of Christ, with His great personality, will be reward enough, as they enrich the lives of the pupils. In homes where the parents hire their children to do the duties that they should willingly do, very seldom is cheerful service rendered when the parents withhold the pay for duties. The parent's commendation and the teacher's pleasure in seeing good attendance and earnest effort are a rich reward for children.

Promotion and a desire to be useful fires any child to better application. Examples: Collecting pennies in class, saying verses first, reporting lesson thought to the superintendent.

Age groups in the Sunday school quite closely follow the department division. We will first consider the primary department, where perhaps rewards are most essential. In this department the rewards can quite nicely take on the forms of cards, charts, etc. The child in this department needs something tangible to hold his interest. All cards and charts and mottoes should teach a worth while lesson.

In the junior or intermediate department the child will still cling to and work for some tangible reward. He has been to school, has acquired other interests, loves stories, etc. Hence Bible story books, nature books, and entertaining reading matter of the pure type should be put before him as a reward.

The young people are developing a spirit of helpfulness, and they are longing to serve. Places of class offices, assistant teachers, or song leaders, can be granted them as rewards. Here books of worth to young people, Bibles, and character building books, are good to give. Recommendations, recognition, and counselling may be granted the young people of the Sunday school.

Tangible rewards are not so often given in the adult department. Listen to the testimony of age. It usually begins at card awards and tells of cherished remembrances of them. The Sunday school in its entire progress, its hopeful building of the Church, its place of learning and fellowshiping is reward enough for the aged. The Sunday school, like all institutions of learning, keeps the old young and makes the young mature.

In giving rewards we should consider the burden borne. Observation reveals that al-

(Continued on page 32)

BIBLE STUDY

TABERNACLE STUDIES

XI. The Construction of the Tabernacle

By the Bible Study Editor

In the selection of the materials of the tabernacle, we have noted that they were selected from every department of God's creation, and that each kind of material had a particular use, and that such use indicated its significance as well as the nature of the material. God also gave to Moses the manner in which each kind of material was to be used, and the particular pieces of furniture of the tabernacle were indicated and the materials also named for constructing those furnishings of His house.

It is of interest to note the order in which the Lord gave to Moses the construction of the tabernacle. These furnishings we shall note by numbers indicating their order as given by the Lord.

1. **The ark of the covenant, composed of two parts:** (1) the ark of shittim wood overlaid with gold, and (2) the mercy seat with the two cherubims of pure gold. Ex. 25:10-22.

2. **The table of shewbread:** (1) the table of shittim wood overlaid with gold, and (2) the crown of gold and the dishes of gold.—Ex. 25:23-30.

3. **The seven-branched candlestick with its dishes of pure gold.**—Ex. 25:31-40.

Here are seen the indwelling of the tabernacle as representations of the Godhead. The ark is the representation of God. The table of shewbread is the representation of Christ, the Son of God who became the Bread of Life to men. The candlestick of pure gold is the representative of the Holy Spirit, the Minister of God to men. It is certain that the altar of incense represents Christ as the Mediator between God and man, but that ministry is reserved, as far as its representation is concerned, until the giving of the priesthood and its manner of installation, for there can be no mediator until the sacrifice and the priesthood have been appointed.

4. **The embroidered curtains of the tabernacle,** with bleached linen, blue, purple and scarlet; also figures of cherubim, embroidered thereon. These were ten in number, made in two sections of five each. The two sections were joined with loops of blue fastened with clasps of gold. Ex. 26:1-6.

5. **The curtains of goats' hair,** eleven in number, were joined in two sections of five and six, and were united with loops of blue and clasps of brass or bronze. Ex. 26:7-13.

6. **The covering of the tabernacle made of rams' skins dyed red.** v 14.

7. **A covering of the tabernacle made of badgers' skins.** v 14.

It should be noted that the beautifully embroidered curtain is but twenty-eight cubits in length, while the goats' hair curtain is thirty cubits in length, and numbers one more than the other. These two are designated curtains while the rams' skins and badgers' skins are designated coverings. The first two curtains are joined to make the tabernacle one. vv 6, 11.

8. **The boards of the tabernacle, of shittim wood, overlaid with gold.** Each board was to be ten cubits in length, and a cubit and a half the width. Each board, to be placed upright, had two tenons and was intended to stand in two sockets of metal. The boards numbered twenty on each, the south and the north, side. Eight boards formed the enclosure of the west end of the tabernacle.

Each board had two sockets of silver, the silver sockets numbering ninety-six.

On each side and on the west end of the tabernacle there were five bars of shittim wood covered with gold to hold in place the boards. The center bar passed through the entire length of the side or end of the tabernacle. This would indicate that two bars were placed in the upper portion of the boards and two in the lower portion, but reaching only half way of the length of the side. The bars were held in place by rings of gold. Ex. 26:15-30.

9. **The veil of the tabernacle.** This was the partition between the holy place and the most holy place of the tabernacle. (1) Its construction was of linen, fine twined, blue, purple and scarlet embroidered. Cherubims were also to be embroidered in it. Keeping in mind the beautiful embroidered curtains placed over the tabernacle, it will be noted that the most holy place of the tabernacle would thus be entirely surrounded by figures of cherubim. (2) The pillars for the veil, of shittim wood overlaid with gold, having golden hooks for the hanging of the veil, and standing sockets of silver. The posts were four in number. Thus also the most holy place was surrounded with gold and with sockets of silver. Ex. 26:31, 32.

After the making of the veil, it was to be hung in the tabernacle directly beneath the joinings of the two sets of curtains, covering both the holy place and the most holy. These two departments were thus joined together by the couplings of the curtains and yet separated by the hanging of the veil. In the most holy place was brought the ark of the covenant, which represented God in His dwelling place. He dwells in the midst of angels. In His presence redemption is complete and holiness is perfected. Ex. 26:3b.

10. **The hanging for the door of the tent.** It was made of embroidered work of fine twined linen, blue, and purple, and scarlet. No cherubim were embroidered in it, as in the veil and in the curtains above it. This hanging was at the outer and eastern end of the tabernacle.

The pillars were five, made of shittim wood and covered with gold. The hooks for hanging the door were of gold. The sockets upon which these five pillars were set were of brass. This entrance was for the daily use of the priests as they entered the tabernacle to minister and to worship the Lord in the holy place. Beyond the sockets of silver of the veil only the high priest entered once a year. Ex. 26:35.

Before the hanging of the door, the holy place was designated the place of ministry for Christ and the Holy Spirit by the placing of the table of shewbread on the north and the candlestick on the south side of the place of service. It became the place of the outer ministry of the Lord Jesus Christ and the Holy Spirit, to whom access was given by virtue of the sacrifices on the altar.

11. **The brazen altar.** (1) Made of shittim wood, covered with brass. (2) A grate of brass, placed midway within the altar. (3) Staves of shittim wood covered with brass. (4) Rings of brass. (5) All the vessels of service made of brass. Ex. 27:1-8.

12. **The court of the tabernacle.** (1) On the north and south sides the curtains of fine linen, each one hundred cubits, with twenty posts each. On the west side a curtain of fine linen of fifty cubits, and ten posts. On the east side, on either side of the gate, a curtain of fifteen cubits, with three posts. (2) All of the posts of shittim wood, with a fillet, or cap, of silver, and hooks of silver for hanging the curtains. (3) All of the sockets for the posts made of brass, one socket for each post. (4) The gate of the court, on the east side. (a) It was embroidered with blue, purple, scarlet, and fine twined linen, and its length was twenty cubits. (This with the fifteen cubits each of the linen curtains made the fifty cubits' width of the court.) (b) The posts of the gate, of shittim wood, four in number, with fillets of silver, and hooks of silver for hanging the gate. The sockets were of brass. Ex. 27:9-21.

All of the vessels of service, all of the fastenings, or pins of the court were to be of brass. This does not apply to the tent of the tabernacle within which the fastenings and vessels were all of gold (excepting the fastenings of the curtain of goats' hair), and all of the sockets of the boards and posts were of silver, excepting the sockets for the five posts of the door which were of brass.

13. **The priests' garments.** Ex. 28. (1) The

garments of the high priest, typical especially of Christ.

(a) The ephod—of gold, blue, purple, scarlet, and fine linen. For golden threads, see Ex. 39:3. The cunning work indicates the embroidered character, making it heavy and glorious as well as beautiful. It was joined at the shoulders. v 7. The girdle of it was of the same character. v 8. The two onyx stones, engraved with the names of the tribes of Israel, set in golden settings on the shoulders of the ephod. vv 9-13. The settings of gold and the chains attached to them were made of wreathen gold, intertwined gold as from the golden threads. vv 13, 14.

(b) The breastplate.—Made of the same material as the ephod. v 15. Its dimension, a span square when doubled. v 16. The two ends extended upward. On the outer side were placed the twelve precious stones in settings of gold, embroidered as were the settings for the onyx stones. vv 17-21. Two chains of wreathen gold were made to fasten to these settings, and were then fastened also to the settings of the shoulder pieces. vv 22, 25. On the inner ends of the breastplate were made two golden rings, to which were fastened the two chains that were made at the ends of the settings for the onyx stones.—vv 14, 23, 24. Two rings of gold were also made and fastened to the inner fold of the breastplate at the lower edge. Two other rings were placed on the ephod, corresponding to the rings of the breastplate, but above the girdle the breastplate was fastened to the rings of the ephod by means of a blue ribbon or lace. vv 26-28. Thus with two pairs of golden chains, one extending up from the breastplate and one extending down from the shoulder of the ephod, and with two ties of blue fastened to golden rings, the breastplate of precious stones and the names of the tribes was fastened securely to the ephod of the high priest. v 29. The Urim and Thummim, Lights and Perfections, stones belonging to the priest who stood before the Lord and before the people, were placed in the fold of the breastplate. v 30.

c) The robe of the ephod. Made only of blue, and worn under the beautifully embroidered ephod. It was bound at the opening at the neck so that it should not be rent. This representation of the heavenly nature of the Lord Jesus, could not be broken. It had no girdle. The lower hem was edged with little balls, pomegranates, of blue, purple and scarlet. No fine twined linen was used in these. Golden bells, were set between each of the embroidered pomegranates. The sound of a living high priest must proceed from the tabernacle of his ministry. vv 31-35.

d. The golden crown and mitre. The goldenplate, inscribed, "Holiness to the Lord," was bound with a ribbon of blue. The mitre was made of embroidered fine linen. vv 36-39.

e. The coat and girdle of fine linen. Embroidered. v 39. This coat was worn under the robe of the ephod. Linen breeches covered his loins.

(2) The garments of Aaron's sons.—vv 40-43. (a) Coats and girdles of fine linen. v 40. See 39:27. These were embroidered. Also bonnets, of embroidered linen. Breeches of linen to cover their loins. vv 42, 43.

The offerings of the consecration of the priests will be considered in a later chapter.

14. **The altar of incense.** (1) Made of shittim wood, covered with gold. (2) The top, the horns, and the crown around about it, of gold. (3) The staves of shittim wood covered with gold. Ex. 30:1-6.

This altar of intercession was placed in the holy place, before the veil that hung before the most holy place. It was the last of the furnishings of the tent of the tabernacle and was only designated as to its nature and position after that the priestly ministry was described and its dedication provided for. It is only through such a mediation that it is possible to approach God and to offer to Him the sacrifices of peace and enjoy the savor of sweet fellowship with Him.

15. **The provisions for the silver of the sanctuary.** The atonement money, half a shekel from every soul twenty years of age and over. 30:11-16.

16. **The laver.** Ex. 30:17-21. It was made of brass and also the base of it was of brass. No dimensions are given for this vessel of service. On each occasion of approaching the altar or going into the holy place for any ministry, there was to be a washing of the hands and feet. All of the water for washing was supplied from this laver. A constant purging was essential to approach to God.

17. **The holy anointing oil.** Of myrrh and cassia, each five hundred shekels; of sweet cinnamon and of sweet calamus, two hundred and fifty shekels; of olive oil an hin. The oil was to be used only for the consecration of the tabernacle and the priests, and to be made only for this purpose. Ex. 30:22-33.

18. **The incense for the altar of incense.** Of stacte, onycha, galbanum and frankincense, equal parts, ground fine and tempered together. This was to be made and used only for the specified purposes of the sanctuary. Ex. 30:34-38.

Here, indeed, is a beautiful illustration of service unto the Lord.

Those who are consecrated unto the Lord, according to His will, who will approach Him through His appointed Mediator, may continue in His pleasure by a constantly purified life, and present unto him the sweet devotions of a holy anointing and the pleasing devotion of hearts that have been reconciled unto Him through the blood of atonement offered on the altar of the sacrifice of the Lamb of God.

19. The appointment of Bezaleel and Aholiab as workmen. Ex. 31:11.

20. The Sabbath appointed a perpetual covenant. 31:12-17.

21. The tables of the covenant given. 31:18.

The Order of the Construction of the Parts of the Tabernacle

1. The ten curtains of fine twined linen, blue, purple and scarlet. Ex. 36:8-13.

2. The eleven curtains of goats' hair. 36:14-18.

3. The covering of rams' skins dyed red. 36:19.

4. The covering of badgers' skins. v 19.

5. The boards, bars, and sockets of the tabernacle. 36:20-34.

6. The veil of blue, purple, scarlet, and fine twined linen, with cherubim, and the four pillars overlaid with gold and with sockets of silver. 36:35, 36.

7. The hanging for the door, of blue, purple, and scarlet, with the five posts, chapters and hooks overlaid with gold and the sockets of brass. 36:37, 38.

8. The ark of the covenant overlaid with gold. 37:1-5.

9. The mercy seat with the cherubim of pure gold. 37:6-9.

10. The table of shewbread, overlaid with gold, its crown and the border with its crown of pure gold; the gold covered staves, and the golden vessels of its service. 37:10-16.

11. The seven-branched candlestick with its vessels all made of one talent of gold. 37:17-24.

12. The incense altar, and its horns, overlaid with gold, its crown of gold, and its gold-covered staves. 37:25-28.

13. The holy anointing oil. v 29.

14. The sweet incense. v 29.

15. The altar of burnt offering, with its horn and staves, overlaid with brass; its brazen grate and vessels. 38:1-7.

16. The laver and its base, made of the brazen mirrors of the women. 38:8.

17. The court hangings of fine twined linen, the posts, with sockets of brass and hooks and fillets of silver, for the south, north, west, and two ends of the east side of the court. 38:9-17. The gate of the court, made of blue, purple, scarlet, and fine twined linen, with the four posts having brazen sockets, and silver hooks and fillets. The brazen vessels of service. 38:18-20.

18. The holy garments for Aaron and his sons. 39:1-31.

One may note the change in the order of the making of these furnishings of the tabernacle. But in the order of giving them there lay a certain significance in the use of this holy structure. When one follows the order of the service of this house of the Lord it is evident that He who gave it to His servant Moses, and gave to him the order of its service stressed the importance of and the character of its ministry when enumerating these various furnishings. or it is from God to man that salvation must first come. And then man comes to God through the provisions of grace that He gives, first at the altar of sacrifice and then at the altar of mediation and worship.

The summing up of the values of the material used in the tabernacle is given in chapter 38:21-31. The value of the metals used is variously computed at from a half million to a million dollars or more. The value of this tabernacle to the Jews was not as a means of conveying their wealth from the land of Egypt to their future home in Canaan, but in its power to point them to the God and Savior, who had brought them out of the house of bondage and would bring them and their sons and daughters into the land of promise to be their God and Savior forever, through the forgiveness of their sins and the preservation of their souls in purity and faith before Him forever.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE WORLD'S STORM CENTER IN ASIA-MANCHURIA

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

For wheresoever the carcase is, there will the eagles be gathered together.—Matt. 24:28.

The Lord Jesus Christ in the above passage declared a principle in human life, which is illustrated by the conditions that prevail in nature among birds, and the animal kingdom. "Where the carcase is"—this time the carcase is Manchuria—revamped by the Japanese and called the State of Manchukuo, manned by a youthful ruler, the puppet of Japan. This section of Asia is the storm center of the world, liable to lead the nations into another nightmare of destruction. It does mean that the nations are blinded in their selfish fury and greedy nationality. It seems that their statesmen cannot read the handwriting on the wall. Belshazzar was not the last fool, when he was reveling till the hour of his doom. Nero was not the only fellow who fiddles while Rome burns. If we read the past aright, see the present situation plainly, and have read understandingly the word of prophecy in the Bible, the future of the nations will not be a rosy one. The Almighty has a controversy with the nations. The Prophet Isaiah looked down the vista of time, and saw the Lord leave His place in the heavens to arise and punish terribly the nations of the earth. Woe betide those who will be living in those terrible times. We as Christians hope to escape all this tribulation, and expect to be standing before the Son of Man in the glory.

Old China is dead, a new China is in the making. We thought that the Old Japan was dead, but it seems to be very much alive again. Instead of real civilian rule, the war lords have climbed into the saddle, and there is danger of them letting loose the dogs of war. The discussions at this time at the League of Nations headquarters at Geneva are dangerously threatening. If some of the great powers could agree as to a fair policy, perhaps the unhappy situation might be changed for the better.

The Lytton Committee Report, which is now being given, is really a trial of Japan about the military coup of September, 1931. World opinion generally is antagonistic to Japan's policy. The smaller nations of the League would appreciate having Japan ousted. The feeling is that diplomatic resistance thus far has been weak, that in the event of its stiffening, Japan very sensitive to world opinion, would be ready to change its policy. As it is she shows her teeth, as she talks. The rest of the nations seem to be saying very little, and not doing much about it. Japan could ill afford to bump up against world opinion, regardless of how rich a plum she would have in taking Manchuria. The Lytton Committee recommends Ten Points to give China, Manchuria and Japan a square deal:

The Lytton Commission of the League of Nations, which has been studying the situation on the ground, has now published its report which finds Japan at fault in her disregard for China's sovereignty and for her disregard of treaty obligations. The Lytton report is thorough, fair, and diplomatic, acknowledging the provocation to Japan and the need for readjustments, while seeking a peaceful settlement of the difficulties. Ten principles are laid down which, if accepted by the contestants, would promote peace and contribute to the welfare of China and Japan and the development of Manchuria. These principles include the following points:

1. **Settlement compatible with the interests of both China and Japan.**
2. **Consideration for the interests of the Soviet Union.**
3. **Observance of the League of Nations covenant, Kellogg-Briand pact and Nine-Power treaty.**
4. **Recognition of the rights and interests of Japan in Manchuria.**
5. **New treaties to restate the respective rights, interests and responsibilities of both China and Japan in Manchuria.**
6. **Provision for prompt settlement of minor disputes as they arise.**
7. **The Manchurian Government modified to acknowledge the sovereignty of China, and secure a large measure of autonomy.**
8. **Order in Manchuria maintained by gendarmerie, by the withdrawal of other armed forces, and by non-aggression treaties.**
9. **A new commercial treaty between China and Japan to promote equitable commercial relations between the two countries.**
10. **Temporary international co-operation in the reconstruction of China.**

The impartiality of this report is indicated by the fact that both Japan and China consider it unsatisfactory. Japan declares that she will not retreat from her position; China objects because Manchuria is not returned to her unequivocally and she rejects the suggestion of international co-operation in her own national reconstruction.

It is to be hoped that saner minds will guide the destiny of "Kingdom of the Rising Sun," and the "Sleeping Giant." It is also to be hoped that the Stimson idea of internationalism may prevail among the councils of the nations. This write-up may well be ended by a report which comes from Dr. Stanley Jones, who is at present engaged in an evangelistic campaign in Mukden, the center of wartorn Manchuria. He says:

One night seven hundred Manchukuo troops mutinied, killed their Japanese officers and burned the arsenal and thirteen airplanes. . . . Two nights later there was worse firing and some missionaries sat up all night with bullets whistling around their houses. . . . Yet we carried on evangelistic meetings during the day and night as though nothing were happening. . . . The Chinese Christians were wonderful in their poise. Many had come from bandit-infested regions and would probably lose all before getting back home, but they carried on with cheerfulness and courage. . . . They laid their plans day by day for building this new Kingdom of God on the ruins of the old kingdom.

The morning meetings were for Christian leaders who came from all over Manchuria. At night the meetings were for non-Christians, mostly intellectuals. The gates of the city were closed at seven, so that many had to get through the gates or remain outside all night. Yet they came and packed the building. When, after five nights of unfolding the meaning of the Gospel, I asked those who would like to become Christians to sign cards, two hundred and fifty did so.

Conditions have changed in China since I was here ten years ago. The soul of China has matured. She is facing the deeper issues. The youth are to-day most interested when one is dealing with the really great things of life.

Japan is only very nominally holding Manchuria as a whole. She controls only the railways and about 4,000 square miles out of 375,000 square miles of the country. Every railway station is a fortress; camouflaged armored trains move up and down the lines while airplanes buzz overhead looking for roving bands. . . . I was told from reliable sources that banditry is now a hundred times worse than it was under the old rule. . . . The country outside the railway center is chaos. . . . Militarism is not only wicked, it is stupid!

UNEMPLOYMENT AND RELIEF —THE MAJOR PROBLEMS

Who knoweth whether thou art come to the kingdom for such a time as this.—Esther 4:14.

These are critical days. Everything worth while has had critical times. All of us are alarmed, and this is one of the good omens of the times. If we realize the danger, recovery may be possible. If we say peace and safety, then destruction is the sooner upon our heels. Times are always dangerous with an unchained devil, and so many who have given themselves up to a life of sin, in so many ways. There is a note of hope in that there are many who still feel that something can be done. Note the caption and the contents of a handbill distributed some time ago on the streets of London, **"In Dark Days—All Wrong."** Under this head was printed the following list of predictions:

William Pitt—"There is scarcely anything around us but ruin and despair."

Wilberforce, early in the nineteenth century: "I dare not marry, the future is so dark and unsettled."

Lord Gray in 1819 said he believed "everything is tending to a convulsion."

The Duke of Wellington, on the eve of his death, in 1851, thanked God that he would "be spared from seeing the consummation of ruin that is gathering about us."

Disraeli in 1849—"In industry, commerce and agriculture, there is no hope."

Queen Adelaide said she "had only one desire, to play the part of Marie Antoinette with bravery in the revolution that was coming on England."

Lord Shaftesbury in 1849—"Nothing can save the British Empire from shipwreck."

The circular concluded:

"We came through all right, and shall do so again."

In commenting on present conditions Sir Wilfred Grenfell says: **"To adopt the attitude of defeatism is a negation of our heritage as a Viking race."**

This certainly is a heaving world, with days of upheaval, change and, disruption over most of the surface of the globe. This upheaval is not only confined to the social order, but the earth's crust itself. It seems rather striking to read that Professor Bendandi of Italy says that "these manifestations are but the prelude to a still greater

upheaval of dormant subterranean forces which are slowly maturing." The Bible speaks of both.

To show that the times are perilous, just listen to President William Green, usually moderate in his utterance, when he dropped his gentle tone, and spoke with bluntness at a meeting of a great labor organization at Cincinnati, Ohio, lately. Among other things he said: "A five day week, a six hour day, and no reduction in wages. We demand action. . . . For years we have been pressing. . . . We have appealed to reason and judgment, and have not made much progress. . . . What must we do? . . . How long can we be patient? . . . The time has come for some militant union to lead the fight. . . . He speaks of action in the near future." All this sounds distressing at its best. While all this talk is covered over by the appeal to end unemployment, the fly in the ointment is that the **wages must be kept up.** This seems impossible, when so many industries are already fighting with their backs to the wall. The idea of spreading jobs looks good, but the other idea is impossible. The reason the farmer cannot buy the machinery he needs is that wages have kept up the prices beyond the reach of his pocketbook.

Did God bring about this present economic mess, or is it the stupidity of man that has messed things up? Assuredly, the latter. No use passing the buck to the Almighty. If man messed it up, he must straighten it up, or see it go the way of other civilizations, ending with bloody revolution and red ruin. Some folks are unwisely imploring the Almighty to step in. They had better be wiser before they speak for whenever the Almighty steps in, it is called judgment in the Bible. The day may not be far away when He will, but woe betide the world when He does.

From the angle of the nations there are three ways in which to change the present evil conditions:

1. **A constructive revolution** from above, by the **competent and privileged classes themselves.**
2. By the **compulsion of a moral ideal** by the **populace themselves,** which could resolve itself in **intelligent legislation.**
3. By the **crude aroused action, and compulsion** of the **bloody** and **blundering uprisings of the mob.**

This brings us to the point of asking, **"What can the Church do about things?"**

1. While we are waiting for a change we must **take care of those who are jobless** this winter. The care of the needy is the responsibility of every community, and when this reaches the breaking point, then the state, afterward the federal government.
2. **These contributed funds must be wisely administered,** lest there be hurt to those helped, and the giving impulse chilled of the givers. "I was an hungered and ye gave me meat: . . . naked, and ye clothed me."
3. We must be **builders of the spiritual life of the individual.** The masses have broken away from old moorings, the Bible, and the Church. The Church must bring the message of the Book to the heart of the individual. Then, if our western civilization breaks, the nation can pass through the crisis, because the soul of the masses was imbued with the Spirit of Christ.
4. **We must build the Church of the future to-day.** In the dim distance there may be a great break-up among the churches. Already—this is true. The life of the Church must be vital, a good copy of the original Church. The Apostolic Church lived during the break-up of the Roman Empire. Their civilization crashed, but the Church survived.
5. **The Church must minister to social righteousness.** While she preaches the Gospel to bring it about. There is no use preaching the lowly Nazarene, when the people of the Church ride in limousines, reduce wages to the starvation point, cradle poodle dogs, and otherwise act haughty and proud, then expect men to enter the portals of their church buildings. There is no use building factories which are sweatshops, and then erecting cathedrals of granite to tower over these slave pens near by. The Christ, the Gospel, the Bible and compassion for our fellow men must go hand in hand. If not, our civilization will collapse, mayhap, the sooner the better. If we plunge it will be to abysmal depths, beyond that of past civilizations. The horrors of the Book of Revelation are no FALSE ALARMS.

PATON OF BERMUDA DIES

Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun.—Joshua 1:1.

Bermuda, the island made famous by the marvelous work of John Paton, whose records of achievements will grace the pages of missionary annals to the end of the age, has lately suffered a great loss in the death of another Paton, the noted Dr. Francis Landley Paton, a leader and director of the work of his noted forebear, John G. Paton. He passed on November 25, at the age of 91, mourned by a host of friends, though limited by sight and hearing, but saying that he still enjoyed life, and his loved ones, and his friends. The larger part of his life was spent at Princeton, where he was known as philosopher, educator, and theologian throughout the world. Though he lived the last twenty years of his life in Bermuda, he was always known as "Paton of Princeton." He was President of the University and the Theological Seminary. We only have space for one quotation from his pen, which illustrates his genius in combining great ability as a philosopher and theologian with simplicity and persuasiveness as preacher:

Is it too much to think that, seeing "face to face," as then they will, men who find it hard to fit into each other the ragged edges of fragmentary truth, will then see a harmonious whole, where now is only contradiction and a cause of strife? Let us go further, and, hazarding a religious use of the imagination, picture to ourselves what public worship in heaven may mean. If I had my choice I would ask for a song from her who washed the Savior's feet with her tears, and wiped them with her hair. Her voice, sweetened, mellowed, touched with tender feeling, as the result of her experience of sorrow, suffering, and sin, and tuned to the new music of heaven, this is the song she sings: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb, which is in the midst of the Throne, shall feed them, and lead them into living fountains of waters; and God shall wipe away all tears from their eyes"—and she holds that closing note with a diminuendo of amazing beauty, until, like a gossamer thread of sound, it floats out into the air, and while you still listen, it is gone.

To whose preaching shall we listen but to Paul's? Some would prefer to hear the impetuous Peter; some the practical James; and some the beloved John. But Paul would be my choice. . . . We could listen longer, but the sermon is ended, and the service closes with the doxology of the redeemed: "Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever. Amen."

Dr. Paton was one of those men who was known and loved beyond the bounds of his own denomination—by the Church at large.

DISARMAMENTS AND DEBTS

The wages of sin is . . . .—Apostle Paul.

The reason we left out the word "death" which the Apostle of God used, in the scripture to head this message was for the sake of deepening impression. Sin's wages are more than the death of the soul, and ultimately the body. Sins cashes in on the human race in multitudinous ways—bodily suffering, human misery in manifold forms, poverty, etc. Since we are writing about the Disarmament and Debts Problem which is staggeringly confronting the world, we must say that the two are inseparably tied. The cost of the war-spree must be paid—but by whom?

What caused the staggering debts which the European Nations claim they cannot pay? **War.** This one word answers the question. Largely, the late World War. The United States loaned to Great Britain, France, and Italy the major portion of $10,338,000,000 before and since the Armistice. The balance was loaned in smaller quantities to smaller nations. This loan has been funded and the borrowers have agreed to pay in principal, $11,565,000,000, and in interest $10,623,000,000, totaling the immense sum of $22,188,000,000. To date they have but paid the small sum of $2,628,000,000 in principal and interest. (We dare not forget that this bill was made when products were sold at unreasonables prices.) This is the problem which is staggering the statesmen of the nations of Europe and America. Who is going to pay on the morning after? The war is over. The bill is before the doors of the debtor nations. Uncle Sam certainly did not begin the war. Neither did he create the political situation in Europe which brought it about. Their diplomacy of hatred, ill will, and intrigue the American people sought to leave when they quit European shores for the other side of the Atlantic. But it seems that the backwash from the other side has reached this side. The question now is, What are we going to do about it?

Great Britain has been very good to some of the other debtor nations, and now feels that she cannot go any further, if she must pay all her debts to the United States. So accordingly John Bull has written Uncle Sam for debt reduction, and even the word cancellation has been whispered here and there. However, England is an honorable nation, and when the next installment of $95,000,000 is due, she will undoubtedly pay. This debt is due December 15, a few days after this was written. President Hoover and President-elect Roosevelt have been in consultation with each other about it. The present attitude of the President, President-elect, the Senate, and the House of Representatives is that the debtor nations must pay. Kind words have been spoken for Great Britain by former noted anti-cancellationists, whom we quote, one from the Hearst papers, the other from the Wall St. Journal:

First, she came promptly forward before any other nation and offered to pay her debt. Second, she accepted harder terms than were imposed upon any other nations. Third, she did not whine, nor haggle, nor seek to deny or evade her obligations.

She is the one nation who may have a right to ask, not for a cancelation of the debt, but for a modification of terms so much harsher than terms imposed upon or accepted by any other European nation.

"The fall of the pound, the budgetary difficulties of Great Britain, the effect of the depression on world trade amply justify," a complete reconsideration of the British debt.

* * * *

The sensational break of sterling to a record low of $3.15 on the 29th of November brings the argument that we are the real losers in forcing Britain to pay. We are reminded that "international obligations are ultimately paid with goods and services." But England has no balance of trade with which to pay us. Instead, it is the other way—

For the nine months of the present year ending with September, we shipped goods to England valued at $209,163.000, and received goods from her amounting to but $56,473,000.

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MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

Scottdale, Pa.

Here is an exchange-balance of over $142,000,000 due from England. Therefore, there is no sterling exchange obtainable from that source with which to pay war debts. To pay in gold would be hazardous for England at this time, and to borrow would possibly make matters worse.

What England means to our purchasing power can be seen by comparing the $209,000,000 of exports in the past nine months, $322,000,000 in same period a year ago, $491,000,000 two years ago, and $590,000,000 three years ago. A prosperous England is worth more to us than all she owes us.

Shall we hold to the doctrine of making her pay, even though we lose in the end?

France presented her request for relief at the same time. This makes the problem more difficult, since France seems to have plenty of gold, and besides does not seem ready to disarm as she should. Thus the **"Disarmament Question"** is tied to the consideration of the **"Debt Question."** The American people seem to feel that the war expenditures for preparation for future wars should first be curtailed, and then the cry for relief would fall upon more receptive ears. The argument seems right.

POINTS FOR IMPROVEMENT

(Continued from page 27)

most all Sunday schools have weekly collections sufficient in size to meet running expenses and some surplus, if all members contribute a little This, I feel sure, could be added to if the need presented itself and the financial burden of giving rewards need not rest on teachers or other individuals but on the entire Sunday school, and giving rewards be made a part of the Sunday school work. Then all will share alike in the pleasure and profit of giving.

In summary, rewards given should have worth, should be given for effort actually made, and should foster a spirit of greater effort and a desire to be of real service to the Sunday school. Whatever we do in word or deed we should do all to the glory of God and His cause in Sunday school work. May the spirit of evangelism through the Sunday school and teaching the pure Word of God continue in a greater way in our work, for "in keeping of them there is great reward."

Birch Tree, Mo.

REVIEWS OF HELPFUL BOOKS

(Continued from page 15)

secret societies is one of the very interesting parts of the book. Although his closest friends could not agree with him he decided that as a Christian he could not honor Christ and vow his allegiance to a secret, man-made organization. His friends had taken fraternities for granted. But Borden took nothing for granted. However hard it was to be cut off from his fellows, it was infinitely more necessary that he keep his relation with Christ always real.

An outstanding thing about Borden was his firm belief in the whole Bible as the revealed Word of God. He wrote once that he was very thankful for the teaching he received before fifteen, because it kept him firm in his beliefs in spite of opposition and criticism. A friend wrote: "Another conviction that dominated his life was that the Bible, from first to last, is the inspired Word of God. To him it was the Book of books. He had not only an intellectual grasp of its teachings as one may get in a theological seminary, but he had the spiritual understanding of it which only comes through prayerful and devotional study in humble dependence on the spirit of God." Another friend said: "That staunchness of his, after all his thought and study, has meant much to me."

Borden's desire to do His will made him every where a witness to the power of Christ. Yet he felt that the Moslem world offered the greatest missionary challenge to him and after three years at Princeton he left America, just before Christmas in 1912, for Cairo, where he wished to study the Moslem problem before going on to his work in northwest China. But God had higher service for William Borden. When news of his death reached a missionary friend in China, this friend wrote to Borden's mother: "I have been thinking more and more, since the news came, that the length of time God permits us to stay here is not related to a certain amount of work He wants us to do, so much as to a certain closeness of relationship to Himself he wants us to attain."

Truly Borden had worked while it was day. Although he set his face toward what seemed to him the field of greatest need, meanwhile he made his life full of little services, day by day. This is one challenge of his life. Another is that as a young man he was powerful for Christ because he always carried His Sword and looked up for strength. In spite of his youth, "Christ through the study of the Word, and through prayer, was made unto him 'wisdom.'" Dependence on prayer and love for God's Word were the warp and woof of his life. His was the deep conviction that to accept Christ as Savior meant to accept Him as Lord. Only in this way, could he square his life with the will of God. Unlike the rich young ruler, he **was willing** to pay the Price of Perfectness.

May the book be a blessing to many more and may it be said of all of us as it was said of Borden, that life to him was not "a question of being or having this or that; it was simply a question of the will of God —knowing it, doing it, loving it."

Orrville, Ohio.

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

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FEBRUARY, 1933

Reynard on the National Highway

By J. B. Miller

Scars

By Fern Miller

The Origin of the Mennonite Church

By John Horsch

Finding My Place in Life

By Emma King Risser

Old Folks' Singings in Virginia

By J. H. Hall

Early Churches in the First Mennonite Conference District

By John D. Souder

Irradiation of Foods

By Selena Gamber

Jesus the Model Teacher

By Edward E. Miller

REYNARD ON THE NATIONAL HIGHWAY

By J. B. Miller

BACK in the earlier days there was much travel by means of sleds and sleighs in the mountainous sections of the "National" or "Cumberland" road during periods of heavy snowfalls. This was before the snow plows and scrapers at once denuded the roads of their snowy covering. Then the snow on the road would soon be packed hard and smooth, and vehicles mounted on runners would glide along smoothly and rapidly.

One morning I started out with the team and bobsled to assist in bringing some lumber from the "New Germany" region, another team having gone on ahead. After passing over the historic arched bridge over Castleman River and going perhaps fourth of a mile farther, I observed what I took to be a tawny colored shepherd or collie dog, coming down the hill in my direction, running along in the well-beaten track. I casually observed the creature and gave it only passing attention: but when it was about an eighth of a mile away, it suddenly turned out of the road at a sharp angle and ran for the woods which were just about an eighth of a mile away. I was watching it as it turned, and, lo, the creature was readily recognizable as a large, magnificent red fox! The instant it turned, its identity was unmistakable, and yet—could it be possible that a mature fox would risk traveling on this much-traveled road?

As it ran for the woods it did so with apparently all the speed within its powers. In its impetuous forward movement it seemed to force its body to a speed almost beyond the powers of its legs and feet, for it seemed to flounder in the deep snow. Before turning out of the road it had been running on a smooth, hard surface, and perforce was obliged to plunge into the depths of impeding masses of snow with the impetus which had accumulated in its run, coupled with excitement in its dash for safety! Oh, how I wished that others, lovers of nature, might share the privilege which was limited to me alone! It was a case in which one almost questioned the accuracy of sight. But "seeing is believing" is a universally accepted adage; and I had to accept the evidence of my eyes at par.

The animal, as stated before, was a very fine specimen large, furry, active, graceful; its tail was superb in its fluffy, full size, carried in undulating form and true foxy manner. In fact it was this feature of its character which, as soon as seen from a side view startled me into a sudden realization of what I was seeing.

What was the solution to this unusual situation? I pondered, as I drove along, in the meanwhile watching for tracks as to where the fox had come onto the beaten path of human travel. I drove up the hill and alternating slopes, nearly three miles, then down into the little valley of historic "Little Meadows" and on up "Meadow Mountain," more than a mile farther. After turning off the National road, following the tracks of those gone before me on the same object, I heard for the first time that morning the baying of hounds, somewhere in a southeasterly direction. Ah, now I understood: The fox had been chased by the hounds: the going was hard in the deep snow, perhaps the dogs were unusually energetic and fast and Reynard, with true foxy cunning, took to the pike, which move served at least two purposes: he could travel fast and easily, and thus put himself quite a distance from his pursuers in a short time, and they would not readily trail him over the surface of many tracks of frequent travel. In fact, I doubt whether the dogs found his trail again that time. It was a bold move. I presume he passed the "Little Meadows Farm," and if he did, he traveled between house and barn. At places along his chosen route of travel the forest was right next the road, but he came on, and where I saw him start for the forest it was at a point where there was no woodland hard by the road for nearly a mile. Hence it is manifest that the creature was deliberately keeping to the road in matching efforts of great cunning and daring boldness to evade his pursuers, and I am persuaded that he succeeded. The very unusualness of his tactics served to make them the more successful.

I have not written this because I thought it more an example of cunning and craftiness on the part of foxes than multitudes of other cases which have been observed. Yet it is one more to add to the great number of instances which have been noted of the proverbial cunning of the fox. That the fox was noted for cunning in far earlier times is proved by Christ's answer to the Pharisees when they said, "Get thee out, and depart hence: for Herod will kill thee." Then Christ answered, "Go ye, and tell that **fox** . . . ." Jesus evidently used this comparison to express the craftiness and cunning of Herod. Luke 13:32.

In all probability the instinct of craftiness on the part of the fox family has not changed or developed much in these nearly two thousand years. And if its development has not been of marked degree in the latest nearly twenty centuries is it plausible that its evolution was more progressive in the preceding period of time of like duration? On the plane of hypothesis, "we may well suppose" that this instinct of cunning has been the fox's means of safety and security from the early ages of its existence: that it was endowed with it as an instinct, and not that it possesses it as a product of a gradually evolved process.

"God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: . . . " (Gen. 1:25).

Grantsville, Md.

A BOY'S CAPITAL

When Andrew Jackson had become a successful man and President of the United States, he reviewed the early events of his life. He told how, at fifteen, he inherited nearly two thousand dollars. But he spent it unwisely and soon it was gone. Without home, friends or money, he faced the world.

This is what he said about himself: "The memory of my mother and her teachings were, after all, the only capital I had to start life with, and on that capital I have made my way."

A New England lad, at the age of nine, was compelled to go out and start earning a living. He had no money either, but his mother gave him one piece of advice, which he took with him. "Always act on principle," she said to him. By living according to that motto he was able to win success in business and to give thousands of dollars away to charity.

When people speak of capital most folks think of money right away. But there is a capital which is worth more than money. These two boys had home training that was more precious than gold to them.

Statistics show that eighty-five per cent of all the men and women who have become leaders in the field of science, industry, and the professions, were trained in Christian homes. The real qualities of leadership are found in this direction. — Young People.

Faith that is built upon feeling rests on a false foundation; but if it is erected upon the truthful and eternalness of God's promises it is as secure as God Himself.—T. H. Atkinson.

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SCARS

By Fern Miller

THE little town of Shadwick lay in among the hills, almost unknown to the outside world. Even the curling smoke, arising from the low house-tops, disappeared in the hazy atmosphere before it ascended to the heights reached by the giant pines that surrounded and hemmed in the little village.

The streets were narrow and winding, and lighted at night only by the dim glow of little kerosene lamps from the windows. Darkness was falling upon the village in a dusky quietness, and there was silence, save for the sound of heavily shod feet beating upon the rotten boards, which served for a sidewalk. Trudging along in the dusk could be seen the slim dark figure of a young girl. Held close to her side was a loaf of bread. As she walked along, her face was upturned to the darkening sky and to the ghostly treetops towering high above her in majestic splendor. In deep reverence she took in the beautiful scene, forgetting that her feet were weary from the weight of the heavy shoes.

Hope was a girl of dreams. She could see marvelous things in what was to others just a fleecy cloud or perhaps a cragged old pine tree. To-night, as she was returning home, that old pine seemed exceptionally wonderful in bringing beautiful visions to her. Always, when Hope looked upon God's handiwork, she seemed lifted to some higher level, and enjoyed an indescribable feeling such as she could at no other time experience. At such times she was almost overcome with the desire to do something worth while herself—to really accomplish something.

The fanciful visions were abruptly removed as Hope drew up to a small wooden shack and passed through the place where the gate should have been. She mounted the rickety steps and opened the door. Within, on a low chair, sat her invalid mother, and beside her, stroking her head tenderly, stood her younger sister, Jenny. The room was quite dark, and Hope looked at her mother with questioning eyes. "Is Daddy back?" she asked. Her mother didn't move, but Jenny answered, "Yes, he—he's in the cellar."

Hope began to understand. She soon found out that her father, old man Hanson, had lost his job in the coal mine and had come home furious. He was in a terrible temper and had taken it out on his poor innocent wife, whose seventeen years as a drunkard's wife had been too much for her. She had been unable to walk for two years now, and in the last three months seemed to fade away fast. Now, to-night, when her husband had come home and thrown such shameful words at her, bumping rudely against her chair as he thundered past, she was terror-stricken and found it impossible to keep calm. She would cry out wild exclamations, and then sink back as if dead. The man of the house had plunged through the cellar door and down to where he kept his whiskey. Both girls trembled at the thought of what might happen next. But it was but a few minutes until heavy footsteps sounded upon the stairs, and the man was up and out of the house, banging doors and cursing under his breath.

Tears came into Hope's eyes, but she forced them back bravely, and turned toward her mother. "What can I bring you, mother?" she asked. She saw her mother's lips move slightly, but no sound came. Hope knelt down beside her and looked up into her face. Her eyes were staring out of the pale, haggard face into space. "I'm all right," she mumbled faintly—but the awful stare remained.

Hope caught her little sister's hand and together they knelt by the window and looked toward heaven through the tears which would no longer be held back. They prayed to God in the simple, direct way in which their mother had taught them.

Hope felt keenly the load she had to carry. Her small body did not reveal the fact that she was fifteen years old, but her worn hands and the look of experience in her dark eyes showed plainly that she was fully acquainted with life. For two years she had performed the work of the mother in the home, but had always had her mother there to guide and inspire her as she worked. Surely God would not take her away now.

The night passed slowly, as Hope sat by her mother's side and listened to the deep breathing of her sister lying in a corner. Hope was determined to stay awake, but more than once she found herself dozing. The mother seemed almost lifeless. Hope could get no response from her, and in the dim yellow light her face looked ashen. However, in the hand which Hope held so tightly between hers, she could still feel the irregular pumping of the blood under the thin skin, and she kept on hoping and praying.

The girl awoke with a start, feeling a guilty shame for having slept, and instantly felt that something was wrong. The hand held so tightly between hers was cold. She gasped, looked up, and saw against the white pillow a face which all too plainly bespoke death. The expression upon the face was one of a peaceful calm, where before had been pain and emptiness. Hope, for a moment, could not move. Then, although she knew the futility of it, she spoke to her mother. No answer came. She threw herself at her mother's feet and her hands fell upon the worn old Bible in her mother's lap. The girl grasped it and opened it slowly.

On the fly-leaf of the Book her eyes fell upon these words: "God won't look you over for medals, degrees or diplomas, but for SCARS." She read it again. "Ah," she wondered, "Was that the source of that unquenchable spirit her mother had kept up for so long?" She wanted to cry, but could not. Then, placing over the black Bible the two cold hands, and folding hers over them, she knelt before the cold form in those quiet hours of the morning and asked God to give her that faith and strength which her mother had possessed, and the fullest meaning of those words in her mother's Bible.

When Tom Hanson came home the next day he was partially over his spurt of fury and, learning of his wife's death, he remained quite calm until she was laid in her grave.

Hope took over the management of affairs

TO THE RIGHTEOUS

Psalm 37

By Leon Greenawalt

Fret not thyself because
Thy neighbor doeth ill;
Obey thyself the laws
And do thy Master's will.

Do thou not envy him
Who doth the Lord despise,
Yet who doth seemingly
Above the godly rise.

His days shall be like grass
Which in the summer grows,
In autumn 'tis cut down,
And dies amid the snows.

Thy days shall be like trees,
That sleep the winter thro';
Then touched by suns of spring
Arise to life anew.

Goshen, Ind.

as her mother had taught her, and felt keenly the responsibility of caring for little Jenny under the circumstances existing in the home. It had always been Hope's ambition to go to school, through college, and to be somebody worth while, but now there was foremost in her mind those words on the flyleaf of her mother's Bible. Every day they seemed to burn more deeply into her heart.

Hope had to leave school but she did not mind. She felt happy to wear another "scar." She still loved to stand and look up to the mighty pines, but her dreams were slightly changed. They now had more depth. All the selfishness in them was thrown aside and she could see, as if right before her eyes, the form of Christ upon the cross, with nails through His hands and the blood trickling down His side. Scars! Oh, could she but have carried them for Him!

Hope came to love her little sister more than ever before. Her cheery person made remarkably short the hours in the little shack in spite of the bareness of the two little rooms and the days spent without bread. Their father had not left his drinking, but often came home and pushed around and beat his children unmercifully.

Then, one morning Jenny awoke with no desire to get up, and her face was burning with fever. "Pneumonia," a neighbor woman said. Hope stayed with her constantly and did everything in her power for her, but in three days little Jenny lay quiet and with a cold sweat upon her brow. God had taken her to be with her mother. It was hard for Hope—extremely hard—but she took it bravely, for again there came before her eyes the words of that flyleaf of her mother's Bible.

Life held very little joy for Hope after Jenny was gone, but as days went by and her father continued with his harsh words, and cruel blows, she came to think of it again as but one more big "scar" and was satisfied. She often spoke to her father and pleaded with him to stop his drinking and wild carousing, but all to no avail.

Then, one day as Hope was sitting on the steps, Bible in hand, her father came up the walk in one of his worst moods. His fury was doubled when he saw that she had no meal ready for him, and giving vent to his anger, he struck her a blow against the side of her head. Hope was not strong, and as she was thrown off the step with the blow, she twisted her leg. Attempting to rise, she cried out in sharp pain, and fell back in a swoon. The man halted his steps and looked down at the frail figure lying in a huddle at the bottom of the steps. She made a pathetic picture, her thin white face upturned to the sky and her hands still gripping the worn black Bible.

He turned and went down the steps, picked up the Book, and was about to fling it aside, when some heavy lettering on the inside of the cover caught his eye. He read it. "God won't look you over for medals, degrees or diplomas, but for SCARS." The words fell heavily upon his hardened heart. He read it again, and then looked down at the crumpled figure on the ground. He bent and lifted her head. It was very limp, but her eyes would not open. The big man was shaken tremendously as if something were being torn from him. He gathered his child into his arms and lifted his eyes to the great pines, now dark against the sky. "Scars? O Hope, help me to see it, to understand." As if in answer, the girl moved slightly and her eyes opened. She must have heard, for there was no trace of fear in her dark eyes —only a look of sweet satisfaction. "Sit down and hold me, Daddy," she smiled up at him, "and I will tell you all about it."

Millersburg, Ohio.

RESOLUTIONS

Part II

By John Umble

(Concluded from last month)

"I'm sorry, dear, that you are not happy. I'd do anything for you" her fine mellow voice broke slightly. "The one thing that keeps me from being perfectly happy is your —ah—inability to—to adapt yourself to—sh-sh."

As he raised his hand in an impatient, angry gesture and opened his mouth to interrupt, she laid her finger on her lips with a warning gesture and pointed over her shoulder.

She stood aside as Hilda came through the open doorway. Her wholesome feminine loveliness lighted up the room, while her entrance acted like a tonic on her father's depressed spirits and drove away his fit of gloom. Much like her mother as she was in looks and build, though not so tall, Don was fond of thinking to himself that she was more like his own mother with her sympathy and understanding, her finer, more delicate sensibilities.

"Daddy, here's a letter that came to-day and you failed to open it. Postmarked Springdale."

"Thank you, dear."

"No, I don't know anything about it," came in reply to his questioning glance toward his wife.

Slipping it into the pocket of his smoking jacket, he turned again to Hilda.

"So we're all ready for the ball, eh?"

"How'd you like it, Daddy?" and she swung as a feather, completely around.

"Lovely!" in a tone of sincere admiration.

He harbored a secret wish that she would not go. He doubted whether she really cared to, but Irmengarde would be very much set on it.

"Why don't you go, Daddy? Mother says you used to go."

"Yes, child, I attended the very first one of these Municipal Charity Balls. Went there to meet your mother, then I was so frightened at the prospect of being introduced that I went home."

"Ha! Ha! Ha! And did you go the next year?"

Irmengarde's quick glance searched her husband's face while he framed an answer to his daughter's question about that memorable night twenty-five years ago.

"Yes; Hilda, I used to think in those days that I got some fun out of those poky affairs. But never again! Run along now. Your mother is getting ready. And when you've danced the old year out and the new one in, hurry home!"

Irmengarde had turned away hurt and disappointed at his careless reply.

An hour later he still was sitting by the electric grate consumed by his own bitter thoughts. The storm outside had increased in intensity; the ice-covered tips of the birches tapped the windows as they swayed and creaked; a strong north-wester swept in from the lake, chilly, penetrating, and snow-laden. In spite of the cozy warmth of the room he shivered. He buried his head in his hands.

"Don Freemore you're a fool!" he caught himself saying. "A cold, cruel, heartless fool! You're on the down grade! A poor sport! With a daughter like that! And a wife who, with all her faults, loves you!"

His tone changed!

"With all **her** faults, did you say, you coward! With all **your** faults, you mean to say! What have you done to deserve all this? Wealth, influence, this fine old residence!",

His tone changed again.

"Fine! Old! Bah! Don Freemore don't kid yourself! You know you hate this old brownstone jail! If you don't escape, you'll end a madman!"

Outside the storm increased. The wind tore ice particles from the birches and flung them rattling against the window. He jumped up, his hands closed convulsively. Across the avenue a huge limb came crashing to the street. Startled, he snapped on the dome light making the room light as day, but, looking out the window, he saw a hurrying figure, closely muffled, hesitate and glance up at him. Nervously snapping the lights off again, he rang the bell.

"Yes sir, Mr. Freemore?" The quiet voice of the butler spoke in the doorway.

"Put the lights on up stairs, Henry!"

"Yes sir, Mr. Freemore."

"And, Henry, look to the fastenings on the library windows," he called after the retreating butler.

"Yes sir. Mr. Freemore!"

Freemore paced the floor. He was about to resume his self-upbraidings when, putting his hand into his pocket, he touched the letter.

"Postmarked Springdale," Hilda had said. "Humph! some crank probably, wants a thousand dollars to promote his own pet scheme for regulating the universe, or for feeding all the homeless cats! Professional man's handwriting, though."

He threw himself into his chair, mechanically opened the letter, and as mechanically read certain phrases aloud: "'Passing through Cleveland to-morrow . . . . Call for that third New Year's Eve meeting . . . .

Hurriedly, but fraternally, Dave Truman.' Dave Truman! not now! He must not—I won't see him in this mood!"

He rang the bell.

Exactly on the instant he heard a footstep and not waiting for the customary, "Yes sir, Mr. Freemore?" he quickly ordered:

"Henry, be sure that the front door is fastened. If a stranger rings, don't answer the bell."

Failing to hear the old butler's, "Yes sir, Mr. Freemore," and sensing a presence within the room, he half turned his head to see an overcoated figure approaching from the door. As if propelled by a powerful spring, he leaped from his chair, half turning as he did so, and faced a smiling, quietly dressed man who advanced, extending his hand in friendly greeting.

"Why Don," he was saying, "Sorry I frightened you. Didn't mean to. I saw you snap the lights on a moment ago and believing you were here alone I thought what fun it would be to walk in on you just as we used to do. But I"—

"Yes sir, Mr. Freemore?" from the doorway.

"Take the gentleman's coat and hat, Henry."

"Yes sir, Mr. Freemore."

"Remember the last time we met, Don?"

"Just down the avenue and around the corner. Night very much like this."

Looking around at the luxuriantly and completely furnished room, Dave Truman resumed with a smile: "And this is the place you were bound for then, I believe. What a change twenty-five years have brought! What different paths we chose that night! Here you are wealthy, prosperous, useful, influential."

Dave rattled on, genial and hearty. But Don found it difficult to enter into the spirit of his friend's optimism and spiritual radiance. The storm increased. The wind sweeping down the avenue from the lake chilled every pedestrian to the bone. Sometimes it seemed to be threatening to remove the big brown stones from the corner of the Freemore mansion.

The high spirits and radiating vitality of Truman affected Don disagreeably. At last he rose from his chair and paced now slowly, now feverishly, about the room. Finally when it dawned upon Dave that he was witnessing a mortal tragedy, a deadly conflict deep in a human soul, he began to lead his old-time friend to speak of himself and his troubles as he used to do. At first the self-revelations were more or less reserved but as the torture of his spirit increased, he poured his troubles into the sympathetic bosom of his boyhood chum.

"No use trying to blame her, Dave; she is a perfectly good wife. She loves me in spite of my bitterness and discontent. And I guess I love her too. Anyway I've never given any other woman a second thought since I met Irmengarde Thornberg nearly twenty-six years ago. But we are different. She has been brought up to all this. She can't live without it. She is over there at the Armory to-night, literally reveling in our daughter's success and listening to the light, silly, chatter of the men and the equally empty, foolish, pointless babbling of the women. And she is the gayest, brightest of them all!"

He paused a moment. Then the fountains of bitterness overflowed afresh.

"I hate it—the shallow emptiness of it all!"

Then his manner softened as he added, "It is my honest opinion that my daughter dislikes it as much as I do. She goes to please her mother." And glancing at the clock, he added, "Last New Year's she found an excuse to come home early." She met a young man down East recently that has put some queer ideas into her head or rather he has strengthened certain views and attitudes that she has held for several years. She is interested in some kind of settlement work. She reminds me of my mother sometimes!"

Although his words ran on, his mind was back in the old farmhouse at Springdale. He did not see the look of puzzled surprise on his visitor's face or the question that was forming on his lips. Then in a flash Freemore's thoughts returned to the young man as he tried to piece together his various scraps of knowledge about him. Suddenly he sprang up, "Dave Truman, have you a son? Is he"——

There was a rush at the door. Don Freemore turned to meet his daughter's embrace.

"Daddy, we came home early. You seemed unhappy when we went away. I don't really care to go, and mother has been going only for me."

"Daughter," smiled the happy father when he could break into the rush of words, "I want you to welcome my old high-school chum, Mr. Truman, Dave Truman, of Springdale."

It was a surprised and startled welcome that Hilda extended to her father's old-time friend. Truman himself looked into the girl's face with frank astonishment.

"Surely you can't be"—he began, then stopped.

Hilda laid her hand on her father's arm.

"David Truman of Springdale, did you say, father? Why that is the name of the young man who helped—"

"To be sure, to be sure. Now I recall. I might have known that it was my old friend's son. But you, Dave Truman, you are no minister. You took up law after you graduated at Bethlehem."

"Yes, I am a minister. I began the study of law, but my mother's faith and the ancestral home called me back. I am pastor of the church where your father was deacon, and David Truman, Jr., is my son. But I did not expect"—he could not quite keep back the note of disappointment in his voice, "I hardly expected to see David's ideal, his efficient helper, as he called her, in—on—"

"At the Twenty Seventh Annual Municipal Charity Ball, you mean, Mr. Truman! And no one else shall ever see her there again!" exclaimed Hilda with conviction. "O, Daddy, let me give up this futile round of empty, burdensome, uninteresting social duties. Why cannot you too return to your boyhood home? Donaldson can look after Thornberg Consolidated."

"Daughter, you do not know what you say!" There was a note of tragic finality in the rich full voice of her mother in the doorway.

"Your mother is right, Hilda!" His voice was full of feeling. "For twenty-five years I have been planted here. I stand so deeply rooted in the municipal, economic, and social life of this city that I cannot be transplanted. I shall"—his strong voice broke, "I shall never know another day of freedom."

A tense moment followed. The three who had heard this wail of a soul in anguish each felt in his own way that something should be said. What each had to say seemed somehow far short of what was necessary and fitting.

"But you, Hilda," Don Freemore squared his shoulders and spoke on with an unwonted strength, "your life lies before you. If you choose to live it in sharing with Dave Truman, Jr., the hardships of a life devoted to the lowly service of suffering humanity, all my powers shall be devoted to the furtherance of your plans. And may"—his voice broke again—"would to God my life gave me the right to say what your sainted grandfather, Deacon Freemore, would have said, 'May God bless you.'"

Dave Truman gripped his former friend's hand with a smile.

"Don Freemore, twenty-five years ago you told me you were making no more New Year's Resolutions. I congratulate you on the resolution you have just made regarding your attitude toward your daughter's future work. May God bless you, your wife, and your daughter and lead you all into the true freedom 'of the Gospel of Jesus Christ.'"

Goshen, Indiana.

TO A SNOWFLAKE

By Glen Gingerich

I'd like to live in yonder clouds
And watch the lovely downy flake
By Nature's laws adopt and take
Its own design—which then it shrouds.

I'd like to follow in its flight,
That apparition's floating form,
Tho' wafted thro' a phantom swarm
Of falling flakes—a glorious sprite!

O magic sprite! I'd love to know:
Have you a purpose as you roll
From heav'n to earth? Have you a goal
To make, thou dot of swirling snow?

Kalona, Ia.

Believing people, followers of Jesus Christ, are such who carry within themselves the future of the Kingdom of God, who are willing to sacrifice for it their very person, in whom there is no looking backward or sideward but only forward and to whom one thing is always certain: If we do not know what will happen, we are certain of one thing: **Jesus is the Lord!**—Blumhardt.

THE ORIGIN OF THE MENNONITE CHURCH

By John Horsch

Many people, even among Mennonite sects, do not have a clear knowledge of the origin of the Mennonite Church. The following article gives definite information on this subject. It should be carefully read and preserved. In a later article Bro. Horsch will discuss the part played by Menno Simons in the early history of the Church which bears his name.

The fathers of the Mennonite Church in Switzerland (Conrad Grebel, Felix Manz, George Blaurock, and others) were for a number of years identified with the Zwinglian reformation movement. Ulrich Zwingli, it may be recalled, became the founder of the Swiss Reformed state church. They parted ways with Zwingli when, contrary to his former reformation program, he chose a course which would necessarily lead to a union of the church with the state, implying far-going modifications of his doctrinal position and disapproval of certain Biblical practices. For a considerable period Zwingli put forth earnest efforts to win Conrad Grebel and his associates back to the ranks of his followers, while Grebel and his friends did all in their power to persuade Zwingli to lead out in a strictly evangelical movement. The Council of Zurich (the civil authorities) were of one mind with Zwingli and decided to check the movement for establishing a New Testament church which was to be free from state control.

Zwingli preached against the Swiss Brethren (as the circle in which Grebel was the principal leader were called). He denounced particularly their attitude on the question of infant baptism. The Brethren demanded scriptural reasons for infant baptism and petitioned the Council to ask Zwingli to overcome them with Scripture. Thereupon the Council ordered Zwingli to meet his opponents weekly on Tuesdays for discussion. The first of these debates took place on January 10, 1525. At its conclusion both parties claimed the victory. Then the Council decided to have a public debate on infant baptism. In consequence a mandate was published ordering that "all who held the error that infants should not be baptized" should appear before the Council in the city hall on Tuesday, January 17, in the morning, to give reasons "from divine Scripture" for their opinion. This debate took place as planned. Grebel, Manz and Reublin ably defended the baptism of believers against Zwingli. Heinrich Bullinger, later Zwingli's successor at Zurich, was present and was evidently impressed with the arguments of the Brethren.

Bullinger, in his History of the Reformation, gives the following statement of the defense of believers' baptism by Grebel, Manz and Blaurock on this occasion:

Infants cannot believe nor can they understand the meaning of baptism. Baptism should be administered to believers to whom the Gospel has been preached, who have understood it and of their own accord desire baptism and who are willing to mortify the old man and lead a new life. Of all this the infants know nothing whatever, therefore baptism is not intended for them. Here they cited the Scriptures on baptism from the Gospels and the Acts of the Apostles and showed that the apostles did not baptize infants, but only those who had come to an age of understanding; therefore the same should now be done. And infant baptism, being not administered in accord with Scripture, was invalid and it was necessary to be baptized anew.

Bullinger says further that Zwingli's arguments for infant baptism in this debate were the same as he afterwards set forth in his Book on Baptism. In the preface to this book in the new edition of Zwingli's Works it is said that he does not show strong conviction on the point in question; therefore this book failed to evoke conviction in others. It is significant that neither Bullinger nor the Council, in their references to this debate, asserted that Zwingli in this debate successfully refuted the arguments against infant baptism. In a letter dated February 8, 1525, the Council of Zurich informed the authorities of Schaffhausen of the debate held on January 17. They stated further that Zwingli had shown that infant baptism was nichts unrechtes (nothing evil).

We have stated above that the Council ordered that for some time discussions should be held between Zwingli and the Brethren every Tuesday. However, a few days after the public debate the Council decreed in a mandate that no further debate would be permitted, and if any one of the dissenting party had any question concerning matters of doctrine, they should go to the Burgomaster or to the executive committee of the Council (instead of to Zwingli). Zwingli says expressly that he and all other pastors (of the state church) who had attended the public debate of January 17 believed "that it would be not only inadvisable but also **Harlich** (dangerous) to have further debates with them.

On the day following the public debate the Council issued a decree ordering that all who failed to have their infants baptized within eight days after birth would be exiled. Three days later another mandate was published ordering Conrad Grebel and Felix Manz to accept the decision of the Council on infant baptism and refrain from holding meetings. A number of men who were not natives of the canton Zurich, among them Andrew Castelberger, were banished. About a week later it was further decreed that baptism must not be administered in the homes of the people but "the new-born babes must be taken to the church and baptized by the priest." The Council having been informed that a number of pastors (of the national church) in the canton had preached against the mandate demanding infant baptism, the officers of the law were given strict orders to have a watchful eye over such and incarcerate in the Wellenberg prison any who would offend in this way.

It is worth noticing in this connection that the decree of the Council just mentioned demanded that all infants must be baptized by the priests. The pastors of the state church were the priests. About three months later the mass was abolished and the ministers ceased to be priests, while even then various other Roman abuses were permitted to continue. Prayer to Mary, for example was abolished in the state church a number of years later. The Brethren were severely reviled for rejecting this practice. In 1528 Conrad Schmidt, a collaborator of Zwingli and prominent minister in the Zwinglian state church of Zurich, preached a sermon against the Anabaptists in which he says: "To advance their Caiaphas-like knavery they preach first of all that one should not say the 'Hail Mary' [the well-known prayer to Mary beginning with these words]. Fie upon the devilish impertinent Anabaptists that they are not ashamed to refuse due honor to the virgin Mary." Heinrich Bullinger at a much later date severely criticized the Brethren because they believed it quite possible that Mary and Joseph had children after Jesus' birth. Luther agreed with Bullinger in this respect. Until Easter of the year 1525 the state church of Zurich was the Roman Church.

We have indicated above that the Council decreed that all infants must be baptized and that the omission of infant baptism was to be punished by imprisonment. Zwingli was clearly of the opinion that a definite action of this kind on the part of the Council was all that was necessary for the suppression of the movement led by Conrad Grebel and his friends. Those who were yet at heart Roman Catholic showed unmistakable signs of a willingness to obey the religious orders of the Council, and Zwingli expected Conrad Grebel and his associates to take a similar attitude. He evidently believed that they would submit to the manate of the Council rather than to suffer persecution. At an earlier date, however, Zwingli had written: "The more cruel the persecution, the more courageously must Christ's soldiers maintain their position. For I want to tell you frankly, I believe that as the church came into existence by blood [of martyrs], it can be renewed only by blood, not otherwise."

After the Council had decreed to punish the omission of infant baptism and suppress by the use of force the movement headed by Conrad Grebel, Zwingli intimated in a letter to Vadian, dated January 19, 1525, that the conflict with the dissenters was over, and in the preface to his Book on Baptism he made a statement to the same effect. In this expectation Zwingli was wholly disappointed. He soon was made to realize that the conflict with the dissenters had but fairly begun. A few months later he declared in a letter to Vadian (dated May 28, 1525) that nothing was accomplished by the measures of persecution taken against the religious party led by Grebel, and their courage and power remained unshaken. In a later period Zwingli stated repeatedly that his struggle with Romanism was like child's play as compared with his conflict with "Anabaptism," and a similar statement was made by Leo Judae, his principal assistant in Zurich.

The Brethren declared, so Bullinger states, that the use of force and persecution did not

(Continued on page 52)

CHRISTIAN MONITOR PULPIT

THE WAY OF THE WORLD

By A. D. Muse

I have read to you the first chapter of Romans. What a description of the world! The text is:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.—II Timothy 3:1-5.

The social evils of the world are threatening the very pillars upon which it rests. Worldly pleasures are sucking the very life-blood from our present civilization. Christianity is being attacked from every side. The church is no longer considered by the majority the house of prayer or the sanctuary of God. The holy Sabbath is no longer a day of rest or of reverence but of recreation and desecration. It is no longer a holy day but a holiday. Sin has ceased to be sinful even to many who call themselves Christian. There are far more people members of churches to-day than at any other time in the world's history. Yet the big majority of those who profess to be Christian are just idly standing by and watching the world reel and totter on the rocks of sin, crime, hatred, idolatry, adultery, and all kinds of sinful and worldly pleasure, with apparently no concern about it, and most certainly without any marked degree of reaction against it.

I. The Bars Have Been Let Down

Somewhere in the not far distant past the bars have been let down. Somebody is to blame for it. Christianity to-day is conducted too much on "Do as you please" and "I'll scratch you and you tickle me" basis. This is in the pulpit and the pew. Too many church members refuse to take a stand on any moral or spiritual question if it costs them any business or popularity. Too many preachers are afraid for fear it will hurt their salary. Too many texts and subjects for sermons taken from the headlines of the newspapers and not enough from God's holy straight edge—the Bible. As Hambone says, "Too many sermons prepared while sittin' instead o' 'neelin'." Too few sermons on repentance and regeneration. Too few sermons with prophetic note. Too many things that the preacher winks at and never alludes to, much less condemns. Too many things are smiled upon by preacher and pew. A generation ago we had and enforced church discipline. And I say to you that the church to-day that will exercise and clean up its membership will have the respect of the world and will have power with God and over men. Many people in the church to-day live and do just as those on the outside. There are many on the outside looking in. Things they see inside are no different from the outside. Why make the change? They don't. What the world outside sees the church member on the inside doing has far more to do with the world than what the preacher is saying or the church is claiming. That is why we have so much difficulty reaching them.

"We are the only Bible the careless world will read—
We are the sinner's Gospel—we are the scoffer's creed—
We are the Lord's last message, given in deed and word,
What if the type is crooked; what if the print is blurred?
What if our hands are busy with other work than His?
What if our feet are walking where sins allurement is?
What if our tongues are speaking of things His lips would spurn?
How can we hope to help Him and hasten His return?"

II. Wealth Is a Social Evil Instead of a Blessing

Wealth has turned to be one of the great social evils of this day. It threatens the church and all modern social life. The increase in wealth during the last quarter of a century has been unprecedented in all the history of the world. At the same time we have had the greatest degeneracy in morals, honor, virtue, and piety that has ever been known. The luxuries of yesterday are the necessities of to-day. The average person is living in more luxury to-day than the money lords of a generation ago. The world is ruled by money and not by men to-day. Cash not conviction controls to-day. Not principle but popularity dominates. With the increase of wealth and greed for money men from every walk of life are catering in their business to the most worldly lusts and pleasures. They offer just such as appeal to these. As a result, regard for crime, murder, idolatry, hatred, character, honesty, and virtue are at a low ebb.

Under the dominion and power of wealth the movies with all their rottenness, indecency and moral stench, have become great factors confronting us in our present-day life. Anybody knows that the moral standards of the movies are on the lowest possible moral plane. Scarcely can a picture be seen that is not filled with drinking, gambling, divorce, profanity, nude women and girls and most intimately daring sex proximity. All such are to stir the baser emotions and fire the passions.

Not only the movies but the bathing beaches and swimming pools as well are infested with that terrible monster, the worldliness of wealth, that is deadly in its effect. It is undermining the character of our youth.

America is drunk with the arrogance of wealth. America is property minded. The present financial depression is a warning. I hope and pray it does not close too quickly. I am praying God every day not to lift this depression until America turns back. I tell you break this depression now and we are ruined. We will go wild. We will go crazy. Oh, people, another world is coming on faster than you think for. A world when character not cash counts.

Money has no regard for sacred things. Sunday, the Sabbath Day, the day our Lord rose from the grave; the day He was delivered from death's dark domain; the day He broke the bars of the tomb; the day He came out of hell's bowels; the day He took back His body—the Lord's Day is made to-day of greed and gain. Listen to the blowing of the trumpets, the beating of the drums, the music of the bands, the shout of husky voices, the wild yell of the fans on the sidelines—baseball on the Lord's Day. Sunday turned into a day of orgies and debauchery, gambling and gain.

Then the same spirit of greed and gain—the same worldliness of wealth has gone into more legitimate and necessary lines— the drug stores and filling stations and the ice house and meat markets. In the good old days of long ago doctors were able to get all the medicine they needed for a patient on a Sunday when the drug store was opened only when medicine was needed and for medicine only. And there were no phones and cars in those days either. They can certainly do as much to-day. No, that is not it. It is the same universal spirit of the worldliness of wealth strangling at the throat of the churches and the world. Nobody cares how many boys are kept out of Sunday school. Nobody cares how many are kept out of divine worship just so they fill their coffers with cash on the Lord's Day. Let church members quit patronizing such places and they will close on Sunday.

III. The Home Is No Longer a Powerful Factor in Character Building

The home of course should be a powerful factor in character building. But the home it seems has about ceased to be what a home used to be. In the minds of millions it is no longer a sacred institution; it is only a "parking place" for the family. In this age of hurry and self-culture there is no time to devote to the rearing of children. Women do not hesitate to say, "I have to have time for my own self-culture. I can't be bothered with children." The sewing machine is gone. The washboard is gone. The cook stove is gone. The bridge table is come in. The dance is come in. The get rich quick schemes are come in. The clubs are come in. The female cigarette smoker is come in. Even companionate marriage is come in. The greatest curse of all time to any civilization—the divorce—is everywhere now. Some people, many church members, who are measured by their own low moral standards, see

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Editorials

"Stir up the Gift Which is in Thee"

(II Timothy 1:6)

Paul was anxious that the young man Timothy, his son in the faith, should make progress in the Christian life. He had been a faithful companion and helper as he accompanied Paul on some of his most important and extended missionary journeys. He had been ordained as a minister of the Church, and at the time the above text was written probably was bishop of the church at Ephesus. But Paul well knew the tendency of men to become self-satisfied, discouraged, indifferent, or dilatory. As we continue in our Christian work it may become commonplace to us, and we are prone to lose interest. Hence it is necessary that we rouse ourselves, shake off all tendencies to lethargy or indifference and bestir ourselves anew. We need continually to put new enthusiasm, new effort, new "pep," into our Christian lives.

Paul no doubt had special reference to Timothy's gift as a minister or evangelist, but the principle applies to every servant of Christ. All of us have certain gifts and talents that God has given us to be used in His service. We dare not neglect these gifts, for if we do they will, like an unused member of the body, waste away from disuse. And many of us may not even realize the possibilities and opportunities that God has given us to be used and improved in a way that will be an honor to Him and work for the advancement of His kingdom. Let us examine ourselves to see what our possibilities are, and bestir ourselves to make use of them. Perhaps through the humdrum of our Christian activities we have lost our sense of appreciation for the things of God and need to take fresh interest and sweep away our doubt and fear and spiritual lassitude.

The Scriptures make it very plain that not all have the same gifts. The Spirit bestows different gifts, "dividing to every man severally as he will." He has endowed us with all the physical, mental, and spiritual gifts that we need to fill the place of service that God wants us to fill. It is ours to discover those gifts and to develop and use them to His glory.

Let us first think of the physical gifts. Our bodies are not our own, they belong to Him who created and redeemed us. We are responsible to take care of them, to guard our health, to conserve and use our strength in the best way, to give Him the service of our hands and feet, our eyes and ears, our lips and very lives. He "has no hands but our hands," to do His work on earth, and He expects us to use every member of our bodies for Him.

Then He has given us mental powers. Our minds were not given to us to waste away in wrong uses—selfish designs, sinful thoughts, evil imaginations. A "sound mind" (II Tim. 1:7) is a priceless gift. May we use it in studying His Word more diligently, in meditating upon the greatness and goodness of our Lord, and in planning for more effective service in His kingdom. One of the most beautiful things is a human mind given to God, in full consecration of its vast and wonderful possibilities and powers. And we are glad that some of the greatest minds, with all their ripe scholarship, have been devoted to the service of God. If we would make our lives count we dare not neglect to use our mental powers for God. And we need to stir them up continually so that we do not allow them to waste away through disuse or through wrong uses. Let us give Him the best use of our minds. Too many of us are satisfied with the second best.

But the greatest gifts are in the realm of the spiritual. Yet the use of the other gifts that we have just discussed will determine largely the use to which we will put the spiritual gifts that God gives us. First of all is the gift of the Holy Spirit. This Gift is given to every true believer, and it is the work of the Spirit to comfort, guide, teach, and empower the Christian. It is our part to yield to Him, to heed His voice, and to follow His leading. But, alas, too often we quench the Spirit (I Thess. 5:19) and grieve the "Holy Spirit of God" (Eph. 4:30). How few there are who let the Spirit have absolute sway in their lives!

And then there is the gift of prayer. It is a wonderful privilege that we have of coming to God with all our burdens and cares, trials and difficulties, joys and successes, with the consciousness that He will hear us according to His promise. And yet how we neglect this marvelous opportunity! Perhaps you have a special gift in the way of prayer. Some people seem to have a special ministry of intercession. But prayer is a gift that all of us are prone to undervalue and fail to use as we should. Let us stir up the gift of prayer.

And the gift of love should also be specially noticed and valued. In these days when there is so much strife and unrest, contention and dissension, we not only need the love of God "shed abroad in our hearts by the Holy Ghost," but need to show that love to others in our daily lives. Drummond has well said that "love is the greatest thing in the world." What we need is more of it. Let us develop this spirit in our lives so that it may take the place of the spirit of censoriousness, ill will, envy, jealousy, and strife. Read the thirteenth chapter of I Corinthians and stand beside it and examine yourself to see how nearly you come up to its standard. Then stir up the spirit of love in your heart.

And so we might go on through a large catalogue of spiritual gifts. But we will let our readers think of others that could be developed in fuller measure in our lives. Whatever gifts and talents we have to speak or sing or pray or work—may we use them in the service of our King. If we use these gifts they will certainly lead us to new and wider and more zealous activity in the work of the Lord. If we stir up the gifts that God has given us we will be led to spend more time in the study of the Word, to a deeper love for the lost and for each other, to a larger and more blessed exercise of the gifts of supplication and intercession, to harder work in the vineyard of the Lord. But we must bestir ourselves. No one else can do this for us. And yet in another sense we must let the Spirit of God stir us and lead us to greater usefulness and power in His service. It is ours to yield and His to do the work through us.

"Stir me, oh, stir me, Lord! I care not how
  But stir my heart in passion for the world!
Stir me to give, to go—but most to pray;
  Stir till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

"Stir me, oh, stir me, Lord! Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
Even to the dreadful cross, that I might live;
Stir me to give myself so back to Thee,
That Thou canst give Thyself again through me."

A Spiritual Sunday School

The topic of the Young People's Meeting for February 19 is "Marks of a Spiritual Sunday School." While the Young People's Meeting and the Sunday school are allied institutions of the Church, both working for the spiritual welfare and Biblical instruction of our young people, as well as the whole constituency of the Church, it is seldom that we have a Sunday school topic for discussion in our young people's meetings. This makes it all the more imperative that this subject should be thoroughly discussed and the most important points well emphasized. This means that the local committees should select the topics and speakers with care. The speakers should be well qualified to discuss the topics assigned to them, both from a spiritual standpoint and because of their experience in Sunday school work.

A spiritual Sunday school is what we want. What good will result from the time and energy spent in Sunday school work if they do not minister to the spiritual needs of the pupils? Of what value is the work of any officer or teacher if he or she is not a spiritual person—guided and energized by the Holy Spirit of God? Sunday school work is spiritual work, and it can only successfully be carried on by spiritual persons. There are other qualifications for Sunday school workers, but the spiritual endowment is the one that stands above all others. As we study this topic or take part or listen to the discussions on the third Sunday in February let us take an inventory of our work in the Sunday school. Is our Sunday school a spiritual Sunday school? Am I doing my part, either as a worker or pupil, in making it such? What are the marks of a spiritual Sunday school, so that I may find out just how nearly my school or my part in the work is coming up to the standard? Study the Outline and Meditations on the Topic, as prepared by Bro. J. R. Shank, which you will find in this issue of the Monitor. And pray that the meetings in which this topic is discussed may be the means of bringing deeper spirituality, greater blessing, and wider service into our Sunday school work.

Winter Bible Schools

At this season of the year the short term Bible schools, which are held in at least five separate places in different Mennonite communities, are in full swing. Upwards of three hundred pupils, mostly young people, are enrolled in these special winter Bible schools. We certainly have reason to praise the Lord for these special opportunities that are presented to our young people to receive training for service in the work of the Lord. Many do not have the time, opportunity, or means, to take a full course in the regular work of our church schools. But they can take in a short term in winter, when work on the farm is less strenuous. Since the time required can be spared without hardship, and the expenses are very moderate, hundreds of people, who would otherwise be deprived of this help, receive training in and inspiration to Christian service.

As we picture the small army of zealous young people doing systematic Bible study, taking courses in missions, teacher training, summer Bible school work, and many other lines of study that give them better training for service, we are impressed with the great power for good that these Bible schools may be. And the help people receive at these schools is not all determined by the amount of material they store away in their minds, although the mental training is certainly not to be underestimated. But the strengthening of their characters through the aids that they receive in settling them in the faith, in helping them to solve their personal problems, and in dispelling doubts and answering questions that are prone to disturb the youthful mind, are among the great benefits to be derived from these Bible schools. And last of all, the Christian fellowship that is enjoyed by mingling with others who are working for the same goals that we are, and trying to live up to the same ideals, is alone the source of great blessings. May the Lord continue to direct and bless the work of our winter Bible schools.

The Origin of the Mennonite Church

The Mennonite Church is not a large body as churches go. The main body of the Church is still a few hundred short of the 50,000 mark. All the various branches taken together would probably bring the total to more than 125,000. But even that is very small compared to the denominations which number their adherents by the millions. At the same time, however, the Mennonite Church has a historical background that, in interest and devotion to God, is perhaps equaled by none other. The pages of her early history are everywhere written upon with the crimson blood of martyrs to the faith. She had her inception in a wave of persecution that has few equals in the history of the Christian Church as a whole.

Notwithstanding our rich historical heritage, many people, even among Mennonites, do not know the story of the origin of the Mennonite Church. Over four hundred years have passed since the founders of the Church stepped out of the Roman Catholic Church, and in fierce opposition even of other Protestant sects, formed what they believed was a true evangelical Church, founded upon the teachings of the Word of God alone.

In this issue of the Monitor, Bro. John Horsch, our leading church historian, gives an account of the origin of the Mennonite Church. The brethren were not then known as Mennonites. The outstanding founders and leaders were Grebel, Manz, and Blaurock. These Swiss Brethren laid the foundation for the Church which we love and whose teachings we adhere to after these hundreds of years. We have great reasons to praise the Lord that these men stood for the truth of God's Word, in the face of great opposition. All gave their lives for the Cause, Grebel dying in prison, and Manz and Blaurock by execution.

It is interesting to note that Menno Simons, the Dutch reformer after whom the Mennonite Church is named, had no part in this early Swiss movement, which was really the beginning of the church which bears his name. In a later article, the Lord willing, Bro. Horsch will tell of the part played by Menno Simons in the early history of the Mennonite Church. Church history is an interesting subject to study. We trust our people may take an increasing interest in it.

Christian Life

FINDING MY PLACE IN LIFE

A Talk Given at Hesston College

By Emma King Risser

Who is there that is not looking ahead, thinking, wondering—about the future? We are all planning. We plan for school, for teaching, for nursing, for business, for music, and for home-making. We think and wonder. What is my place? Where do I belong? For what am I fitted? All proper questions are to be considered seriously. We are here for a purpose, and it is our duty and privilege to know that purpose. Aimless living is wrong and keeps us from being our best.

We are divinely endowed with powers, abilities, talents, and these naturally bring the question as to where and what our place is. Not all are endowed alike. Some have pleasing personalities, are free, entertaining, "good mixers"—a personal charm draws you to them; nature has given them a double portion. Others again are not thus endowed and must stand back and look on and wonder—not necessarily in the sense of envy or jealousy, but with the feeling that they could be more useful, had they only some of these gifts. Some have sweet, soft, clear voices, sympathetic, understanding eyes—others just the opposite. Some are sociable, interesting, ready speakers, seem never to want for words. They get into trouble and think—if only I could keep still! While others again wonder—why, oh why, can I not talk? Why can I not think of something to say? How be interesting? Some again are beautiful, attractive, graceful, inviting, brilliant. Others homely, unattractive, awkward, dull. And we wonder—why the difference?

But what has all this to do with finding our place in life? Simply this, that the One who made us as we are, alone knows where we belong and how to place us there. An illustration given by a Christian worker some years ago may help us to see how He needs and uses even the very poor. She said, that some people are like the nice roses upon the mantel—ornamental, beautiful, costly—placed there to be looked at and admired. Others are like an old tin cup at the well—crooked, rusty and ugly, perhaps, yet giving water and quenching thirst of many passers-by. We may wish to be the beautiful rose, but are we willing to be just tin cups? Some are fitted for the nice, dainty tasks—artistic, accomplished—but are we willing for the lowly, humble, commonplace duties? And do we realize that God needs one as much as the other? And that we are responsible for the use of what we have? The ten-talented are accountable to God for the use of talents given them "for unto whom much is given, of him shall be much required." The one-talented too are responsible. Such with all their natural unfitness, need all the more God's help in overcoming handicaps and making up for and in them what they lack.

We may think God uses one more than another. I wonder. He uses "the foolish things of the world to confound the wise; the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, . . . and things which are not, to bring to nought things that are." And why? "That no flesh should glory in His presence." He uses all that is given Him, the greatest and the least, some in one capacity, some in another. What He wants is empty, yielded vessels.

"Oh, to be nothing, nothing;
  Only to lie at His feet:
A broken and emptied vessel
  For the Master's use made sweet.
Emptied that He might fill me
  As forth to His service I go"—

So, alike, we are responsible to God.

But the question: How know? How decide where and what? Do our own desires and abilities and preferences enter in? Do they decide? These in a way help, for "a man's gift maketh room for him," and God recognizes these. But other steps are necessary first, and this brings me to the subject of consecration. Definite, complete and entire consecration is the best and only way of finding our true place in life. I am speaking to young people. You may think it an improper, uninteresting subject. Young people and consecration! No more our own! Giving up all our plans and ambitions, our joys and pleasures! Yes, but receiving infinitely more than we could ever give up. The compensation far exceeds the cost. They do go right together—consecration and youth are compatible, and nothing in all the world brings the peace and joy, fullness and satisfaction as does this very thing.

Consecration

Consecration is a subject much misunderstood. Some think it means giving up only the bad—bad habits, sinful desires. But it is giving up our best, our very selves, our all, and that without reserve or condition. Others may think it means our good, but dictating what and when and where. We may say: "The Lord has given me a voice. I'll give that to Him, to speak, to sing." Another, gifted as a writer, says, "I'll write for Him." We may kill some of the sheep, but keep the rest for sacrifice; or kill the Amalekites, but save the king, as did Saul. But even this is not entire and acceptable consecration. It is not giving one thing or another, a few things or many, but an unconditional surrender, yielding them one and all unreservedly, taking hands off, and letting God say what shall or shall not be done with them. Our very best is as "filthy rags" and until our **all** is placed upon the altar and made holy, He cannot use it. "The altar sanctifieth the gift."

I wonder if God accepts partial consecration. Can I say, "I'll let Him have some, but not all?" Or shall I say, "What shall or shall not be done with the offering?" Are those with few talents willing to be used? Or perhaps those with many willing not to be used? Willing to be unnoticed? unknown? hidden away? This negative phase of consecration is, for some, the most difficult. It is not easy to renounce self and sin, give up cherished plans and ambitions, take the way of the cross, and yield to God. And it cannot be understood but by experience. We may talk and explain, but only as it becomes a real, living experience in the heart can it be known. To be able to sing from the heart the following lines is worth more than all else beside.

"Pain's furnace-heat within me quiver,
  God's breath upon the flame doth blow,
And all my heart in anguish shivers,
  And trembles at the fiery glow.

"He comes and lays my heart all heated,
  On His hard anvil, minded so;
Yet in His own fair form to beat it
  With His great hammer, blow and blow.

"He takes my softened heart and beats it;
  The sparks fly off at ev'ry blow;
He turns it o'er and o'er and beats it,
  And lets it cool, and makes it glow.

"He kindles for my profit, purely,
  Affliction's glowing, fiery brand;
For all His heaviest blows are surely
  Inflicted by a Master hand.

"I will not murmur at the sorrow
  That only longer-liv'd would be;
The end may come, and that to-morrow,
  When God hath wrought His will in me.

"And yet I whisper, 'As God will,'
  And in His hottest fire hold still."

I KNOW HE LEADS

By Ursula Miller

I cannot tell where He may lead to-morrow;
** I only know the way will brighter be**
Because He leads. Nor will I borrow
** Aught of grief to dim my ecstacy.**

Full well I know that sorrows cloud the land;
** The home, the church, have everywhere its mark.**
Yet thro' the dark He leads me by the hand,
** His cloud o'ershadowing as it did the ark.**

He grows but dearer as depression dwells
** On every doorstep; but He leads to better days!**
We fail to see, nor know, just how He quells
** The fearful heart to give Him trust and praise.**

Thus thro' vague shadows, unerringly, He shows
** His strong right Hand to shield His shrinking child,**
And beckon on and on, because He knows
** That all around, and everywhere the storms beat wild.**

Protection, Kans.

If God cannot accept a partial consecration can we know when we have given everything? Yes, we may know. The process may be gradual, as crossing over a state line. It may take a while to get to the Colorado line, but the time comes when we reach it, and actually cross over. The final step is taken, then we are no longer in Kansas but in Colorado. So with consecration. It may take a while to yield our will and say "yes" to God, but "we shall know if we follow on to know" and know just as definitely as when we crossed the Colorado line. When the last thing has been yielded, sin and self forever renounced, a final "yes" said to God, then He puts His seal upon our offering, and in some way gives assurance within that we are wholly His, "accepted in the beloved."

Abraham is an example of consecration. It seemed like a foolish, such an impossible request. Give up Isaac, the long promised and waited for heir! The one through whom all the promises were to be fulfilled! But Abraham obeyed and represents for us the highest type of consecration. Jacob, too, was tested. He wrestled and struggled all night with the angel, but when he came to the end of himself, with thigh displaced, weak and helpless, he was ready to admit: "I am Jacob." This acknowledgment of all that he really was, a surrender of himself—"I am helpless and undone, take me, bless me"—brought victory. "The angel blessed him there."

And now when this is our experience, when we have settled it in our hearts to obey God, then we are ready to know the when and where and what of our life work. Then God can use our natural gifts and abilities. They are now His. And through these we may sometimes, perhaps often, determine God's place for us. Isaiah said, in prophecy, long before the Savior came, that "the government shall be upon his shoulders." He is the One to govern and control our lives and will surely make known His will. There are many vocations, professions, and callings, many worthy places to fill. Teaching and nursing are wonderful. Business has its place and gives many opportunities for witnessing. Girls working in city homes have splendid opportunities for letting their lights shine, and exemplifying pure, holy living. Girls at home with their mothers are filling noble places. Mission work is wonderful, home-making a high and holy calling. No doubt all are thinking of these different things and wondering. Remember "the government is upon his shoulders." Be willing subjects. Trust Him to guide and you shall not be disappointed. He knows where you can best fit in.

Misfits and Disappointments

Ah, the tragedy of all the misfits in this world! How much sorrow and suffering! How much waste of time and energy! How much wreckage and ruin! All because people are not in their places. Especially is this true of marriage. Here, above all else, do we need divine guidance. We may get into the wrong place or profession or work, get out again and experiment with another, and finally find our place, but not so with marriage. And of all the tragedies of earth—besides the loss of the soul—no other compares with a mistaken, mismated marriage. Even the consecration I've spoken of does not exempt from temptation nor the power of the devil to deceive and sidetrack. He transforms himself into "an angel of light" to "deceive the very elect." He knows that when one is settled in the matter of consecration and will not retreat nor recall any part, he must use other tactics, and in the very sacred relation of marriage, can bring a union which is not of God. So sly and subtle is he, so religious, that even with much prayerful consideration he can make people believe they are doing God's will, only to discover later their mistake.

The heartache and disappointment are all the more keen and intense to one who has loved and known the way of the Lord—loneliness that knows no comfort, sorrow which finds no solace; grief that cannot be assuaged; hopes blighted beyond restoration, night that sees no day—all this and more comes to the girl who finds herself joined for life to one whom God never intended for her. Such is the power of the devil to deceive.

If young people knew before too late the snares and pitfalls of the enemy, the sorrow and pain from one wrong step—lifelong sorrow and regret—and the need of guarding every step, how gladly would they take God's way! I emphasize this because, important as other callings may be, nothing compares in importance to the marriage relation, and in nothing should we be as careful to find our place.

But tragic as a mistake here and elsewhere may be, we must marvel at the grace of God—grace that is greater than our sin. This gives the one and only ray of hope. God can salvage the ruin and wreckage of broken, blighted, disappointed lives and yet make out of them vessels to His glory. "The vessel was marred so He made it again another vessel." "Though ye have lien among the pots; yet shall ye be as the wings of a dove, covered with silver and gold," "And I will restore to you the years that the locust hath eaten." "The desert shall blossom as the rose," "To appoint unto them that mourn . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." "Exceeding great and precious promises" these! Wonderful, present portion—redemption, restoration—and finally an eternal place at the Father's right hand!

My life on the altar for Jesus
  In glad consecration I lay,
To be used when and where as He pleases,
  Or just set aside, as He may.

Perhaps I by fire must be tested,
  As gold in the furnace must be,
Until His own image reflected
  My Lord, the Refiner, shall see.

It may be my life must be moulded
  As is by the potter the clay;
Or e'en as the marble is chiseled
  By blow after blow, day by day.

I take the path rugged and lonely
  The Savior before me has gone;
It matters but little, if only
  At last I may hear His, "Well done."

Take me and make me
  All Thou would'st have me to be;
Fill me and use me!
  Have Thy way, Lord, in me.

Hesston, Kansas.

OLD FOLKS' SINGINGS IN VIRGINIA

By J. H. Hall

The following article, by a veteran music teacher, was written by request. "Professor Hall," as he is known by many people, has helped to keep alive the spirit of song in the Shenandoah Valley of Virginia.

Thirty-one years ago the late J. B. Coffman and Elias Brunk, organized the first meeting of the Old Folks' Singing, which was held on New Year's Day at Weaver's Mennonite Church, two miles west of Harrisonburg, Va. Annual singings have been held ever since the organization at Weaver's Church, where crowds of one thousand to twelve hundred people assemble and begin the New Year with songs of praise and adoration unto Him who created music.

The time for meeting is 10 o'clock A. M., to 3 o'clock P. M.; lunch and social hour occupying the period from 12 to 1 o'clock.

After the opening devotional exercises are concluded, a chairman and secretary are elected. The chairman directs the work of the day.

There are a dozen or more who in turn act as song leaders during the day; and occasionally a short address is made on some phase of church music.

"Harmonia Sacra," a collection of songs by Joseph Funk and Sons, is the book used. The Funks were neither music nor hymn composers; they simply collected the productions of other people and put in book form and published them.

Joseph Funk was born March 9, 1777, and died December 24, 1862. He was a member of the Mennonite Church.

There was a scarcity of song books and in 1915, the late Noah Blosser, at his own expense, had an edition of one thousand copies of the "Harmonia Sacra" published by the Mennonite Publishing House, Scottdale, Pa.

This new supply of books put much enthusiasm and interest into the Old Folks' Singings. People from other counties and states attend these annual services of song. Other churches in various parts of Rockingham and adjacent counties conduct annual Old Folks' Singings, and are keeping the good old sacred songs and hymns of Watts, Wesley, Mason, Hastings, and others, vibrant in their respective communities.

Different communities take advantage of special days for their annual Old Folks' Singings, such as—Washington's Birthday,

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MISSIONS

DAVID LIVINGSTONE

By May Genevieve McGee

David Livingstone grew up in an humble home near Glasgow, Scotland. His birthday was March 19, 1813. It was a merry home of five boys and two girls. It is said that not an hour was lost during the six week-days; that the day of rest was welcomed and honored; that books were read and loved; and that God was reverenced.

At the age of ten, David went to work in a cotton factory, as a piecer. Later he was promoted to a spinner. He had to be at the factory at six. With just a short time to rest and eat, his little hands would tie broken threads until eight at night. Fixed to the spinning-jenny was a Latin grammar so that while his fingers were busy, his brain could keep pace with the boys at school. He had purchased the grammar with part of his first earnings. By working at Latin, until midnight, he mastered Virgil and Horace by the time he was sixteen.

When he was twenty, a great conviction came to him and he decided to surrender his life to God and to give to the cause of missions all that he earned beyond his actual living expenses. He soon went to Glasgow to study for the ministry, where, as Doctor Hillis puts it, "He hired a garret, cooked his oatmeal, and studied, and made a little tea, and studied, went forth to walk, and studied ever."

During his second session at Glasgow, David Livingstone came to the great decision of his life. He decided to offer himself to one of the missionary societies for foreign service. He chose the London Missionary Society. In 1838, he traveled to London to appear before the Mission Board. The examinations were satisfactory and he was committed to the tutorship of Rev. Richard Cecil, to give proof of his preaching ability. One Sunday evening he was sent to preach in a nearby village. He gave out his text deliberately. That was all the congregation got. Midnight darkness came upon him in his nervous embarrassment.

"My friends," he said, with frank straightforwardness, "I have forgotten all I had to say," and hurrying out of the pulpit, he left the church.

Doctor Cecil reported that he feared Livingstone had mistaken his vocation. His probation, however, was extended, and he continued medical studies in London hospitals. In 1840, he returned to Glasgow, and qualified as a licentiate of the Faculty of Physicians and Surgeons.

When he decided on Africa, as the land for his work the whole world tried to scare him, with the exception of his own family. Death, they said, would meet him at every turn; between African fever, savage natives, and the merciless power of the sun, he would be cut off in his prime. But the strong, brave heart of David Livingstone was unshaken. A steamer would sail for Africa almost immediately and on that steamer he would go. He hurried home to say good-by to his father and mother, reaching home in the evening. At dawn, he left for a seven-mile walk to Glasgow.

David Livingstone was as daring and adventurous as the bravest explorer, but never, for one moment, did he falter in his great purpose which was to help redeem Africa, with a saving knowledge of the living Christ.

In five months he reached Africa, and by ox cart, traveled seven hundred miles into the interior to Kuvamau, Dr. Robert Moffat's station. He isolated himself absolutely from all Europeans, living among the natives to learn their language and study their habits and laws. He made friends with the Bechnana chief, Sechele, one of the most interesting and intelligent of the many great natives who surrendered to the charm of Livingstone.

He was directed to locate at Mabotsa and it was there that a lion nearly killed him. The lions would often come near the camp and roar. It took tremendous courage to lead lion hunts, but Livingstone was the man who could do it. They formed a circle one day, around a group of lions, but were afraid to throw their spears. Someone fired. Three animals roaring leaped through the line and escaped. As the attack seemed dangerous, the circle broke up, and they were about to return to the village, when from the other side of the hill Livingstone made out the outline of a tawny foe. He took aim and fired.

"He is shot!" the men shouted. "Let us go to him."

"Stop a little till I load again," warned Livingstone, for he saw the lion's tail erected in anger. He then heard a shout and looking half around saw the lion spring upon him.

"He caught me by the shoulder," reads his vivid account, "and we both came to the ground together. Growling horribly, he shook me as a terrier dog does a rat. The shock produced a stupor. He had a paw on the back of my head, but his eyes were directed to Mabalive who was aiming at him. He gave a spring toward him but in a moment fell dead." Livingstone escaped marvellously, but the bone of his arm was crushed into splinters. For thirty years all his labors and adventures, entailing much exertion and fatigue, were undertaken with his arm so mained that it was painful for him to raise it above the level of the shoulder.

Livingstone taught the natives the way to Christ and also instructed them in how to make gardens, raise cattle, and build houses. He taught their young people everything practical from carpentry to taking care of the sick. After his marriage to Doctor Moffat's daughter, she taught the girls dressmaking. She was as brimful of bravery as her husband. He says of her, "When I took her with me on two occasions to Lake Gnome, and far beyond, she endured more than some who have written large books of travel."

Doctor Livingstone gives the following catalogue of his necessary accomplishments: "Building, gardening, cobbling, doctoring, tinkering, carpentering, gun-mending, wagon-mending, preaching, schooling, lecturing on physics, occupying a chair in divinity, and helping my wife make soap, candles, and clothes."

He continually fought the nefarious slave-trade, the horrors of which were beyond description. Three times Livingstone built his home, only to have it destroyed by slave-traders who hated him. After that, he was always homeless. It was necessary for his wife to go to England to plan for the education of their children. For three years he had no news from them; for two years the world heard nothing of him.

He returned to England after fifteen years. On this trip to the coast he had the fever thirty times. His wife sailed back to Africa with him, but in 1862, the dreadful fever took her away. "Oh, my Mary, my Mary how often we have longed for a quiet home, since you and I were cast adrift," he sobbed. "For the first time in my life I felt willing to die, yet am sustained by Christ's promise, 'Lo, I am with you always, even un o the end.' "

In 1864, Livingstone returned to England for the second and last visit. All kinds of honors, medals, and degrees from England, Scotland, France, and Italy were bestowed upon him. The Queen sent for him, having a private interview. He returned to the heart of Africa. In 1871 he had become almost a skeleton, and all his goods had been stolen. It was at this time he was found by Stanley, who had been commissioned by the New York Herald to find Livingstone, sparing no expense. It was a dramatic meeting.

"Tell me the news. It is two years since I have heard a word." Stanley urged him to return with him, but no, he felt Africa needed him.

On a May morning in 1873, his faithful black servant found Livingstone kneeling by the bedside with head bowed, but life was extinct. His faithful black friends laid his heart to rest in Africa, but his body, encased in tree bark and sail cloth, they carried over a thousand miles through the jungle to the ship that would bear it home.

PRAY—GIVE—GO

Three things the Master hath to do,
And we who serve Him here below
And long to see His kingdom come
May Pray or Give or Go.
He needs them all,—the Open Hand
The Willing Feet, the Praying Heart—
To work together and to weave
A threefold cord that shall not part.
Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.
Not all can Go; not all can Give
To speed the message on its way,
But young or old, or rich or poor,
Or strong or weak—we all can Pray;—
Pray that the gold-filled hands may Give
To arm the others for the fray;
That those who hear the call may Go,
And pray that other hearts may Pray!

—Annie Johnson Flint.

David Livingstone traveled twenty-nine thousand miles in Africa and added to the known part of the globe about a million square miles. He discovered Lakes, Ngomi, Shiviva, Nyassa, Moero, and Bangweola, the upper Zambezi, and many other rivers. He made known the wonderful Victoria Falls.

He was a missionary traveler, geographer, geologist, physician, but the most fundamental fact in his whole career was the absolute surrender of his will and mind to "his fair Captain, Christ."

England gave him a place in Westminster Abbey, with her poets and kings. On the slab she inscribed:

BROUGHT BY FAITHFUL HANDS
OVER LAND AND SEA
HERE RESTS
DAVID LIVINGSTONE,
MISSIONARY, TRAVELER, PHILANTHROPIST.
BORN MARCH 19, 1813,
AT BLANTYRE, LANARKSHIRE,
DIED MAY 4, 1873,
AT CHITAMBOS VILLAGE, ILOLA.

For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets and abolish the desolating slave trade of Central Africa.
—The Watchword.

OLD FOLKS' SINGING IN VIRGINIA

(Continued from page 43)

Easter Monday, Ascension Day, Whitmonday, Thanksgiving Day and other special days.

The social feature is worthy of praise, for it is not a worldly, but a Christian social spirit that pervades the meetings, a real brotherhood of Christian association. Surely, it makes one feel that it is good to be there, where good fellowship prevails, and where all Christian churches worship together in singing psalms and hymns and spiritual songs unto the Lord.

It is interesting to know that nearly all of the older people who take an active part in the Old Folks' Singings can read music at sight; they learned this delightful art in the singing school in days gone by.

Most of the young people of to-day unfortunately, have been deprived of the benefits of the singing school. May this noble institution be fully revived, for there is nothing so satisfying in its results as a well-conducted singing school.

The year 1932 marked the one hundredth anniversary of the publication of the "Harmonia Sacra." This event was celebrated August 11, 1932, at the Eastern Mennonite School. No better place could have been selected for this special occasion. It was estimated that about two thousand people attended the exercises of the day, which consisted of the opening devotional services followed by the singing of hymns and anthems, interspersed with appropriate speeches. It was a great day in sacred song. The singing was excellent, for there is no music so inspiring and worshipful as congregational singing. "Let all the people praise the Lord."

Harrisonburg, Va.

THE WAY OF THE WORLD

(Continued from page 39)

no harm in these things. But, brother, if there be no harm in sin why the cross of Calvary?

What is wrong with the world? What is wrong with the churches? What is wrong with the schools? Why so many wayward sons and daughters? It is the reaping of the harvest sown in the turning loose of the children around the home. No animal ever has been nor ever will be trained by turning him loose. Neither can a child be trained when turned loose, especially turned loose in an automible at night, turned loose to a card table, a vulgar picture show and the ballroom floor, pool room, slot machines, and bathing beaches and scanty dress and sex suggestiveness that goes with all of them. If you want your child to be of the world worldly, just turn them loose. What your child will see and hear at all these things will offset and upset all you have done or can ever do. And the terror or terrors is that the child whose parents try to rear them in safety have their neighbors tell the child that the parents are old fogies and don't let them have a good time—that they will just be young once and let them have a good time now.—"Whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption, he that soweth to the wind shall reap the whirlwind." None of these things will ever Christianize your child. None of these things have any place in the plan and practice of a Christian life. They all only degrade and demoralize what all others have by prayer, persistence and caution Christianized.

IV. Double Lives

Then there is that striving, three-cornered pest to be dealt with—"triangular homes." This is more of an effect than a cause. But it is also a cause. It is largely the fruit of these other things. By the triangular home I mean the home with one husband and two wives. Or the home with one wife and two husbands. It is alarming what a vast amount of this is going on to-day. Yet what is being done to stop it? Divorce in rapidly increasing numbers is breaking up homes and eating like a cancer at the very vitals of our civilization. I asked a man, "Why did you divorce your wife?" He said, "She was so ——— jealous I just could not stand it any longer." I said, "Well was there any ground for her jealousy?" He frankly replied, "Yes, somewhat. When we were first married I did not go to the dances. She wanted to dance. I went. The lady in question and I danced together. The next dance we danced together again. It soon got to where every time we went to a dance that same lady and I would dance together. My wife began to notice this. Then she began to try to stop me. But I then discovered that I really was liking it and the lady too. That is where the trouble started." That is one in a million. Any harm in dancing? Every sensible person on God's footstool knows there is. Every sensible person on earth knows it is a dangerous thing to do. It is just as much harm to dance as to rub two matches together in a powder house. It is just as dangerous to dance as to expose two hot wires. I asked a woman why she divorced her husband and she told me much the same story.

"Hurry, papa, the alligator has got me," cried a little boy who had been playing by the lagoon while his father was busy felling trees in the forest near by. The monster had been hibernating, and was hungry, and had slipped up behind the child playing in the edge of the water and had voraciously laid upon the little child. But there are monsters of another kind, as hungry and as destructive to the soul as that one to the body, and even more so, dragging them down to hell—the youth of our land—tearing to pieces and feeding up on the very life-blood of their souls. They cry aloud but it seems there is no one to help. Oh, the tragedy that all the mothers of earth could hear the soul cry of their daughters made vocal, who are caught in the clutches of the monster of hades, the devil, and are being swallowed up in everlasting hell! If such soul cry could be made vocal all earth would be ringing and echoing with the shout, "Hurry, hurry, Hell's got me."—Wonderful Word.

A MESSAGE FROM AN APPLE

A rather striking illustration of the way sin often operates came to my attention some days ago through an apple. Some days previous to this observation I had placed an apple in a bookcase in my office which, at that time, seemed a little too green to eat, expecting, within a few days, to reclaim the apple and eat it. When I opened the door of the bookcase, to all appearance from the outside the apple seemed good, but upon examination I discovered that practically the whole side of the apple that was turned from the light had decayed. I do not know whether this rotten condition was the result of that side of the apple being turned from the light or due to some other cause. However, as far as I know there was no rotten spot on the apple when it was placed in the library case.

This little experience calls to mind what Jesus said upon occasion, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." One of the great truths of this passage of Scripture is to the effect that the rottenness of sin prefers darkness rather than light. Or, in other words, men and women who are given to evil doings prefer to practice their wrong doing under cover of darkness.

There is another point to this illustration, I think, which is similar to the one already indicated, and that is that the weakness and inferior things of our lives are usually kept turned away from the light. We do not choose ordinarily to expose ourselves to criticism and condemnation by exhibiting anything less than the best qualities of our being.

May it not also be said, as in the case of the apple, that as long as the bad side of our nature is kept turned to the dark, that spiritual retrogression and moral decay will continue to increase. This process will go on until sin breaks out into the clear light of life's day.—The Watchword.

Said an infidel: "I think your God must be in great need of money by the tricks the churches practice to get it for Him."—Selected.

Educational

HISTORIES OF LOCAL CHURCHES

XXV. Early Churches in the First Mennonite Conference District

By John D. Souder

There are few communities in Pennsylvania that are as rich in church history as the Bucks and Montgomery Mennonite Conference District. We have a rich heritage worthy of veneration, and we do well to preserve the history of the early lives of our noble church fathers.

In July, 1932, the inhabitants of Franconia Township celebrated the two hundredth anniversary of the coming of the early settlers by a week's program. Much church history was revived for the occasion, clustering around the numerous churches of the different denominations in the community. The first settlers who came were the Mennonites, followed a decade later by the Lutherans and Reformed, followed still later by the German Brethren (Dunkard), and a sprinkling of Schwenkfelders soon after.

The regions of eastern Pennsylvania, where the early churches were first planted, before there were civil divisions, were best known as Van Bebbers (Skippack), Salford and Franconia (Indian-field). Farther to the north, what is now Montgomery County, including bordering portions of Berks, Lehigh, and Bucks Counties, was known as Goshenhoppen, and the region is much larger than has been generally supposed. Schuylkill includes the region mostly in Chester County —Spring City, Phoenixville, and Pottstown. In Bucks County several communities were known as Perkasie Manor, including Rockhill and Blooming Glen. Farther to the east the region of Deep Run includes Doylestown, Plumstead, and Bedminster. To the north a large region of a number of communities, in upper Bucks, Lehigh, and Northampton, were best known as Great Swamp. In the early history of the Mennonite Church in Eastern Pennsylvania this vast region was known as the Skippack Conference District, and later as the Franconia Conference District. As to the nature of the conferences held in the early period of the Church, practically nothing is on record. And we opine none was held by the entire community as one body for the first one hundred years in America, with the exception of meetings of the officials of the several bishop districts.

A Letter to Europe

The first official record of the early Mennonite Church in America is from a letter dated March 1, 1773, written and signed by Andreas Zeigler of Skippack, Isaac Kolb of Rockhill, and Christian Funck of Indian Creek (Franconia), three Mennonite bishops. It was written in reply to a definite request for information received from four Mennonite ministers from Crefeld and Utrecht. Chief among the information desired, was concerning faith, doctrine, and practice of the American Mennonites, including such questions as what confessions of faith and books were used. Our American bishops reveal the following information in their correspondence on the foregoing subject:

"Up to the year 1740, in almost every year, in some more and in some less, have our fellow-believers come to us, the most of those who accepted our confession of faith from the Palatinate, Sweebruggen, Elzas, Upper Rhine and Switzerland. Our community, by God's blessing, has been cared for by such ministers as the Apostle Paul describes, who have administered baptism and the Lord's Supper, and they are now so numerous that we are not in a position to designate them accurately. We can not designate how many ministers or how many communities [congregations], but according to our calculations there are at least eighteen confirmed ministers [bishops] and fifty communities, some of which have more than one hundred and fifty members . . . ." Skippack, Salford, Rockhill, Deep Run, Phoenixville, Vincent, and Coventry were at the time among the strongest congregations. Franconia, now the largest, was then yet a schoolhouse mission station.

"With regard to our confession of faith, our forefathers have taken the articles adopted on the 21st of April, 1632, at Dordrecht, in Holland, and outside of these we have held to no human regulations, but have taught simply those of the Holy Scriptures and what may further God's honor and man's happiness. And it is to be wished that we may honor the same by our life and walk as our Savior teaches: 'Let your light so shine before men,' etc.; and as the Apostle Peter says: 'Add to your faith virtue,' etc. . . ."

"Our congregations increase rather than diminish. Through God's mercy we enjoy unlimited freedom in both civil and religious affairs. We have never been compelled to bear weapons. With yea and nay we can all testify before our praiseworthy magistrates. We accept no office under the government because force is used therein. Besides, it is not found good among us that any member of our community should openly, much less secretly, keep an alehouse or inn, because it leads to a great number of irregularities. . . . You further ask whether we have books with confessions of faith, and in what number? In the first place we recognize the Holy Scriptures, especially the Evangelists, for our chief rule. Besides we have the writings of Menno Simons, in German and Dutch; also the 'Martyr's Mirror,' of T. J. van Bragt, in the German language, which has been printed here in folio, [in 1748], and The 'Golden Apples;' the above-mentioned 'Confession of Faith' in German, Dutch, and English languages, and many other books which our old preachers have published and left behind for us, as Joost Hendricks, Willem Wynands, Jacob Denner, and many others. For the present the scripture is preached in German in all our congregations; and the most with great care, reverence and love, as the Apostle directs."

Revolutionary War Experiences

So far goes the story of the correspondents as concerning church polity in America prior to 1773. Three years after this letter was written the Revolutionary War broke out and brought matters into collision with both church and state. For a long period the brunt of the war was waged on Mennonite ground in the region of the first Mennonite conference district in America. The inhabitants of this region were mostly Germans, and the Mennonites, German Brethren (Dunkards), Schwenkfelders, and Moravians, adhered to the Quaker party in and around Philadelphia, and the church people, the Lutherans and Reformed, as they were called, were divided on the war question. The Mennonites, by far the most numerous, sided with the Quakers, who were opposed to war. The war party was familiar with the nonresistant doctrine of the Quakers and Mennonites, who were looked upon by the Revolutionary forces as Tories, but as they did not show any signs of hostilities to the government nor to the army, there was no trouble in that respect; though they suffered loss of some of their best horses, some cattle, and some grain, which the army was in great need of. As a whole they were looked upon with suspicion, and were subject to heavy fines. They declined to take up arms, but none of them lost his property by confiscation. Farther beyond the regions of Bucks and Montgomery, in Northampton and Berks Counties, in the Amish settlements, their property was confiscated and the young men were thrown into jail.

During the Revolutionary War Washington and his army were in the region of the Mennonite settlement for a long time, and it is remarkable how easily the Mennonites got through this war of eight long years. If your ways please the Lord He can make your enemies to be at peace with you. Prov. 16:7. The men who were responsible in raising the quota of men for the army were local persons and were familiar with the nonresistant doctrine of the Mennonites. Some were neighbors, others came over on the same ship, and were not destitute of knowledge that led to the migration of these peace sects to eastern Pennsylvania. In 1777, the general state militia law was passed. This provided that the various counties throughout the state should be divided into districts, each of which should have at least 680 men fit for military duty. Over these divisions were placed lieutenants, and sublieutenants for each district. Each district was subdivided into eight parts or companies. For the accommodation of the German speaking people of the region, the war board was sitting at Skippack, and it was empow-

ered to pass on all questions coming up in the prosecution of the war, and also to pass on the question of exemptions.

It is with deep respect that we can look back on a group of officials sitting around the Skippack war table, who, though inspired with a patriotic zeal to win the war, yet acted with respect and consideration toward a community and society of people with whom they did not agree on the principle of nonresistance.

The limited knowledge of the English language by the Mennonites made it difficult for them to follow the finespun theories of the patriotic orators. Their genius was religious and agricultural, not political. It is inconceivable that they should have taken violent sides in the struggle. Dr. Benjamin Rush of Philadelphia, a friend of the Pennsylvania Germans, wrote concerning their position, that, "Perhaps those Germans sects of Christians who refuse to bear arms for the shedding of human blood may be preserved by Divine Providence as the center of a circle which shall gradually embrace all nations of the earth in a perpetual treaty of friendship and peace."

It is indeed remarkable how well the Mennonites got through this war which was so hotly contested on their own grounds. It would be hardly correct to say they were persecuted at all. Chief among the war patriots of the region, who also at the time interceded for the Mennonites and other peace sects, was Col. Jacob Reed of Hatfield, whose wife was Veronica Bergey, descended from a Mennonite family. He lived in a Mennonite community and was prominent in the affairs of the state and community. He is buried in Leidy's burial ground. Some few years ago Dr. Reed of Norristown, a descendant of the Colonel, wrote up the history of the Reed family and gave the hero of the Revolution a prominent marker over his grave.

Another war patriot, Colonel Daniel Heister, Jr., of Salford, who was born and reared in the community on a farm south of Sumneytown, was also familiar with the Society of Mennonites and their doctrine. His father came in with the first settlers. The tolerant spirit of Col. Daniel Heister towards the Mennonites is revealed in his war records found in the historical archives at Norristown. In 1757 he erected a large mansion on the Sumneytown Pike, below the village, and it is good for another hundred years.

Colonel William Antes, of Frederick Township, Montgomery County, a member of a large and influential family, was another military man who worked for good in the affairs of the colony. Washington once had his headquarters in the Antes home. Henry Antes, father of Colonel William, was a German Reformed minister and a miller by trade.

There were a number of lieutenants and sub-lieutenants in the Bucks and Montgomery district who were zealous patriots in prosecuting the war of the Revolution, but also at the same time demonstrated a tolerant spirit towards the peace sects during those troublesome times. Henry Hartzell, a Reformed minister from the Indian-field section went to Reading where a number of Amish Mennonites were imprisoned for their nonresistant principles, and were sentenced to death. Preacher Hartzell interceded for these men, pleading that they were no Tories, but were known to him as men of good report, coming from the same country as he did, and that they came to this country for conscience' sake and religious freedom. He said that they did not bear arms in the old country, nor could they be expected to do so in this country. They were good farmers and were needed on the farm. The prayers of Preacher Hartzell brought speedy release to a group of young husbands and happiness to them and their wives and children.

One of the most pathetic incidents of Revolutionary War times that befell a nonresistant subject was that of Christopher Sowers, a Dunkard minister who had an extensive printing house in Germantown. His press was of great influence in the colony among the German peace sects. During the Revolution he was outspoken against the war. He was arrested and court-martialed at Valley Forge, being accused as an oppressor of the righteous and a spy. At this juncture, however, Muehlenberg a Lutheran minister who had long known and admired him, sent him word to appeal to George Washington, whereupon he promptly received a discharge. But he was not allowed to go back to Germantown. He spent the remainder of his days at Worcester (Methacton), in a Mennonite home, where he died in 1784. He is buried in the Mennonite cemetery, and his coworker, Bishop Mack, wrote a hymn for the occasion. Over his body was erected a simple slab of marble, upon which is carved, in his own words, a triumphant challenge to death and an eloquent assurance of faith in God and the resurrection. His vast possessions were taken over by the government; thus almost in a day Sowers was reduced from influence and wealth to poverty, though never convicted or proved guilty of any crime.

Mennonite Settlement in Northampton County

In Northampton County, which in the early settlement was then a part of Bucks County, Mennonites located and founded several strong communities. The towns of Bangor and Seigfrieds (now Northampton) were the leading centers of the Mennonite settlement, and their churches were located in what is now the center of these two prosperous boroughs. During the Revolution Mennonites in the Northampton section did not fare as well as did the Mennonites from Bucks and Montgomery Counties, where their faith and doctrines were better known. Some of the young brethren were thrown into jail, and their farms were confiscated. Eleven brethren were in jail in Easton for a long while, and their farms were sold to the amount of $40,000 and money turned over to the new government. Preacher Henry Funck was their stated official. He was a brother to Bishop Christian Funck of Franconia. Both were read out of communion for siding with the American cause. In the Northampton community, not only the lay brethren were drawn into the war, but Preacher Henry Funck himself had to make his way to the Skippack war board to obtain exemption for himself.

The Church was desperately distracted as the result of the war, and soon after the Revolution many of the Mennonites moved out of the above-mentioned districts. A second war was coming on with England (1812), and by this time most of the Mennonites had moved to Virginia and Canada, and all that is left of a once prosperous Mennonite comunity are mute stones in a well-filled cemetery. In Bangor the church and cemetery were taken over by the Lutherans, gratis, property to the amount estimated at over $40,000. A patch of woodland belonging to this tract is now used for picnic grounds. The cemetery adjoining is well taken care of.

At Seigfried (Northampton) the story is different. The Mennonite Church and cemetery became the nucleus of the town of Northampton. By a special act of the assembly, May 8, 1829, Jacob Funck, the last surviving member of the Mennonites, was given permission to sell the unoccupied lands and use the proceeds to build a wall around the part containing graves. The wall was built and the cemetery rededicated.

Later Twenty-first street was raised, and the cemetery was filled in to bring it up to the level of the street. All the little mounds were covered over and headstones laid flat, with the exception of two notables, John Seigfried and Jacob Bear of Revolutionary fame. John Bear Stout, a Reformed minister and noted historian, searched out the Mennonite history at "Seigfried" at the time when a monument was dedicated to Col. Seigfried in the old Mennonite cemetery. He wrote in love and veneration concerning the Mennonites, and among other things he says, "The Mennonite graveyard (Seigfried) is one of Northampton's few really old landmarks, and all that is left to remind the present generation that the town was once the center of a God-fearing Mennonite settlement. In it repose the ashes of almost a hundred of the early settlers.

"'Each in his narrow cell forever laid,
The rude forefathers of the hamlet sleep.'"

In our recent historical tour through Northampton, we searched out three distinct Mennonite churches and burial grounds that have fallen into decay. They were once centers of prosperous Mennonite communities. We also found that their inhabitants point with pride and veneration to the fact that their first settlers were Mennonites. There are several branches of Mennonites who have churches at those places. Harvey Kratz, a spiritual son from the Franconia community, had some success in uniting the several divisions of the Mennonites that were scattered; but as the Reformed historian, John Bear Stout, says, "They represent a different type of religion."

Telford, Pa.

If you would have sunlight in your home, see that you have work in it; that you work yourself and set others to work.—S. A. Brooke.

FROM THE HOLY LAND TO THE HEART OF EUROPE

XIV. Herford in Its Beautiful Setting

By Anis Ch. Haddad

There are some who do not care for old towns, and others who somewhat resent calmness in a town, whether it be modern or old. There are others again, who love old towns and calmness, gentle places and tranquility, indeed are thankful when they find these refuges where there be action without turmoil. They do not look for "rose-red cities half as old as time," but they can forego the delights of the riveted metropolis. Many worthy people seem to fancy that calmness means inaction, even perhaps a supercilious drawing back from mass enjoyment. If we do not bustle, we cannot be doing much.

The railway which we took from Bielefeld begins its westward trail by winding among mountain gorges, along the riverside; then comes the first of some dozen fishing villages, white-walled and tile-roofed, snuggled down into notches between two precipitous rock walls of mountain ravines. Up the ravines, behind these beautiful villages, up the very precipices themselves, terrace above terrace, go orchards of apples, pears, peaches and vineyards. Up and up rise these tilled shelves to incredible altitudes, three, four, five hundred feet, one above another, as high as fruit will grow: and beyond the topmost tilled tiers of these tremendous amphitheatres, the mountains keep on, one, two, three, four thousand feet higher to jagged peaks—black, gray or sparsely fledged with green, where among dark storm clouds, heavy showers descend, lightnings flash, and thunder rolls. The day seems to shout and sing.

The shadows of the trees in the wood, why are they blue? Ought they not to be dark? Is it really blue, or an illusion? And what is their color when we see the shadow of a tall trunk, aslant in the air like a leaning pillar? The fallen brown leaves, wet with dew, have a different brown from those that are dry, and the upper surface of the green growing leaf is different from the under surface. The yellow butterfly, if we meet one in September, has so toned down his spring yellow that we might fancy him a pale green leaf floating along the road. There is a shining, quivering, gleaming; there is a changing, fluttering, shifting; there is a mixing, weaving—varnished wings, translucent wings, wings with dots and veins, all playing over the purple heath; a very tangle of many-toned lights and hues.

Then come the apples. If we look upon them from an upper window, so as to glance along the level plane of the fruit, we see delicate streaks of scarlet, like those that lie parallel to the eastern horizon before sunrise; golden tints under bronze, and apple-green, and some that the wasps have hollowed, more glowingly beautiful than the rest; sober leaves and black and white swallows—to see it we must be high up, as if the apples were strewn on a sward of foliage.

We gazed from the carriage windows on the most delicious succession of roofs, of all ages and colors, shaped at different angles, cutting the sky line in a marvellous variety of shapes. The appeal is unfailing and a few minutes before we arrived at this exquisite spectacle, my nose was already flattened against the pane of the window in my compartment of the passenger coach.

We note that the letters are blurred on the signboard of this tiny station as the train makes a stop. They have always been dear to us, these flower-decked stations, associated in our minds with picnics and holidays we had in the beautiful homeland of the Germans. We were wont to take them by storm from their hinterland of quiet green lanes, arriving in a ramshackle car, and a leisurely jingle drawn by a small fat pony.

We were inordinately proud of that little station, with its name in white pebbles among the nepeta, and its arches of crimson ramblers above a mist of lavender and heliotrope—cherry pie, the stout station-master taught us to call it—and its little green lawns edged with white arabis and purple aubretia. a jump for coat and cap, and a fully appareled porter at the carriage door with only his earthy hands betraying him. Great drifts of lilac and syringa weight the air, and alighting passengers brush the honeysuckle hedge as they pass.

There is always a motley collection of vehicles on the other side of the nasturtiums; the station bus which requires the united efforts of all lookers-on to get her started; the village coach, regarded with warmest affection by every native. Is it not redolent of Christmas parties, and weddings and holidays? There is the carrier from along the lane, a rose in his hatband and a green withe in lieu of a whip. Besides him, his dog surveys the business world, one ear up, one down. There is a hoisting of the suit cases on to bicycle saddles by proud fathers and uncles, the admiring ministrations of a young brother to a sister on holiday from service, her first post surely, since father has evidently donned his best and mother is divided between smiles and obvious pride. Dear little wayside stations, with their unashamed greetings and tender tears, their hearty kisses and welcoming voices!

We enter the town, which lies in a hollow below the iron road, so that from my point of vision, I see only the roofs and the walls foreshortened. But what a sight! The roofs, one would imagine, were tiled many generations ago. They are gray and green and

The Ancient Protestant Church at Herford

Perhaps it is recollections such as these which set us craning our heads as our train passed through, or ambled to a stop at places where country stations blossom into loveliness, and the maze of metals among which we threaded disentangled itself into a single line. It is invariably the oldest-fashioned flowers that reign here—sweet peas in serried rows, snapdragons gold-powdered in the morning sun, pinks and pansies, stocks and marigolds. On rainy days we may breathe the scent of wet phlox and cabbage roses, or, if we pass by night, the breath of mignonette and evening primroses. One pictures a shirt-sleeved gardner among the candytuft and poppies, the rattle of a signal, pink, and have taken their hues from the weather. It is like the rust with which old bronze medals and copper coins, which have lain for hundreds of years in certain soils, are covered. Such richness of roofs is almost incredible; it is as though time has stood still for the inhabitants, and they have lived in this haunt of antique peace, unruffled by events, since they first put upon their houses these protecting roofs.

Many rains and suns have drenched and dried them, so that they have swelled and warped. They are moss-grown in patches: here and there wild flowers, the seeds of which have been dropped by the birds, stand up in tufts. There is a very old church with

picturesque roof and gray tower. The whole town is like a dream hamlet.

This town is not one of these little ones whose ancient timbered houses are constantly being made to pose for the amateur photographer, and are perpetually being gushed over by sentimental tourists. The tranquillity of Herford does not depend upon the antique or upon costume ball attributes, but possesses a tranquillity of and by itself. Not, but what, with its narrow irregular streets, interspersed with green, it offers occasional views of the type beloved by etchers—here an unexpected alley, there the yard of an old coaching inn, and there a lane of creeper-covered cottages, with the open country.

There is a little square of sorts, where none of the houses are old, though some are not new. Go into this little square and your heart is soothed with the quiet of shelter and kindliness as you look at the trees and the decent houses. You gaze up at the sky with its clouds, dove-gray and white, and you understand that your calmness is not a memory of yesterday but a manifestation of to-day, real in its living wholesomeness. You have the same consciousness when you go where the houses are really old. Its main charm, however, lies in the peace which it derives partly from its isolated position and partly from its own entire lack of self-consciousness.

Soaring above the town from almost the center of which it climbs is a tall, graceful church-spire. It was on this church that we saw a "prodigious multitude of swallows sitting" a spectacle so unusual that I sought an explanation from a "grave gentleman" who told me that this being the nearest point to Holland, the birds had congregated there in readiness for migration and were awaiting a favorable wind. From this same spot the swallows still embark. But since the post office has graciously provided them with telegraph wires, they no longer use the church. I do not mean that the wires were supplied exclusively for the accommodation of these aerial visitants, but I imagine that to be their main function in this quiet borough. The town is bordered on one side by an immense wild common—a paradise for the amateur botanist—and on the other side by a vast expanse of marshes, through which a bordering river winds its way.

The serenity is made the more grateful by the grace and neat beauty of what we can see. Some of it may be a little wistful, but this largely depends on the weather and the light. Westphalia, it cannot be denied, has wistful moods that are perilously beautiful. Here one notices how winter seems to take some of the color out of the cream and white houses, an effect that increases as we go farther into the open country. With its two elms standing in front of it, a white house in Herford can look subdued and bleak, all the more if it has delicate pilasters to its doorway. None the less the flowers will soon be in bloom. In Herford, we are in a town of calmness and we see houses where prosperous merchants live comfortably. With pleased surprise, the intelligent stranger perceives that men can be happy without reinforced concrete.

For some time after this roof-scape had vanished I could not regard the flat fields and low hills and sparkling river. They were doubtless beautiful, but the beauty of the landscape has not the quality of the beauty of the roof-scape. There is something in the deep humanity of the dream village that quietly permeates the imagination and that shuts out all else. The brooding calm of generations hover over these habitations.

(Next month: **With the Woods for a Classroom.**)

Jerusalem, Palestine.

THE PURPOSES OF EDUCATION

II. Religious Development

By Edward Yoder

"The fear of the Lord, that is wisdom, and to depart from evil is understanding." With these words do the Scriptures assert the fundamental importance of religion for the development of the whole man, for the formation of a balanced and complete character, for the production of that wisdom which is the sum of all human excellence. Religion has many times been defined in learned and abstract terms which the theologian and the philosopher love to use in their discussions of the subject. But for common folks religion is the fear of the Lord, their experience of coming into immediate touch with the ultimate Personality whom they know as God. Both the ultimate reality Himself and the experience of knowing Him can be measurably apprehended by every one, but neither can be fully comprehended by the reason or perfectly defined by words.

One purpose of education from a Christian viewpoint is to develop the individual's religious nature in harmonious relation with his other faculties. It aims to give to religious experience its just and normal place in the development of a life, neither over-developing it so as to form fanatical attitudes, nor neglecting it so as to leave men dead to the infinite world of spiritual things. Today there is need that particular attention be given to religious development, because of the general neglect that has fallen upon this phase of education. As commonly conceived education has become secular and worldly to an extent that the subject of religious education has had to be developed as a separate field aside and apart from ordinary education. This has been an unfortunate necessity. That it has been necessary is due in part at least to the blind devotion of many schools and teachers to modern science and to the scientific method. The belief is widely held that the only real experience man can have comes to him through his bodily senses. Because people have failed to perceive the limitations of the scientific method, they have fallen so far under the sway of scientific dogmatism as to put forth credos like: "There is no place for religion in education;" "Religion is a curious survival from the ignorant past," and others equally absurd.

All men possess an inborn religious faculty, a capacity for religious experience which can, by the proper means, be awakened and developed. St. Augustine's famous sentence in the opening paragraph of his **Confessions** has often been quoted and it is true: "Thou hast made us for Thyself, and our hearts have no rest until they rest in Thee." Once in a while some one is found to deny that men and women are naturally religious. The testimony of intelligent individuals is occasionally given who affirm that they have never felt a genuinely religious impulse. But we need to remember that there are as wide differences in the spiritual capacities that are given to men, and even much wider than the range and variety of their physical or of their mental capacities. Because we find here and there a cripple or an invalid does not refute our belief that the normal person possesses bodily health and some physical strength. The existence of a few idiots cannot prove that intelligence is not a characteristic of normal men and women. There are many degrees of spiritual attainment found in life, from the "babe in Christ," hardly conscious of any experience, to the religious geniuses whom history speaks of as saints. It were vain for a teacher to hope to form all his pupils into powerful athletes and intellectual giants and master artists. So also the heights of spiritual experience which people can reach are widely variant. But the important truth is as stated by Dr. R. H. Fisher: "There is no man in whom the religious faculty is entirely wanting and who cannot be awakened to spiritual things." The Christian viewpoint accepts this as a fact and insists that to neglect religious development is to neglect a very basic part of life.

Development of the Spiritual Nature

The education that is Christian aims to awaken and develop this religious nature which the Creator has placed in every person, the token, as it were, that we belong to Him. It is necessary to emphasize also that this awakening and development of the spiritual nature is not dependent upon the educative effort put forth by man alone. The Holy Spirit imparts the spiritual life to the soul. The one in whom the religious nature is dormant is described by the Apostle Paul as the natural man, who cannot know the things of the Spirit, because these are spiritually discerned. It is the power and presence of the Holy Spirit that quickens all the efforts made for religious training.

In order to attain the purposes of religious education, to create the conditions that make religious development possible and normal, the teacher must know something about the nature of people at the different periods of life. Religious experience comes in different ways to the young child from those in which it comes to the adult, and the adolescent's religious experience is different again from both. Writers on the psychology of religion have sought to distinguish four stages in the

development of the individual's religious nature. Methods of instruction need to be carefully adapted to the particular stage which the individual has reached in the course of his general growth.

The earliest stage of religious growth, that of the very young child, up to the age of two to four years perhaps, may be called, for the want of a better name, the ritualistic period. It is the time when the child learns most by doing. By teaching him certain symbolic acts and attitudes, the meaning of which he cannot yet understand, he takes his first steps in the religious life. Examples of such bits of ritual which a child learns first are the kneeling posture and the clasped hands for prayer, reverent silence at the time the Bible is read, saying prayers, and so forth. The second stage, called the story stage, comes at an early period, when the child needs some explanation of the ritual acts he already performs. New acts and attitudes are still learned and observed, but they must be filled with meaning now in order to really hold the interest of the little ones and to lead them on in the religious life. The explanations given them cannot yet be in the form of abstract doctrine, but must be in the shape of stories which illustrate these experiences. From the ages of about three to twelve or more years is the time to teach the child the stories of the Bible and other stories of religious heroes.

When the child has been carefully taught through the earliest stages of his religious growth it will not be a hard or unnatural step for him to enter upon the third stage of experience, that of faith or belief. By this step he comes into immediate contact with spiritual reality. This step, which we call conversion, marks the beginning of the individual's conscious and personal religious life. He begins to walk in the Spirit, and many thrilling spiritual adventures and discoveries should normally be his. Statements of religious doctrine and creedal definitions will now begin to have some significance for him. It is the time to learn the creeds and doctrines of the Church.

Many never proceed beyond the stage of simple faith in their religious experience. While the elements of ritual, story, and faith are not displaced, some individuals do come to the place where they require a reasoned explanation of the faith they hold. They must find answers to the questions that arise about their faith and practices. They must attempt to think through their experiences and correlate religious experience with other forms of experience. This is often a very difficult process. Some even give up and in despair throw away their earlier faith as worthless. Young people who are making this difficult yet all-important adjustment in their experience need to be guided with infinite sympathy and understanding. Christian colleges perhaps perform no greater function than that of helping young people to interpret their religious experiences in the light of their rapidly growing knowledge and ever-widening experiences of life.

Responsible Agencies

Naturally the parents are primarily responsible for the religious nurture of the child at every stage of his experience. In the earliest stage the task is almost entirely theirs. Later on the Sunday school teaches the child Bible stories which he needs to know. Parents should make sure that the child's teachers are persons who understand his real spiritual needs at the moment. Should there be reason to doubt that they do, the home must diligently make up the lack, and in any case a weekly half hour class period is not time enough to give the amount of religious teaching which is the child's just right and it should be supplemented at home. The regular services of the Church do not minister much to the young child's needs, being largely adapted to mature people.

When the individual has reached the stage where personal and conscious religious experience has begun, he should be taught some particular methods and techniques whereby he will be able to minister to his own spiritual nurture. The technique of prayer is one such. The Lord's disciples asked their Master that they might be taught to pray. Though one has learned to say the prayers of childhood, there comes a time when saying prayers becomes meaningless. New methods must be learned if prayer is to be a vital, helpful, and satisfying part of religious experience. Techniques for the conduct of the individual's devotional life, for fruitful meditation, for worship in private or in public, all these need to be taught as a part of a complete education. Ideals of Christian service and sacrifice are instilled as the means by which the normal religious life may express itself. These are some of the chief ways in which education from a Christian viewpoint seeks to carry out the great purpose of providing for the individual at every stage of his development just the nourishment and the opportunities that are necessary for wholesome growth in reverence, in spirituality, and in the knowledge of God, whom to know is life eternal.

Hesston, Kansas.

GLIMPSES OF CHILD NATURE

II. The Instinct of Love

By Clara Hershberger

With the first appearance of a smile upon the infant's face the instinct of love awakens. Until the last sacrifice is made—yes, up to the last moment, love is the great motive power that ennobles and enriches life. Can we then watch and guide it too closely? In every stage of a man's life unselfish love plays a vital part. Without it there would be no contentment for one's own soul. Love is the basis of all happiness in family life; of all friendship in social life and the only basis of fellowship with God. Yet this instinct, so manifest in every infant as he holds out his arms to his father or hides his face upon his mother's shoulder when strangers are near, does not always remain with the child. Oftentimes a sweet loving child grows up to be a cold selfish man or woman.

Selfishness is the root of many evils, and I believe one of the most universal of all sins. The many crimes committed to-day have their origin in selfishness. Why is this? One who has thoughtfully and carefully studied the subject says, "It lies largely in the mother's non-apprehension of the right treatment of her child's earliest manifestations of love. As the instinctive activity of the child can descend into destruction or ascend into creativity; as the undisciplined or disciplined exercise of the senses can degenerate into unbridled gratification of the passions, or can grow into moral control of all the life; as the spontaneous, imitative play of the child can fill his mind with weak and vicious examples to be copied, or inspire his life with high and noble ideals to be followed; as the inborn desire for recognition can develop into bragging vanity, or expand into reverent endeavor—so too has the instinct of love its twofold tendency. There is a physical love that expresses itself in the mere kiss and hug and word of endearment. This is not the all-purifying, all-glorious love, so elevating to every life; it is but the door, or entrance, to that other higher form of love which manifests itself in service and self-sacrifice."

The love which comes from the child is shown by the caressing touch, the dancing lights in the bright, up-turned eyes, which are to the mother an inexpressible delight. It is at such a moment that she can ask some little service to make him put forth an effort to aid her. Thus the love of the child can be transformed to that spiritual love which Christ commended, "If ye love me keep my commandments." He also uttered those stern words of warning, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "The parent stands for the time being, to his child as the one supreme source to whom he looks for all things; the center of all his tiny affections. The relationship established between parent and child is apt to become, in time, the relationship between the soul and its God. The thought is a solemn one, but a true one."

It is absolutely essential that true love exist between husband and wife in order to make it possible for the instinct of love in the child to develop properly. I once read of an almost ideal home where husband and wife were filled with the most exalted love the writer had ever known. In time the husband was called hence. The wife said: "All that was beautiful or attractive in my life went out with my husband, and yet I know I must, for the very love I bear him, remain and rear our child as he would have him reared." The writer says that as he listened to these words quietly uttered by the courageous wife he was made to realize how love, real love, could help the poor human heart to endure.

Froebel believed that it was only by re-

peated training in acts of self-sacrifice that the child attained unto the right kind of love. He would have the mother with the child in her arms, pretend that its wee fingers were weaving a flower basket filled with imaginary flowers to present to father as a token of love. The motto intended for the mother in the basket says:

"Seek to shape outwardly
Whatever moves the heart of the child,
Because even the child love can decay
If not nourished carefully."

The inward must always find expression through the outward for a satisfying completeness.

It is often difficult to know just what attitude to take or what the next step should be in guiding the love instinct. But of all the essentials of true character building there is perhaps none more important than this "that the child should learn through love to give up his will to others, for the sake of others should learn from the very beginning of life to submit to things which are unpleasant to him." It would not be difficult to make children obey if this thought had been carried out from the beginning.

Madam Marenholtz says, "All work, all exercises which awaken the active powers, which form the capacity for rendering loving service to fellow creatures, will help to lay the groundwork of religion in the child. The awakening of love goes before that of faith; he who does not love cannot believe. Loving surrender to what is higher than ourselves, to the Highest of All, is the beginning of faith. But love must show itself in deeds, and this will be impossible unless there is a capacity for doing. A child can no more be educated to a life of religion and faith without the exercise of personal activity than heroic deeds can be accomplished with words only."

In one household it is as much the duty of the little three-year-old to hold the towel and soap as it is the mother's part to bathe the year-old brother. In another household where it was taught that true love showed itself in service the mother was compelled to be in a room by herself because of a severe headache. Her boy soon opened the door and asked her a question. "Mother cannot talk to you to-day, Robert, she has a headache." The door was closed quietly and in a few moments bumping and rolling about of furniture was heard in the next room. After some moments of silence the door was again opened quietly. "Mother I straightened the furniture in the living room and fixed your work-basket. Is your headache better now?" The loving heart found vent by this act of service.

The little child is usually very willing to help mother. Often he wants to do things that are beyond his strength and knowledge. At such times the mother is wise if she suggests something the child can do, remembering that love turned away nourishes selfishness and proffered help refused leads to idleness.

Unmarred children are very sure their mother's love makes everything easy. At one time two little cousins were playing together. The one child fell and bumped his head. Instantly there were loud cries of pain, when the other exclaimed, "Dean run to my mother, she will kiss it and it will be all well again." Surely perfect love in this case had cast out all fear. This child was even willing to sacrifice his own mother's love.

"Let us strive to follow the ideal which our Lord Himself has given to us in all its fullness, in all its grand proportions. Let us aim at nothing short of a life which will embrace in it all the glory of the heavens as well as the gladness of the earth; which will put 'Thou,' 'Thine,' 'Thee,' in the first place, 'We,' Ours,' 'Us,' in the second."

Iowa City, Ia.

THE DEVELOPMENT OF THE ULTRA-VIOLET RAY IN MEDICAL SCIENCE IN RECENT YEARS

II. Irradiation of Foods

By Selena Gamber

It has been discovered that the ultra-violet rays produce vitamin D in certain animal and vegetable organisms. Diseases resulting from the lack of vitamin D are most prevalent in the temperate zones, particularly in the lowlands. They are found to a less degree in mountainous territory and seldom in the arctic region and in the tropics.

In[16] the northern region fish products are an essential part of the diet. Cod liver oil is almost universally used to stimulate the body and give it power of resistance against disease. But why use cod liver oil? The cod spends most of its time in the dark and deep sea in the north. German scientists discovered that certain low grade plants and animals come to the surface of the ocean during the short summer season and are subject to the bright rays of the sun. Later they are eaten by small fishes. These become the prey of larger fishes that are eaten by the cod fish. During the summer the cod stores up a supply of vitamins in the liver so that during the dark winter months it is able to draw upon the reserve. Some preparations of cod liver oil have the power, when included in the diet, of preventing or even curing diseases. However, cod liver oil deteriorates with age and loses much of its activity.

It has been learned that electric light is composed of rays similar to those of the sun. Certain vegetables grown in the hot summer months when the sun's rays are very strong lose their delicacy. This is the result of the heat-producing rays. By means of certain light bulbs that allow only the violet rays to pass through, foods have been successfully irradiated.

Oils[17] have been separated into different parts by chemical means and the different parts tested. As a result it is believed that a substance named ergostole is changed into vitamin D when exposed to ultra-violet light. This led to the irradiation of different kinds of oil. Some irradiated oils are just as valuable as that extracted from the liver of the cod fish.

All over the world experiments are being made in food irradiation. Among[18] the best known laboratories in nutrition research are Mendel's at Yale, McCullin's at John Hopkins, Sherman's at Columbia, Steinbrook's at the University of Michigan, and Mellanby's in London, England. In visiting one of these laboratories one would find large colonies of rats. Many experiments are made on these little animals. Their life cycle is much shorter than that of man[19] and results can be obtained much more quickly. The experiments are made in large, ventilated rooms that are kept so clean that there is little or no animal odor. The rooms are filled with shelves of rat cages in double tiers, one above another, like a library with aisles between. Each cage is tagged with the number and kind of experiment going on inside. On entering the room one can hear the rustle of the movements of thousands of white rats. These rats are used as test material. On one side of the room are the breeding cages. Nearby are the balances for weighing the rats and their diets. There is equipment for preparing food on a large scale for hundreds of animals, or on a small scale for an experiment on half a dozen rats. There is a chemical laboratory where food, bones, and excreta are analyzed. Other equipment used includes microscopes, lamps for ultra-violet irradiation, x-ray for examining bones, and records from which conclusions of experiments will be drawn. Rabbits, pigs, guinea pigs, and puppies are also used for testing irradiated foods, though not as frequently as rats.

It is not uncommon for human beings to be used as test material for certain kinds of foods. In Dr. Blunt's laboratory at Chicago two groups of women served as subjects for "balance experiments." For a period of time one group used large quantities of irradiated Quaker Oats in their diet; the other group used ordinary rolled oats. Their basic diets were alike. The result of this experience shows that cereals can be successfully irradiated.

Irradiation[20] of milk is not entirely satisfactory. In the process there is a tendency to destroy the chemical composition, called vitamin A, that is present in milk. Its effect upon powdered milk has been more successful. Water sterilized by ultra-violet light does not have the unpleasant flavors that are found in water that is drawn from our kitchen faucets. Horton, Kansas, was the first American city to adopt this method of sterilizing its drinking water.

From a study of these experiments, then, it is evident that some foods absorb ultra-violet rays of the sun; these furnish vitamin D that is essential in diet. Careful laboratory experiments have proved that the supply of these foods can be increased by arti-

ficial irradiation. Such foods must be standardized before they are offered on the market for the use of consumers.

Manheim, Pa.

16. Hall, Ultra-violet Light, p. 72.
17. Ibid, p. 78.
18. Ibid, p. 84.
19. "The ratio is thirty-three generations of rats to one of man."
20. Blunt, Ultra-violet Ray and Vitamine D, p. 34.

THE ORIGIN OF THE MENNONITE CHURCH

(Continued from page 38)

solve the pending questions; it did not by any means prove that Zwingli's new program was scriptural. They were fully convinced that the new course taken and defended by Zwingli was indefensible from the Scriptural viewpoint. They had shown prudence and consideration by patiently waiting, so long as such a course could be consistently followed. Eventually they fully realized that the church to be established by the Council would not be a New Testament church but a state church to take the place of the Roman Catholic state church. The decision of the Council to suppress the dissenting movement convinced them that it would be vain to hope further for toleration by the civil authorities. They felt that their organization as a church could not be further deferred, and declared that "we must obey God rather than men."

A few days after the disputation of January 17 the Brethren organized themselves as a church. "Within three or four days [after the debate]," says Zwingli in his last book against them, "it was announced that they had baptized fifteen persons." Caspar Braitmichel, a contemporary chronicler of the early Hutterian Brethren, describes the inception of the Swiss Brethren (Mennonite) Church as follows:

"Conrad Grebel, Felix Manz and others came together and found that there was among themselves agreement in faith. They realized in the sincere fear of God that it was firstly necessary to obtain from the divine Word and the preaching of the same a true faith which worketh by love, and then to receive the true Christian baptism upon the confessed faith, as the answer of a good conscience toward God (I Pet. 3:21), being resolved henceforth to serve God in all godliness of a holy Christian life and to be steadfast in affliction [persecution] to the end.

"And it further came to pass, as they were assembled together, that great anxiety came upon them and they were moved in their hearts. Then they unitedly bowed their knees before God Almighty in heaven and called upon Him, the searcher of all hearts, and implored Him to grant them to do His Divine will, and that He would bestow upon them His mercy.

"For flesh and blood and human forwardness did by no means lead them to take a step; for they knew what would fall to their lot to suffer and endure on account of it.

"After they had risen from their prayer George Blaurock arose and earnestly asked Conrad Grebel to baptize him with the true Christian baptism upon his faith and knowledge [in contrast to the baptism of the unknowing infants]. And entreating him thus he knelt down, and Conrad baptized him, since there was at that time no ordained minister to administer this ordinance. After this was done, the others likewise asked George to baptize them. He fulfilled their desire in sincere fear of God, and thus they gave themselves unitedly to the name of the Lord. Then some of them were chosen for the ministry of the Gospel, and they began to teach and to keep the faith. Thus began the separation from the world and from its evil works."

The event thus described took place as noted above, three or four days after the debate of January 17, 1525. The fact will bear repetition that the Reformed (Zwinglian) state church did not yet exist at this time. Romanism was finally abolished on Easter of the same year by a decision of the Council, a bare majority of Councillors voting in favor of this momentous change. At the time of the organization of the first Swiss Brethren congregation the mass was yet observed in all the churches. Communion services were held only according to the Roman Catholic rite, the cup being withheld from the so-called laity. Zwingli disapproved the introduction of an evangelical communion service and the establishment of a non-Roman Catholic church without the permission of the civil authorities. The establishment of such a voluntary church by Grebel and Manz, contrary to the orders of the civil authorities and, in fact, in the face of threatening persecution by the Council, could not fail to make a profound impression on the people in general, especially on persons of a deeply religious nature who were aware of the compromising position of the recognized religious leaders. In the light of these considerations it is not surprising that, as Vadian states, "those who were of a pious, straightforward disposition" were the most susceptible for the teachings of the party led by Grebel and Manz.

In American Mennonite circles the view is widely held that "the Mennonites descended from the Anabaptists." However, the Swiss Brethren, the earliest or oldest group of Mennonites, were the first, or oldest of the so-called Anabaptist sects. As will be indicated elsewhere there were no "Anabaptists" before them. All other Anabaptist sects and parties were of later origin.

There existed in those times certain older evangelical denominations, such as the Waldenses in Italy and France, and the Bohemian Brethren in the Austrian provinces of Moravia and Bohemia, which had various distinctive points of doctrine and practice in common with the Swiss Brethren. Sebastian Frank, a notable historian of the Reformation period, says that the Waldenses do not baptize infants and that there is in general a far-going agreement between them and the Anabaptists. However, there were noticeable differences between the Waldenses of the various countries. It is probable that the rise of the Swiss Brethren Church is partly to be ascribed to Waldensian influences. This view is held by a few prominent historians among whom the late Professor Troeltsch, of the University of Berlin, deserves mention. Besides the similarity in doctrine, the fact is noteworthy that in the thirteenth and fourteenth centuries and later the Waldenses were numerous in the very parts of Switzerland in which the Swiss Brethren maintained their existence from the earliest times in spite of all persecution.

In the year 1277 a number of dissenters, obviously Waldenses, were burned at the stake as heretics in the city of Bern in Switzerland. A congregation of Waldenses numbering about one hundred and thirty members was discovered in 1399 in the same place. In 1430, or about a century before the rise of the Swiss Brethren movement (1430) there existed in the neighboring canton of Freiburg a large Waldensian congregation. Among those who were persecuted for the Waldensian faith there were men and women having the same family names as are also found among the oldest Mennonite families, such as Stuckey, Treyer, Reiff, Bucher, Meyer, Nukomer, Huser, Rolet. From such facts it may be reasonably assumed that Waldensian traditions and influences were partly responsible for the rise of the Swiss Brethren Church.

An American historian has in a recent book defended the curious theory that the Swiss Brethren movement was originally not a religious movement at all but is to be traced to social and economic roots. It is superfluous to refute such an obviously false supposition but a few statements to the point by impartial historians may not be out of place. The late Professor Hans von Schubert of Heidelberg says of the earliest leaders of the Swiss Brethren Church: "Their motives were altogether religious." According to Professor Wilhelm Hadorn, of Bern, the movement was "of a purely religious nature." Professor Johannes Kuehn, of Leipzig, states that "with the [evangelical] Anabaptists everything was based on a central idea. This central idea was concretely religious. It was Jesus' command [not only to believe in Him but] to follow Him in a holy life of fellowship."

Scottdale, Pa.

HOW IS THIS FOR A DOG STORY?

The St. Paul's "Journal" tells a story that has more than one lesson which men and women ought to find worth while:

Two big dogs, a Newfoundland and a mastiff, got into a fight on a bridge, and being blind with rage, over they went into the water. The banks were so steep and high, they were forced to swim some distance before they could find a landing place. This was no trouble for the Newfoundland, who was as much at home in the water as a seal, but the mastiff, worn with fighting, made little headway. When the Newfoundland reached shore he turned to look at his enemy and seeing his plight, plunged in again, seized him by the collar, and keeping his nose above water towed him to shore. As they shook their wet coats they touched noses in a friendly way and were never known to fight again. Have you got as much of the Christ spirit as the Newfoundland dog had of a king dog-spirit?—North Carolina Christian Advocate.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Walking with God as did Noah and many of the faithful men and women of all ages is a wonderful privilege. As a privilege it has been made possible by the grace of God. We could have no power or right to walk with God at all were it not that He condescends by His grace to stoop to walk with us and to make that walk agreeable and possible to us by His salvation in which He fits us for fellowship with Him. In the study this month and next we have a number of topics that will lead out and complete this grand truth. In the lesson about Noah we have God's favor bestowed upon a man who took heed to seek the favor of God and obeyed Him implicitly and became a pillar of faith. In the lesson of Christ the Savior we have the way God fits us for an acceptable walk with Him. This walk is in reality a fellowship. Through fellowship with God we become associated with our fellow travelers in life's journey who are also walking with Him, and thus we have fellowship with other walkers, and we call this Christian fellowship. In this Christian fellowship of a walk with God we enter into various kinds of service. The Sunday school may be called one of these. The truly spiritual Sunday school is one in which the workers are walking together with God and uniting their service in fellowship of service. Thus we may meditate and find a link that binds our various topics together.

But this meditation and talk and writing, no matter how nicely we make our thoughts fit together, will amount to very little if we do not have the reality of the lessons we learn in our hearts and lives so as to make them practical. Our life cannot stand out as a pillar of faith unless that faith has been demonstrated by a "good report" in the acts of life. Our Sunday school of which we are a member can not be fully demonstrated to be a spiritual Sunday school unless each individual acts from spiritual motives, through the power of the Spirit who has been given because they have met conditions for His indwelling in their life. **Jesus** is the central figure in all this study and meditation and of our life, if we truly walk with God.

We are living in a time that may be compared to the days in which Noah and his fellow believers lived. We do not have exactly the same people to deal with nor exactly the same politics to meet nor exactly the same nominal conflicts. But we do have the same opposing forces and the same human nature and the evil surroundings and the high-handed wickedness that seems to indicate the time when God shall say it is enough. And it will take the same courage, and the same resoluteness of faith in God, and the same willingness to stand true and do the extraordinary thing, as it took in Noah's day. Why should you or I think our life wasted if we spent a whole life in the building of such a work as an ark, provided that it represents our faith in God and is fruitful as a testimony for God and a means of our continuing in His favor to the saving of our soul. What, though we may not be able to convince our generation that our work amounts to anything? If it pleases God and is according to His Word, it should be enough. Shall we do it? By God's grace we will, if we are true.

PILLARS OF FAITH—NOAH (Jr.).—Gen. 6:5-22

Topic for February 12

MOTTO

Walking with God.

MEDITATIONS ON THE TOPIC

I. **Noah,** by his walk with God, has erected another monument of faith that has left a mark for all time to come. While the world around him was walking in wickedness and ungodliness, Noah was careful to walk with God in all things. He heard God's voice of command and obeyed. God revealed to him also that the world was to be destroyed with water for its wickedness. He showed Noah that He should build an ark against the day of the flood so that he could be saved from the waters. God was very careful to tell him how the ark was to be made. He was told how many doors and windows it should have, and how many stories there were to be, and how large it was to be. In due time God caused the animals of every sort to come into the ark, two of each kind, both male and female. Of the clean beasts there were to be seven of each kind, male and female. When all were in and the time came to send the rain, the Lord shut the door Himself.

The rain began to come down, and the waters sprang up out of the deep and covered all the high hills and mountains. Every living creature that was not in the ark died by the waters of the flood. All the wicked and unbelieving men and women died with them. Only Noah and His three sons with their wives went into the ark and were saved. That is where the value of his faith began to shine out. He exercised this faith long before it seemed that a flood would come. People might have thought him foolish then, but when the flood came, according to the Word of the Lord, then they knew that Noah was wise in preparing for it, though they themselves were perishing in the waters.

II. **The Text.—Gen. 6:5-22.**—This passage tells why God sent the flood and how He directed Noah to build an ark for himself and family because they walked with God.

III. **Suggestions for Junior Programs.**—Get the story of Noah well in hand and get it clearly before the boys and girls. The details of the ark's structure should not be overlooked. The circumstances that called for an ark in the midst of a sinful world and its likeness to the plan of salvation in Christ should be emphasized. Noah stood out as a light in the midst of the darkness of His day. That is why he stands forth as a pillar which continues through all generations. How may we, like Noah, become a pillar of faith that will stand as a pattern for those of our time and for those who live after us?

The teaching of II Peter 3 should be brought out showing that another judgment is ahead of us and that we may stand forth in this scornful age with confident faith that God will do as He says both in judgment and in salvation. God waited in the days of Noah because of His mercy, and He still waits long before He sends His judgment. The beauty of the plan of salvation and the glory of God's grace need to be recognized, and will be appreciated all the more if we properly emphasize the wickedness and the judgments that follow.

OUTLINE STUDY

I. Who was Noah?
1. Son of Lamech.—Gen. 5:28, 29.
2. Grandson of Methuselah.—Gen. 5:25-27.
3. Great-grandson of Enoch.—Gen. 5:21-24.

II. Noah Walking with God.
1. While the world was very wicked.—Gen. 6:1-6.
2. God determined the destruction of man.—Gen. 6:7.
3. God found Noah upright.—Gen. 6:8-10.
4. God revealed to Noah His judgment.—Gen. 6:11-13.

III. Noah Accepts God's Plan of Salvation.
1. God commands the building of an ark.—Gen. 6:14-16.
2. God plans to save Noah and family with two of every sort of living creatures.—Gen. 6:17-21.
3. Noah obeys God's Word.—Gen. 6:22.
4. Noah heeds God's call to enter the ark.—Gen. 7:1-16.

IV. Salvation of Noah and Family.
1. The flood.—Gen. 7:17-24.
2. God remembers Noah and takes the flood away.—Gen. 8:1-14.
3. God makes a covenant with Noah.—Gen. 8:15-22; 9:1-17.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Noah."**
2. Memorize a choice Verse from the Outline.
3. Who Was Noah?
4. The Help Godly Parents Are to Us.
5. Finding Favor with God.
6. Noah as a Preacher of Righteousness.
7. The Story of the Flood.
8. The Story of Salvation from the Flood.
9. Noah and the Saved after the Flood.

For Seniors.
1. True to God in the Midst of Wickedness.
2. Accepting God's Plan of Salvation.
3. Faith and Works in Noah's Life.
4. Noah's Opportunities.

PERSONAL THOUGHT

It is better to walk with God and prepare for the judgment than to follow the ways of men and be unprepared when the judgment comes.

SEED THOUGHTS

No Hope in Jesus

Oh, to have no Christ, no Savior!
No Rock, no Refuge nigh!
When the dark days round thee gather,
When the storms sweep o'er the sky!

Oh, to have no hope in Jesus!
No friend, no light in Jesus!
Oh, to have no hope in Jesus!
How dark this world must be!
—W. O. Cushing.

Better to have God's smile than the world's friendship.—Selected.

Evidences of Our Walk

Would men know you've been with Jesus,
Can they feel His presence near?
As with them you joy and labor,
As with them you journey here?
Can men tell that you love Jesus,
Can they by your life and mine,
See in daily walk and action,
That we have His life divine?
—E. O. Sellers.

MARKS OF A SPIRITUAL SUNDAY SCHOOL.—Col. 3:1-17

Topic for February 19

MOTTO

"God is in you of a truth."

MEDITATIONS ON THE TOPIC

I. **What is a Spiritual Sunday School?**—It is a school that is given to the study of the Word of God from a deep desire to know His will and to obey Him in all things. It is one that is dominated by the fruit of the Spirit in the life of all its leaders and teachers to the extent that their instruction and interpretation of the Word gets the central truths across to those under their instruction and makes them long for the life that is found alone in Christ Jesus. Every recitation becomes a feast to each member of the class who has found the Savior and a means of drawing to those yet unsaved. Every session of the school becomes a session of refreshing and makes it a place where God is realized to be present in a way of blessing.

A spiritual Sunday school is a place of fellowship with others of like precious faith. Love rules in the conduct and expresses itself in smiles and words and handshakes of good will as well as instructions and counsels that make for the uplift of all. The fellowship with others is deeper than mere sociability. This spiritual fellowship is linked with the fellowship in the heart of the individual, first of all, with the Father and His Son, Jesus Christ.

This makes the Sunday school a place of spiritual power. The songs, the prayers, the expositions and exhortations,—all are connected with the Lord and His work through the Holy Spirit and become a source of spiritual uplift to all present. Yea, it reaches farther. The power reaches out to the people who may not be present. The aged and the sick, the spiritually weak and the indifferent, also feel the touch of the power that goes out from a spiritual Sunday school.

II. **The Text.—Col. 3:1-17.**—This passage sets forth the life which is truly spiritual. It has its source in the life risen with Christ having its affections set on things above. It mortifies the earthly propensities and cultivates the qualities of the "new man." It is exercised in worship and deeds of kindness and good will toward others.

III. **Suggestions for Junior Program.**—The Sunday school is the school of the junior in particular. It should be planned as the place where the truths of the Word of God are adapted to the understanding of the junior mind. It is but fitting that the junior be made to think of how he may reach the end for which the Sunday school is established. It is more than just the exercise through which he goes each Sunday. It is more than learning of Scriptures or the singing of songs and the knowledge of historical facts. All this is of great service, provided the junior mind is led to the wisdom unto salvation. For this reason the junior should have such treatment of the program for this meeting as will make him search for the deeper purpose and blessing of Sunday school work. The Suggestive Assignments will lead you out in the line of thought which the juniors may develop with profit. If there are converted members of your junior meetings let them lead out in the discussions, especially that point out the spiritual life, and thus lead the more mechanical subjects to link themselves to what spiritual good may be obtained from the Sunday school and its touch with God and His Word.

OUTLINE STUDY

I. Marks of a Spiritual Sunday School:
1. Spiritual teachers.—I Cor. 12:28.
2. Spiritual fellowship.—Matt. 18:20.
3. Spiritual fruit.—Jas. 3:17.
4. Spiritual sowing.—Psa. 126:5, 6; Gal. 6:8; Hos. 10:12.
5. Spiritual food.—Isa. 55:2; Jno. 6:51, 58; I Cor. 10:3, 4.
6. Spiritual growth.—I Pet. 2:2; II Pet. 1:5-8; 3:18.
7. Spiritual love.—I Thes. 4:9.
8. Spiritual power.—Eph. 3:16.
9. Spiritual joy.—I Pet. 1:8.
10. Spiritual life.—Rom. 8:1-13.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Spiritual."**
2. Memorize a Passage from the Outline.
3. The Higher Blessings in the Sunday School:
   a. Knowing Jesus.
   b. Knowing the Will of God.
   c. Receiving the Life from God.
4. Making Most of the Sunday School:
   a. In the Class.
   b. In the Song Service.
   c. In the Devotional Service.

For Seniors.
1. Discuss each Phase of the Outline Study in its Application to Your Own Sunday School.

PERSONAL THOUGHT

Does our Sunday school manifest such a spirit in every department of its work that those who attend may realize that it is in touch with the Lord in the person of the Holy Ghost?

SEED THOUGHTS

While I teach my pupils solid knowledge, and give them real school drill as faithfully as I may, I will give, too, all that the years have brought to my own soul. God help me to give what He gave—myself—and make that self worth something to somebody; teach me to love all as He loved, for the sake of the infinite possibilities locked up in the human soul.—Selected.

He who waits awhile with God works better for the waiting.—Sel.

Listening to God's voice is the secret of the assurance that He will listen to mine.—Andrew Murray.

Power from on high is coöperation with God.—Jos. Cook.

No power of the Holy Ghost can fill you while you are full of your own ideas, your own importance. All that must go.—Ingram.

Drop a little word of kindness;
Just a flash and it is gone.
Yet there's a half a hundred circles
Rippling on and on and on.—Sel.

The Holy Spirit will not put His seal on a partial surrender.—Sel.

We must be responsive both to the restraint and to the urge of the Holy Spirit.—Sel.

CHRIST THE SAVIOR.—Acts 13:14-43

Topic for February 26

MOTTO

"Our Savior Jesus Christ."

MEDITATIONS ON THE TOPIC

I. **The Savior.**—We have thought of His character as the Son of God. He as the Son is worthy of the worship of men and of angels and occupies the highest place in the kingdom. But when we think of Him as our Savior we think of a condescension in which the Son left His rightful place to occupy the place of sinful men for the sake of what He can do for our eternal happiness and eternal salvation, that He might again occupy the place of highest glory with the power to save us because of the atonement He has made.

While we contemplate the past sacrifice and feel its present effect in the salvation of our soul, we think more now of the Savior as our great high priest seated in the heavens and dealing in behalf of needy humanity. He is there as an intercessor making our prayers effectual. He is there looking down in sympathy with our struggles here and bringing all things to bear for the victory that we may expect in a life of faith toward Him. He is there as a risen Redeemer, waiting till the time when this world is ripe for His return, to be a judge as well as a Savior and bring all things into right order before Him. Stephen saw Him standing at the right hand of God. John saw Him walking in the midst of the churches in His glorified form. He also saw Him again seated with the Father on His throne. He is finally seen to be on the throne of God receiving the eternal homage of the redeemed and of the glorious beings of heaven. But wherever He is seen, He is always the same Savior to the believer, even though He may at the same time be the judge and the executor of wrath upon the unbeliever and the powers of darkness.

II. **The Text.—Acts 13:14-43.**—Here we have Paul and Barnabas preaching that Jesus is the Christ of prophecy and that He is the Savior of Jew and Gentile.

III. **Suggestions for Junior Program.**—There are numberless ways that have been effectual in presenting Jesus as the Savior to men. It is an old story ever new that has its place in the life of every individual. It is a thrilling task to watch for the opportunity to present Him to the growing boys and girls—to watch for the opportune moment when they become responsive to the convicting power of the Spirit through the Word and are made to know their need of a Savior. Wise workers will not unduly force steps upon the juniors that they have not been prepared to take. Neither will they unduly block the way to action, when it is evident that the young are ready to accept the call. Let there be much prayer in the planning of a program, and let the emphasis be made upon that phase of the subject which seems to be the most vital for the time being. If it is to impress the fact of a needed Savior because of the sinfulness of our own lives, then make that the chief emphasis. If this seems to be recognized then the Savior Himself and His saving power may be presented with fuller emphasis so that they may recognize what His salvation shall mean to us if He is accepted. Finally the important steps to take in order to make the Savior our savior should not be overlooked. May the Lord give a blessing upon the meeting.

OUTLINE STUDY

I. Christ Saves:
1. From all iniquity and sin.—Tit. 2:14; I Jno. 3:5.
2. From the devil.—I Jno. 3:8.
3. From the power of darkness.—Col. 1:13.
4. From death.—Heb. 2:14, 15.
5. From the wrath to come.—II Thes. 1:7-10.
6. From impurity.—I Cor. 6:11.
7. From the false shepherd.—Jno. 10:10.

8. To freedom.—Jno. 8:36.
9. To the light of life.—Jno. 8:12.
10. To life.—I Jno. 5:11, 12.
11. To pardon.—Col. 1:14, 21; Acts 5:31.
12. To purity.—Rev. 7:14.
13. To satisfaction.—Jno. 4:14.
14. To glory.—Col. 3:3; II Tim. 2:10.
15. To good works.—Tit. 2:14; II Pet. 1:3.
16. To the uttermost.—Heb. 7:25.
17. By His loving sacrifice.—Eph. 5:25; Jno. 10:15.
18. By His power.—Jno. 10:18; Rom. 1:4.
19. By His spotless purity.—II Cor. 5:21.
20. By His authority.—Matt. 28:18; Rev. 1:18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Savior."**
2. Memorize a Passage from the Outline.
3. Jesus Christ a Great Savior.
   a. Why We Need a Savior.
   b. Why We Need a Great Savior.
   c. How Jesus is a Great Savior.
   d. What He Saves us from.
   e. Gifts His Salvation Brings.
   f. Getting the Benefit of the Savior.

For Seniors.

1. The Meaning of Salvation.
2. The Author of Eternal Salvation.
3. How Become Partakers of Salvation.
4. The Saving Work of Christ.

PERSONAL THOUGHT

Are we fully awake to the great issues that are before us in the fact of Christ's being the Savior of man?

SEED THOUGHTS

Praise Him

Oh, for a thousand tongues to sing
My dear Reedemer's praise,
The glories of my God and King,
The triumphs of His grace!

My gracious Master, and my God,
Assist me to proclaim
To spread thro' all the earth abroad
The honors of Thy name.

Jesus! the name that calms our fears,
That bids our sorrows cease—
'Tis music to my ravished ears,
'Tis life, and health, and peace.

He breaks the power of reigning sin,
He sets the prisoner free;
His blood can make the foulest clean:
His blood availed for me!

—Charles Wesley.

I'd sing the characters He bears,
And all the forms of love He wears,
Exalted on His throne;
In loftiest songs of sweetest praise,
I would to everlasting days
Make all His glories known,
Make all His glories known.—Medley.

THE BASIS OF CHRISTIAN FELLOWSHIP.—Eph. 2:1-22

Topic for March 5

MOTTO

"Fellow citizens with the saints."

MEDITATIONS ON THE TOPIC

I. **Foundations for Fellowship.**—Before a fellowship can be effected between those who are at variance there must be a foundation laid of a condition by which the parties at variance can be acceptable to each other and before God. The foundation of which Jesus Christ is the chief cornerstone has been laid long ago in the plans of God as revealed by the apostles and prophets in their inspired messages. There has been but one foundation from the beginning of time until now and to all eternity. That was by Christ Jesus. His atonement was God's plan for fellowship between sinful man and God in both old and new dispensations. This atonement reaches all men of every nation and circumstance. All who meet the conditions of God's plan in Christ are brought into fellowship with God. This fellowship brings every saved man and woman of whatever race or condition on a common ground and makes them to have fellowship with the same things, hence fellowship one with another. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."

That which separated Jew and Gentile became useless to both, and both had to join in that which was essential to both and become one in Christ. We may as strangers be out of fellowship because of our differences, but when we join in Christ we lay aside the uselessness of our former practices and take up fellowship in the things of Christ. It is the Spirit that is given to the believer that gives him a fellow feeling toward every other believer who is heir of the same Spirit.

II. **The Text.—Eph. 2:1-22.**—This passage sets forth the facts that have brought both Jew and Gentile together in one body. Both are quickened in life through faith in Christ Jesus. The grace available for one is available for the other through Christ Jesus. As both meet the same conditions, both are blessed with the same new life and become brethren of one family.

III. **Suggestions for Junior Programs.**—Lead the juniors to understand the meaning of fellowship by the common things that are enjoyed together in work or play, in good or in bad. There may be fellowship in sorrow or in joy. But there is one Friend who has done so much for us all that He has become worthy of our love. When we enter into fellowship with Him we may have the same things to enjoy in Him and thus become like one another as Christians. Lead the boys and girls to see the unfitness of their lives to get into company with Jesus until Jesus has prepared them by His cleansing and renewing and made them children of the same family of God. Follow the suggestions of the outline in the Suggestive Assignments for juniors. By fellowship with Jesus and the things that please Him we can learn to love all those who love Jesus and the things that please Him. Some contrasts of things that displease Jesus may be presented and it can be shown how that breaks our fellowship with Jesus as well as our fellowship with true Christians who are followers of Jesus.

OUTLINE STUDY

I. Kinds of Fellowship.

1. Common human and earthly interests.—Psa. 104:27-30.
2. Evil interests.—Prov. 1:10-16.
3. Righteous interests.—Prov. 13:20.
4. In things of God.—I Cor. 2:11-16.

II. How Enter into fellowship as Christians.

1. One atonement.—I Jno. 1:7.
2. One spiritual quickening.—Eph. 2:5, 6.
3. One Spirit mind.—Rom. 8:5.
4. One spiritual law to obey.—Rom. 8:14.
5. The same spiritual meat and drink.—I Cor. 10:3, 4; Jno. 6:35.
6. The same spiritual experiences:
   a. Rejecting the darkness.—Eph. 5:11-13; Gal. 5:19-21.
   b. Walking in the light.—I Jno. 1:6-10; Eph. 5:8.
   c. Bearing the fruit of light.—Eph. 5:9; Gal. 5:22, 23.
   d. Having the same humility.—Phil. 2:1-8; Eph. 4:1-6.
   e. Bearing the same sufferings.—Phil. 3:10.
   f. Looking for the same hope.—Tit. 2:13; I Jno. 3:2, 3.
   g. Learning the same lessons of submission.—Eph. 5:21; I Pet. 5:5.
   h. Laboring in the same service.—Phil. 1:27.
   i. Worshiping the same Lord.—I Pet. 2:5, 9.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Fellowship."**
2. Memorize a Passage from the Outline.
3. Walking in Company with Jesus and His Friends.
   a. We Must Become Fit by His Cleansing.
   b. We Must Be Made in His Likeness.
   c. We Must Learn to Know Him.
4. Living Together in the Love of Jesus.
   a. Pleasing the Lord First.
   b. Seeking to Serve One Another for Him.
   c. Obeying the Same Commands.

For Seniors.

1. Unity of Spirit Makes Unity of Life.
2. Like Experiences Bring Us Together in Fellowship.
3. The Impossibility of Serving Two Masters in True Christian Fellowship.

PERSONAL THOUGHT

God makes it possible for all to be brothers. But it depends on us as to whether we allow Him to make us brothers by adoption. Will we meet the conditions?

SEED THOUGHTS

"Ye are all born, all of you, to a royal birthright. Scorn not the poor, thou wealthy—his toil is nobler than luxury. Fret not at the rich thou poor—his beneficence is comelier than thy murmuring. Join hands both of you, rich and poor together, as ye toil in the brotherhood of God's great harvest field—heirs of a double heritage—thou poor, of thy kingly labor—thou rich of queenly charity—and let heaven bear witness to the bridal.—Punsion.

The same bond which unites the believers to Christ binds them to each other. The love which is exercised towards the Head extends to the members. The union itself necessarily involves a union of affection. Those who love Christ love those who are like Him and those who are beloved by Him.—G. Spring.

It is only those who love the Lord who should find in our hearts a home.—Robertson.

Walking with Jesus

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

—W. Gladden.

TWO SIDES OF LIFE

There is a shady side of life,
And a sunny side as well,
And 'tis for every one to say
On which he'd choose to dwell;
For every one unto himself
Commits a grievous sin,
Who bars the blessed sunshine out,
And shuts the shadows in.

The clouds may wear their saddest robes,
The sun refuse to smile,
And, sorrow, with her troop of ills,
May threaten us the while;
But still the cheerful heart has power
A sunbeam to provide,
And only those whose souls are dark
Dwell on life's shady side.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JESUS CHOOSES THE TWELVE.—Mark 3:7-35

Lesson for February 5, 1933

Golden Text.—I have chosen you, and ordained you, that ye should go and bring forth fruit.—John 15:16.

The atmosphere of a building where hate is (be it home or church) is stifling. Far to be preferred is the open air. Prov. 21:9. To preach, to teach, to help an audience where unbelief and hate is, is like trying to break rocks with a rubber mallet.

The sea. Nature soothes. The wild storm of the mountains for a discouraged Elijah makes him forget earthly distress so that he can hear the still small voice of God. The gentle swish of the lapping waves on the seashore act as a healing balm to the heart torn with the strife of tongues. Psa. 31:19, 20. But the hours spent with God in prayer alone enables us to continue and even to enlarge our work, Luke 6:11-13, when opposition would crush us.

A great multitude. v. 7. These are not the same as the ones of verse 8. These had already heard Him speak and had been healed by Him. These followed because of benefits received. Psa. 116:12, 13. Critics have no followers. All the world will follow a man who is a benefactor but will forsake the faultfinder. Empty pews are the result of knocking. The great multitude of verse 8 came as a result of rumor. Rumor spreads, and generally grows in the spreading. Many things were doubtless told of Him that were not true (witness the apocryphal gospels), but if they had confined themselves to the true the half had not been told. Until something is worth talking about it will not draw crowds. When the Church does something for the good of mankind that is worth talking about the crowds that have been benefited and the crowd that hears the report thereof will come to hear of Him.

Verse 10. Christ touched the leper and he was made clean, the woman touched the hem of His garment and was made whole. In the vernacular of the underworld to "touch a man" means to rob him. Touch a sick man and he will infect you. Jesus can be touched, Heb. 4:15, and always with benefit, for virtue, not evil, passes from Him to us in the contact.

Calling. v. 13. The Lord knows what is in man. His choice of the twelve shows that He made no mistake. Not even in the case of Judas Iscariot? No. But is it not a sad commentary on the frailty of man that after having been commissioned to cast out devils, Judas should allow Satan to enter his own soul?

The Twelve. Brains and power are not limited to any social class, but are found at their best among those who labor. He who will not work for himself will not work for others. A parasite in society is a parasite in religion. He who lives off His father's fortune will also besmirch his father's good name.

My kin. v. 35. Blood is thicker than water, but Spirit is superior to both. True kin have kindred ideals and purposes and are born of and obey God.

JESUS TEACHING BY PARABLES—FOUR KINDS OF HEARERS.—Mark 4:1-20

Lesson for February 12, 1933

Golden Text.—Herein is my Father glorified, that ye may bear much fruit: so shall ye be my disciples.—John 15:8.

Golden Text.—A command applicable to all life given in the creation was, "Be fruitful." It implies the power of reproduction. Every seed after its own kind. But even in nature the undesirable seems the most prolific. The mustard has many more seeds than the wheat, the cockle than the barley. The higher realms are more honorable and have authority over the lower. Animals over plants. Spiritual men over carnal. The creative fiat was to reproduce physical man; Christ's command is to produce spiritual men, and the man who dies without having led one soul into the Spirit-life has borne no fruit for God and has not glorified the Father, nor proved his Christian discipleship. If each saved person would lead two people to Christ in his lifetime the body of saved persons would double every generation.

Parables. A natural illustration with a spiritual significance. Carnal men cannot grasp the truth. I Cor. 2:15, 16.

The seed is the Word of God. As in nature seed is scattered by many devices so in the kingdom of God. The lady-slipper throws its seeds through the violent contraction of its seed pod, the tulip and the maple seeds and the thistle are given wings to float on the breeze. Water and wind carry seeds. Also birds and beasts. Man carries the seeds of his favorite plants to the ends of the earth. In method he sows by hand, by machine, by boat, and by aeroplane. Much seed is lost, but some grows. This is nature's analogy. In the kingdom let the fructifying seed spread itself with the aid of wind and water, and all human means of communication: voice, pen, printing press, radio, ship, railroads, automobiles, aeroplanes. But sow the seed. Eccl. 11:1-6. It will not all bear fruit, neither will all be wasted effort.

The earth. The seed is good, but the soil is not always suitable.

Wayside soil. The heart of a man who always runs with the crowd and takes no time for meditation is here described. The world is no help to prepare a man for receiving spiritual truth. The trampling crowd tread down noble desires and the fowls (children of the wicked one) rob you of that which in time might grow.

Rocky ground. Hysterical evangelism starts growth in soil like this, but when the reaction comes, where are the converts? There is something radically wrong somewhere when in the Protestant churches of to-day from sixty to ninety per cent of the converts backslide—and most of them within the first year. The hearts of men are not sixty to ninety per cent rocky ground.

Thorny ground. Any soil that will produce thorns will also produce grain, but it cannot successfully produce both. Wealth is a liar and a cheat. It promises us great things—more time for worship, more means to serve—and ends by choking the very desire for worship and service. But you must watch against the thorns yourself. Nobody else can, and few would.

Good soil. Quality the same as the others. Different only in these things—fallow, not tramped hard by the passing throng; deep, not shallow; clean, not infested with weeds and thorns. If we are not bearing fruit for God, and that abundantly, we ourselves are at fault.

JESUS TEACHING BY PARABLES—THE GROWTH OF THE KINGDOM.—Mark 4:21-34

Lesson for February 19, 1933

Golden Text.—The earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah 11:9.

Lamp. The lamp is a feeble substitute for the sun, but better than no light at all. Because of its feeble rays, if it is to be of any benefit whatsoever, it must be placed in the most advantageous position. To place it under opaque cover, as a couch or a basket, would destroy its usefulness. Light is of benefit only when it lightens. It is not of any value even in a room unless that room is occupied. Yes, worship God in secret, but if you are ashamed to serve Him openly your lamp is under a bushel.

Wicked men have reasons for doing their work secretly. Jno. 3:20, 21. Good men are not afraid of being watched, and bad men need to be. The work any factory turns out is its own best advertisement; so while we preach and teach, the lives of the individual believers are the best advertisement for Christianity.

Hearing. vs. 24, 25. If you want beer you will hear the report that beer has all the food

elements of milk and is more palatable; if you want to be an infidel you will listen to the arguments of infidels. If you listen to rantings against the Church it shows that you are trying (subconsciously perhaps) to find some excuse for leaving it. What you hear proves your character, and more of the same kind will be given you to make you better or worse.

Verse 25. Disuse atrophies. This is true physically, mentally, spiritually. Exercise develops. In degree all human beings have these powers. If the spiritual element in your life is not exercised, it, for all practical purposes, dies out, and you fall to the level of a beast. Exercised sufficiently, you may become one of God's saintliest.

Verses 26-29. The farmer does not understand the principles that affect the growth of plants, but that does not prevent their growth. He sows, and then goes forth to other duties until harvest. So is the kingdom of God. We sow the seed; we pray that God may bless it; we are assured that the human heart is so constituted that if the Word finds lodgment it will grow and produce fruit (Isa. 55:11), but that it will take time. No man ever took his sickle along to the field the same day he sowed the seed. Often one sows and another reaps, but the harvest is sure. Psa. 126:6.

Verses 30-32. Great trees from little acorns grow. The cells that produce an oyster are larger than the ones that develop into an elephant. Not the size of the seed, but the powers resident within and the environment in which it is placed, will decide its degree of development. Zech. 4:10. The great things of history almost invariably have had very insignificant origins. Sin in the human family began with eating an apple. The migration of Abram to Palestine, the placing of a babe in an ark of bulrushes, the slinging of a stone by a shepherd boy, the birth of a Babe to a lowly family at Bethlehem, the choosing of twelve laboring men as the beginning of His kingdom—all seem inadequate, but from each one of these events has come results immeasurable. Psa. 92:12-15.

The kingdom of God will continue to grow. Isa. 9:7. If the Jews will not enter in, the Gentiles will. If the Pharisees refuse, the publicans will violently enter in. If men will not praise Him, rocks will. Matt. 11:12; Luke 19:40.

JESUS SHOWS HIS POWER.—
Mark 4:35 to 5:20

Lesson for February 26, 1933

Golden Text.—For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—II Tim. 1:12.

The day had been a day of tremendous service and teaching. His body needed rest, and the people needed time to consider all that had been said and done. Therefore Jesus suggested that they leave for the other side of the sea. But some went along. v. 36. And others would have gone along if they had not been discouraged. Luke 9:57-62. But does the Lord discourage people from following Him? He seems to. See Jno. 6. But following Him is never forbidden nor discouraged if you follow in the right spirit and in unconditional surrender.

The sleep of a laboring man is sweet. To be able to sleep through such a storm must mean great weariness of body, but no matter how tired His body the call of human distress aroused Christ.

Does He care? v. 38; Matt. 6:26-31; Col. 1:17. In fright or anger we often say what we do not mean. As well ask the sun if it had ceased its shining as to ask such a question. But the Lord understands and quiets our fears before He rebukes our unbelief.

Rebuke. v. 39. See Psa. 106:9. Jesus is ever the same. When Israel needed a way through the Red Sea the Lord's rebuke accomplished it. When His disciples needed help it was given.

Fear. Better the fear of God than the fear of the elements; better the fear of God than the fear of the world. It is because we have lost our fear of God (if we ever had it) that we handle spiritual things so irreverently.

The demoniac. Perhaps this was the major reason for crossing to the other side. Where need is the greatest the help of the Lord is the swiftest. Those under the influence of evil are a menace to themselves and all others. As the demoniac could not be bound but that he would break lose, so evil in a man will always find an outlet for its manifestation. The restraints of authority, parental, ecclesiastical, or legal, are too feeble to conquer the demon in a man. It is only by coming to Christ and having Him cast out the evil that the restraints of decent society will be observed, and then without constraint. Sometimes conditions similar to this man's happen to groups of society, and then you have the crucifixion of Christ, the destruction of Jerusalem, the Reign of Terror, Revolutions, including the Russian, mob violence, etc. The herd of swine is an example of mass movement under Satanic influence, and it ended in self destruction.

Amnesia is a medical term indicating loss of memory and identity. Paul could say, "I am dead." "Christ liveth in me," but this poor fellow was worse than dead. Satan lived in him. Lives spent in sin had better never been lived at all. But there is hope for deliverance, and herein is justification for the forebearance and longsuffering of God and society. If this poor fellow could be saved and become a preacher there is hope for all.

Following Jesus. He wanted to go with Jesus, but he was told to go home and tell his kin what great things God had done. This was following Jesus in obedience, far more worthy in essence than following in the crowd would have been. The ten cities (Decapolis) needed a messenger. He alone could give the message.

Ezek. 11:1-7. Pella (one of the ten cities) will ever be remembered as the refuge in the wilderness for the sains while the Roman eagles were destroying the Jewish carcass. Matt. 24:28.

Not wanted. They begged Jesus to leave, and He went. But they received one of their own number whom He had healed, and later they gave a haven of refuge to the early Christians who fled from Jerusalem and Judea during that awful time (Mark 13:14-19) when Jerusalem became a cauldron and its inhabitants the flesh.

Do not criticize the Gergesenes too much, such revelations of Christ may have been too stupendous for them to receive at once. Did not Peter once say. "Depart from me for I am a sinful man, O Lord" (Luke 5:8)?

Lancaster, Pa.

JESUS THE MODEL TEACHER

By Edward E. Miller

All Christians, Bible students, and Sunday school workers realize the need of having teachers. Good teaching is very important in carrying on the work of the Church.

We are told that a model teacher is one who is worthy of imitation. Jesus is *the model teacher.* He is not only the clearest and dearest and most brilliant personality in the history of the world, but He is also the inspiring power that helps His followers to become like Him; so we as teachers want to model after Jesus in every way, but especially let us note three phases of this Master Teacher's work: *Authority, Application, and Accomplishment.*

Authority.—The first scene which comes to my mind when I think of Jesus as a Teacher is a picture of Him in the Temple, talking with the doctors, and "All that heard him were astonished at his understanding and answers" (Luke 2:47).

We are told that He was only twelve years old then, but He was starting out as a teacher. He appears in this picture as being youthful, hopeful, helpful, meek, yet zealous and courageous. He had courage because He knew that He had Divine authority; He was a child of God. "Wist ye not that I must be about my Father's business" (Luke 2:49)?

Being a child meant to Him that He needed to serve, and as He saw the need of those men who were assembled in the temple, He used His authority as a child of God and proceeded to attend to His Father's business.

As we model after Jesus in authority, let us make sure that we are born of God. I Jno. 3:2 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

A child of God is heir to the power, wisdom, and liberty which enables the teacher to bring to the pupil an understanding of the will of God and to rightly divide the word of truth.

Aplication.—Jesus is the model Teacher as we think of application. In His teaching He applied His authority, His knowledge, His power, His very character to those who came to learn of Him. He drew them to Himself and stamped His own image on them. He unveiled to them the glories and mysteries of His doctrine and taught them the truth concerning the Kingdom of God. He knew what to teach, and how. He was in the right place. It suited His great love to be where help was needed, and what a joy it must have been to Him to distribute blessings on every hand and erase the trace of sin! He drank deeply at the well at which He would have His followers to be ever drinking—the bliss of doing good. No wonder the crowd followed Him! Even the simplest child could delight in His word pic-

tures and carry with him as a lifelong impression, His ideas at least, though it might require the thought of years and years to pierce their depths. There never was teaching so simple yet so profuond, so pictorial yet so absolutely true.

He never went far for His illustrations. He took the commonest objec s and incidents around Him. The patching of an old garment, the bursting of an old bottle, the children playing in the market place, or the storm causing an old hut to tumble down, to change them into perfect pictures and to make them the vehicles for conveying to the world, immortal truth. "His word was with power." He was filled and possessed with the Spirit of truth. It overflowed with His words and siezed the souls of His hearers, filling with enthusiasm the mind and the heart. Luke 4:22.

Do we appreciate those words as they come down through the ages to us? Are they applied o our hearts as a call to higher living? A call to a life above the dingy dungeons of despair? Above the struggle and strife there is victory for those who heed the call—

"Conqueror with me, for thou
Must one day waken, one day rise,
Nobly break with compromise
Up and fly from evil days,
Leave the maze of middle ways,
Forget the sloth of sin ye trod,
Fly free aloft ye sons of God."

Jesus is the model Teacher in applying the truth.

Accomplishment.—All teachers have a call to accomplish. The results depend upon their way with their pupils. For example, you see a teacher leading a class of children to a real understanding of the plan of salvation and winning them for Christ and the Church, while another teacher may be scarcely interested enough to prepare the lesson and present it in a way that the pupil can grasp it, and perhaps this teacher neglects prayer meeting and teacher's meeting. No doubt, the class is dwindling. You will soon say these teachers have different ways, this one has her way, and the others have their ways.

Let us think of Jesus' way in accomplishing His work. That He had a way with men, none who read history can doub . Notice His call in Mark 1:17: "And Jesus said unto them, "Come ye after me, and I will make you to become fishers of men." This is one of those New Testament pictures which to see once is to remember forever. It is morning in Galilee; the place is the shore of the sea. Off a little from shore, two men are cleaning their net after a night's fishing. One is Andrew, and the other, Peter, his brother. On just a little farther, two other men are in a similar boat with their father. They are mending their net, preparing for the next night's fishing. Jesus is walking along the shore.

Three months previously, He had been baptized of John the Baptist. There He had met these men who had been following John the Baptist. Now John the Baptist is in prison and these men are to become Jesus' disciples. They are not strangers, they are learners, and this is the morning when He is to call them and when they are to make the great decision. He speaks to them in words which are clear in meaning as He sets forth His purpose for them.

Notice, He had a purpose, He wanted to teach and train them to become "fishers of men." It is His way. Jesus had and still has a way with men. Andrew, Peter, James, and John are only the first recruits of a mighty army which has followed Him. We are here because He has had His way with us. You probably know a hundred or more strong, robust, energetic men, whose whole lives have been changed by this Galilean, and who to-day fish for men for Him.

Many of them, I think, would die for Him. Some are dying for Him and saying nothing about i:. We all know of numbers of men and women whose real purpose is to follow Christ and to do His will. The transforming leadership of Jesus is a conquering power; it is His way.

Well, how did He do it and how does He do it, and how will He continue to do it? What is His way with men which takes them as He finds them and, transforming them, sends them out to live for others?

There are three words that describe His way, Appreciation, Patience, and Love.

It is first a way of appreciation. Jesus knew the human heart. He had just emerged from the wilderness temptation. He knew the reality of the thing that caused other men to fail. He was not blind to Peter's weakness; He recognized it when He changed his name from wavering to stability, and so with others. But seeing all their weakness, He still appreciated people. He did not overlook weaknesses. He looked beyond them and saw something else. Moreover, He had respect for the heart of men. He seems to have remembered what some so easily forget, that men cannot all be alike. He did not seek to make Andrew into Peter's likeness nor James into John. He did not force their wills, nor stampede their emotions, nor ignore their reasons. He appreciated them for what they were and for what they could, by God's grace, become.

He drew them through no miracle other than the miracle of His own self. They had Jesus as their model. They did not understand Him fully, and who does? But they saw in His blessed face what they saw in no other, and they responded to His gracious word and leaving all else, followed Him straightway.

Let us take a glimpse at some of the students in His training class.

Andrew.—Look at Andrew! Nothing aggressive about him, and should not a leader be aggressive? Would you have picked him? Jesus did. He saw that gentle heart that quietly did its work and allowed another to have the preëminence. What if there were no Andrews in the world, quiet men, who would keep the aggressive men from pulling apart? And remember Andrew caught Peter for Jesus.

Peter.—Look at this one whom he brought —Peter! What an unlikely man for a disciple! Do you find his kind among the leaders of the Church? Would you vote for him for teacher of a Bible class? Some pale, pious person would whisper, "We do not want him; so and so tells me he used to swear like a sailor." Do you remember that Jesus was accused of being a "friend of sinners?" He saw gold refined in Peter.

Matthew.—Matthew the publican! Such a man, looked down upon by the Jews because he had sold out to another nation! People did not speak to him nor associate with him, but Jesus did. And Matthew wrote a gospel. And consider this: this man who had betrayed his nation, this publican, wrote a gospel for his own nation and to show them Jesus as their Messiah.

Mary.—Here was Mary Magdalene. I do not know what her problem was, but whatever it was, Jesus saw beyond it, and see what she became—the first witness of the resurrection.

Zacchaeus.—See this little fellow whose creed was, "business is business," and by that he meant, get all you can by any method you can. He was where so many are to-day—short, and up a tree—and then Jesus walked by and saw him there and went home with him and redeemed him and his wealth, so it has gone on.

Moody.—Just one more of these for whom Jesus had appreciation when others did not. A Chicago shoe clerk. He didn't speak very well, he made grammatical errors. Jesus called him and he went to preaching, and one night he won a young medical student named Grenfell, who sailed away to catch men in the north seas and who found inscribed on the little boat which carried him to his mission, "Jesus said, 'Come after me, and I will make you to become a fisher of men.'"

Well, that was Jesus' way, **a way of appreciation.** What do you think would happen if we really tried His way instead of our fault-finding criticism—in our homes, in our work, in our churches, in our world? Jesus in appreciation is the Model Teacher.

A way of patience. What a task He set for Himself of taking these men and training

THE NAME OF JESUS

Weary and spent and fainting,
For bitter had been the day,
And rough the road I had traveled,
At the foot of the cross I lay.
No prayer could my spirit utter,
No word my white lips frame,
With only a breath there fluttered
From my famished heart the Name.

The sweet, dear name of Jesus,
I whispered that,—no more;
But straight there thrilled an answer
Deep to my being's core.
Soul of my soul was lifted
By the wondrous strength that came,
In an instant, swift from heaven,
At the mention of the Name.

The tears that from my weakness
Fell slowly, one by one,
Were dried by the gentle touch of Him,
The Father's equal Son.
'Twas God who stooped to help me,
Whose help I dared to claim,
When out of the depths I whispered
The mighty conquering Name.

From the foot of the cross, then onward,
I took my way at length;
Not now in pain and feebleness,
But on from strength to strength.
For love had given me courage,
No foe, my face could shame,
By faith my soul had spoken,
In its hour of need, the Name.

—By Margaret F. Sangster.

them and transforming them and filling them with His Spirit until they should be capable of the deeds and the life He had planned for them. How many, many times they failed Him, and how patiently He went ahead! Here He is passing through Samaria, and a certain village will not receive Him, and here are these two young men, James and John, sons of thunder; they want to call down fire on these people and burn them up. He does not ignore such a spirit but gently rebukes, reminding them that "the Son of man came not to destroy men's lives, but to save." And He went on to another village, and they went on with Him. He did not rid himself of them.

And over and over again they misunderstood Him, yet He patiently took them to one side and set them straight again. They failed to heal the lad at the foot of the Mount of Transfiguration. Jesus healed him and went on. When they argued which should be first, on the eve of His crucifixion, He took a towel and washed the disciples' feet. They slept when He was awake in the Garden. He told them to sleep on. That picture of His intercession in the Garden of Gethsemane is a wonderful portrait of the Model Teacher. When they all deserted Him, He did not desert them. Thus He led them through patience until they came to understand who He was and what they were to do for Him.

He could have withered their spirits any number of times through criticism and fault-finding, for they were mistaken and immature and wrong, but in patient appreciation, He molded them as a model Teacher of patience.

"Teach me Thy patience, still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong
In trust that triumphs over wrong."

A way of love.—Jesus Christ loved these men, not because it was His duty to love them but because of His very nature. Perhaps it was this which enabled Him to see in them what He did and to do for them what He did. A mother will do for her child what others will not, because of love. It was not a passing emotion with Him for, "having loved them, he loved them to the uttermost." He was willing to die on the cross for them. That was the measure of His love for them and for us. And they seemed to realize it, for John, whom tradition tells us lived to be an old, old man, when he was carried into the church to speak a word, said this as his last word, "Little children, love one another." What a transformation for a "son of thunder" who would burn people up. He learned it from Jesus, who loved him perhaps more than any other man.

And Paul, who in zeal had tried a way of persecution and force, wrote a hymn of love in which I think he is describing the love of Jesus—it suffers long and is kind, it endures when everything else fails, and it abides with faith and hope, but is the greatest of all.

Thus He called His men and trained them, and by patient, appreciative love, sent them out to live for Him with men. He was their model. Will His way work to-day? Will appreciation, patience, and love succeed? Well, the road is lined with men and women who are trying. And it is likewise lined by those who make it difficult. All the other ways seem to have failed, though, and this one seems to fail so often. It seemed to fail for Him; it led Him to a cross. I am not sure it will not lead any man to-day to the cross of suffering, misunderstanding, and abuse.

Perhaps it is this very risk in it, this challenge of suffering and failure and seeming defeat, which lures us on to become fishers of men for His sake.

But suffering or no suffering, failure or no failure, it is the way He took, and we must follow Him, for He said, "Follow me"—in appreciation, in patience and in love, until He has modeled us as He would have us—"fishers of men."

There will be another morning. He will be waiting on the shore. Our night of fishing will be over, He will be calling to us out of the dawn, "Lads, have you caught any fish?" And we will be singing back across the sea, "Yes, Blessed Master, by Thy grace we have caught our men for Thee, through appreciation, patience, and love."

La Junta, Colo.

TRUE WEALTH

How does it feel to be a millionaire?" George M. Pullman was asked.

"I have never thought of that," replied the maker of Pullman cars and owner of Pullman City; "but, now that you mention it, I believe that I am no better off—certainly not happier, than I was when I did not have a dollar to my name, and had to work from daylight till dark. I wore a good suit of clothes then, and I only wear one suit now. I relished three meals a day then a good deal more than I do three meals a day now. I had fewer cares, I slept better, and may add, generally, that I believe I was far happier in those days than I have been many times since I became a millionaire."

True wealth is found in the knowledge of Christ and of His great salvation and in the possession of the real abiding riches which He bestows on all who believe in Him.

The heart can never be satisfied with anything of the world, and the world passes away. —Scattered Seed.

"TASTE AND SEE"

Psalm 34:8

Suppose I grind a little sugar very small, and also a little salt, and put them on separate papers, and ask you to *guess* which is which.

You examine them very carefully, even through a microscope; but you can only guess which is sugar, and which is salt.

But I call a little child, and say, "Mary, wet your finger and touch this white stuff. Now taste it."

She does so, and pulls a wry face—it's salt.

"Now," I say, "taste the other stuff."

She tastes and she smiles. "Sugar," she says.

Ah! she is wiser than a hundred grown up people who have *not* tasted the sugar. They could only *guess,* but she has *tasted* and *known* and *enjoyed* the sweet taste.

"O taste and see that the Lord is good," and learn by experience how sweet it is to trust Jesus as your Savior, Lord and all. Then you will be wiser than all the head book scholars who can only guess (I Peter 2:1-3).—S. J. B. C., in Gospel Stories for the Young.

WHAT IS A CHRISTIAN?

"What really, truly constitutes
A Christian?" asked a boy:
"Must I give up my liberty,
And ev'ry earthly joy?"
"Oh, no!" a maiden laughed aloud,
"Come to our church and see,
If members of that edifice,
Curtail their liberty!"

A youth with earnest eyes, and mind,
This conversation heard:
A member of a church was he
Which loved God's holy Word.
Since he had bid the Sinner's Friend
"Come in," his heart to share,
No earthly joys he once pursued,
Could with God's peace compare.

He wondered sadly, just what type
Of church the young girl meant:
Was it a place where **all** might find
Unfettered, gay content?
Where preachers never warned their flock,
Or sought to turn the feet
Of wand'rers from the snares of hell,
To safe and blest retreat?

"What is a Christian?" do you ask,
"A Christ-man" I reply;
One who is truly "born again,"
For Christ to live, or die.
One who has found in Him, our Lord,
More than he had before—
Content, and conscience free from guilt,
And wealth of Heaven's store.

No one who truly loves the Lord,
Would e'er exchange again;
The certain joys that Christ bestows,
For earthly bubbles vain.
Awake! O sin-drugged, hopeless soul,
From deadly sleep, and see,
What great salvation Christ hath wrought
For all mankind—for thee.

—Alice M. Carvell.

CHERITH

"Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith" (I Kings 17:3).

God's servants must be taught the value of the hidden life. The man who is to take a high place before his fellows must take a low place before his God. We must not be surprised if sometimes our Father says: "There, child, thou hast had enough of this hurry, and publicity, and excitement; get thee hence, and hide thyself by the brook—hide thyself in the Cherith of the sick chamber, or in the Cherith of bereavement, or in some solitude from which the crowds have ebbed away." Happy is he who can reply, "This, Thy will, is also mine; I flee unto Thee to hide me. Hide me in the secret of Thy Tabernacle, and beneath the covert of Thy wings."

Every saintly soul that would wield great power with men must win it in some hidden Cherith. Our Lord found His Cherith at Nazareth, and in the wilderness of Judaea, amid the olives of Bethany, and the solitude of Gadara. None of us, therefore, can dispense with some Cherith where the sounds of human voices are exchanged for the waters of quietness which are fed from the Throne; and where we may taste the sweets and imbibe the power of a life hidden with Christ.—F. B. Meyer.

Sometimes it takes a great loss to make us work for a greater gain.

BIBLE STUDY

TABERNACLE STUDIES

XII. The Erection of the Tabernacle

By the Bible Study Editor

The wonderful workmanship of the materials for the tabernacle was finally completed. The completing piece of work, as described, was the golden crown to be placed on the mitre of the high priest. It was profoundly significant—the writing like the wri ing of a signet—it was the official crown and sign of Him who wore it upon His brow, "*Holiness to the Lord*" (Ex. 39:30, 31). The high priest was the holy one, the head of God's house. He ministered in holiness before the Lord, keeping all of His testimony. He ministered to all the people of the Lord, in all righteousness and honor. He represented the Holy One, our Lord Jesus Christ, the Righteous One before God, and righteousness for the people of God. No one but He can bear the ti.le "Holiness." The work of the tabernacle was made complete only when it ended in the exaltation of the Holy One, to be the Head of the house.

In the beginning of the work of construction it is said that the wise-hearted among the people wrought the work of the tabernacle and made the curtains, and the boards, the veil, and he hanging for the door of the tabernacle. Ex. 36:8-38. They first prepared the place and ended their work with the golden crown of the one who should minister for the people in that place. So Jesus told His people, "I go to prepare a place;" "I will come again and receive you unto myself." There is a place for the eternal habi ation of God's people. There is a crowned and efficient Savior to bring us unto that habitation to abide with Him forever.

God's Direction of the Work

All of the work of construction of the various parts of the tabernacle was done under the direction of those whom God had chosen for such work. Bezeleel and Aholiab were skilled men—one from the tribe of Judah, the other from the tribe of Dan—and under their direction, all the people who were skilled in any work wrought until all of the parts of the great sanctuary were completed. Ex. 31:1-6; 36:1-4; 39:32.

Under the direction of Moses the work of construction was carried out according to the plan that God had showed him in the mount. "They had done it as the Lord commanded" (Ex. 39:43). Every article and every detail of each had been provided for in the plan of the Lord to Moses. All of the details were carefully guarded by Moses and the workmen. There was no detail omitted, for each minu e matter was directed and required of the Lord, and failure in any part could not but be a failure in the representation of the heavenly pattern. Ex. 25:40. It is evident that there was a spiritual significance in the furnishings of this house of God, this representation of the things that are in the presence of God, in the heavenly abode. For one to change such representations in any slight manner would be the changing of their spiritual significance, thus misrepresenting the truth of God and heaven.

In presenting to men the Word of God from heaven it is essential that the very details of its structure shall be preserved and presented to man in order to truly represent God and His will. It is just as necessary to present the Word as we have received it from those who received it from the Lord of heaven, as it was for Moses to construct the materials of the temple after their heavenly pattern. How impotent and false is that teaching which does not accept the Gospel as the Word of God from heaven, and as a complete revelation in all of its details! If it is not complete it is impotent. If it is imperfect because of human interference it is false, and insufficient in its purpose. With the same confidence expressed by Paul we should say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." The tabernacle had the approval of Moses when it was completed. The Gospel had the approval of Jesus Christ and God when it was given to man.

Assembling of Materials

The erection of the tabernacle was preceded by the assembling of the materials, brought by the Children of Israel who had wrought the several parts. Here were assembled in the presence of Moses, the results of the gifts that had been consecrated to the Lord by men and women, as many as were willing hearted. Ex. 35:22. What had at one time been bracelets, earrings, rings, and tablets and jewels of gold for the glory of men had now been transformed into that which revealed the glory of God. Here were assembled from the treasures of men, the blue and purple and scarlet, fine linen and goats' hair, rams' skins and badgers' skins, which had been made into a tent for the dwelling place of the God of Israel. Here were assembled the offerings of silver and brass which, by divine direction, were made the foundations of God's sanctuary. Rulers had given of their richest treasures and saw them become the sacred ornaments, in the names of their tribes, which were borne before their Lord in holy worship and effective mediation for their entire nation. Women had spun and woven and embroidered, Ex. 35:23-29. Men were patient to learn (Ex. 35:34) and diligent to labor in the intricate and marvellous constructions required to produce all of the cunning work, carving, and engraving, and brought the fruits of their labors as part of the gift to be dedicated to the service of God. Ex. 36:1. When all the work was completed "they brought the tabernacle unto Moses" (Ex. 39:33).

Is it not true that no gift, or grace, or virtue, however highly esteemed by men, can become a part of the house of God or enter into the service of God except it is wrought upon by God's will, and by a heart filled with the wisdom of the Holy Spirit, and by hands that are willingly dedicated to the service of God. Then those highly esteemed gifts may find a place of service unto God—a place of glory and blessing.

In this and the following chapter, forty, the parts of the tabernacle and the furnishings are enumerated three times. There is first an enumeration of the parts that were brought by the people. The inventory of this material found no part lacking. From the heavy bases, posts, and pillars—the foundations of the house—to the small taches or clasps for the curtains, every part was found to have been brought. The people had given willingly, they had wrought earnestly, and now they brought gladly. One can realize by these descriptions that there was great joy on this occasion. There was joy on the part of the people to see their work presented to Moses. There was joy on the part of Moses to have seen the devotion and delight of the people in sharing so freely and faithfully in this great work, and greater joy in his heart in being able to present this tabernacle and these people as an acceptable gift to His God. The sorrows of his travail for his people before the Lord (Ex. 32:30-52) were forgotten or overshadowed by the joy of his presentation of them unto the Lord at this time. The day will come when our great Savior will also present His people faultless in the presence of God. Jude 24, 25. That will be the day of the presentation of the hearts consecrated, the gifts devoted, the service rendered, and the fruits of labor offered unto Jesus Christ our Lord and Savior. It will be the joy day of the saints, and the joy of the Lord will be manifested in the presence of heaven's angels.

The people had brought their work which they had made. Moses looked upon all of this work. What a satisfaction it was to the great leader to know that there had been no murmuring at God's demands for materials. There had been no questioning as to plans and designs. There had been no shirking of labor. The work was completed. "Behold they had done it as the Lord had commanded, even so had they done it" (Ex. 39:43). Such faithfulness

on the part of the people was not passed over without recognition. Shall we say that God does not appreciate the faithfulness of His servants? In the name of God Moses blessed the people. We can but recall the notice of faithfulness on the part of our Lord who said, "Well done, good and faithful servants, enter thou into the joy of thy Lord." The greater joy would culminate when the house was established and the glory of the Lord was to be seen in it, both in the case of Israel with Moses and the saints with their Lord.

The second stage in the erection of the tabernacle was that of the Lord's giving direction concerning its being set up and dedicated to Himself. The time which the Lord determined for the setting up of the new tabernacle was the first day of the first month. The first day of every month was ushered in by the blowing of trumpets and offering of a special sacrifice. Num. 10:10. The first month, Abib, came in the time of the vernal equinox. This was the beginning of the religious year, the month from which the three feasts were dated. The beginning of the seventh month was celebrated by a blowing of trumpets and special offerings besides those of the new moon offerings. Num. 28:11, 12. This month, Nisan, later became the first of the civil year.

A New Era

In connection with the setting up of the tabernacle, a new year and a new era were begun. A new relationship between God and His people were established. What had been tradition to them and their fathers during their sojourn in Egypt had been changed to a glorious revelation. What had been a blind following of the Word of the Lord through their leader Moses was to become a life of walking with God. The hidden mystery and mercies of a righteous and loving God were to be a glorious illumination in the presence of Him who dwelt in glory in their midst, in a tabernacle wrought by their own hands. On the beginning of this new year a new life—a new people—was established to bear testimony unto the world until the Son of Abraham should come to bless all nations with His grace. Then another new era began.

Consecration of the Tabernacle and the People

The directions of the Lord concerned the order of the process of setting up His house. The same order was followed as that of inspecting the materials. First the tabernacle and the ark of the testimony and the veil, second the furniture of the holy place—table, candlestick, altar of gold, and the door. Third the altar of burnt offering, the laver, and the court with the gate. After the setting up of the whole tabernacle, instructions were given for the consecration of it by Moses with the anointing of oil. After the consecration of this structure, which represented the things of heaven, Aaron and his sons were to be sanctified to the service of the priesthood. This priesthood, thus consecrated, was to be an everlasting priesthood throughout their generations. As long as the law was in force, so long the priesthood of Aaron was to be perpetuated. Ex. 40:1-16.

The Lord, who gave to Moses the instructions to make the things of which He had shown him the pattern, also told Moses to "Rear it up according to the fashion thereof which was showed thee in the mount" (Ex. 26:30). The things which God begins He has a right to finish. This tabernacle was intended to be the dwelling place of God in the midst of His people. Between the cherubim is the seat of God. Psa. 99:1. The concern of the Lord was not too great regarding even the little structure that was to be the place of His presence among His people. He is concerned also that the habitations of His Spirit—our bodies, the temples of the Holy Ghost—shall be holy and kept pure according to His will. We esteem too lightly the will of the Lord concerning the holiness of our lives and the character of our testimony before men. God orders the manner of our life and walk and appearance—holy, blameless and unspotted from the world. Care in the construction of a habitation for the Spirit is consistent with the purpose of God and in harmony with His Word. Let God finish in us according to His will the work which He has begun in us.

At the time of the consecration of the people unto the Lord at Mount Sinai when the covenant of the law was sealed unto them, the book and the people were sprinkled with the blood of the burnt offerings and peace offerings. Ex. 24:7, 8. In this instance a covenant was sealed between God and His people. An atonement was effected by the offering of blood. In the case of the consecration of the tabernacle, only those things which belonged to the service of the tabernacle were consecrated, and they were anointed with the holy ointment. These things were all heavenly in their representation, and hence holy in their significance. Only after their use in the confession and atonement of sin were some of them required to be sprinkled with blood, in order to purge them from the iniquity of the sins that were laid upon them through such confession and ministry.

In the erection and consecration, by the anointing with holy oil, the tabernacle was made to partake of the fragrance of its anointing. The anointing oil could be only the symbol of the Holy Spirit in His fragrant holiness, His comfort, joy, and peace. The tabernacle, even its priesthood, was expected to be the source of holiness, of comfort, joy, and peace to all who approached it, either with offerings for sin or offerings of thanksgiving.

Moses set up the tabernacle after the order that God gave him. First, the fastening of the sockets and setting up of the boards. There were two sockets joined together by the two tenons of each board. These were the silver sockets and the gold-covered boards of the sanctuary. The boards were fastened together with two rods at the top and two at the bottom and one rod through the center. Again two were joined by one. Upon the silver of redemption God erects the structure of golden perfection. We, by His redemption, shall be made partakers of His holiness.

The Erection of the Tabernacle

The pillars before the most holy place stood each in a silver socket. The most holy place was entirely surrounded by silver sockets, by golden boards and pillars, and by curtains containing the embroidered figures of cherubim. It stood for completed redemption, perfection of holiness, the abode of angels, and the presence of God. Only when we shall pass behind the veil of this flesh, which hangs upon the four pillars of life, shall we enter into the perfections of God.

The curtains of the tent were spread over the boards of the tabernacle. The beautifully embroidered ones, with two sections of five pieces respectively, were fastened together with golden clasps, the center on the clasps hanging directly over the veil. The holy place and the most holy place were thus joined in one. The glories and treasures of God in the earth and in heaven are joined by the graces and powers of God. The goats' hair curtain, with two sections of five and six respectively, and joined with brass clasps, was hung also so that the joining was directly over the veil. All that belongs to God, in Christ, the Gentile as well as the Jew, and beings of angelic realms, will be united by the power of God's promises and by His covenants of faith. Over all was spread the coverings of rams' skins dyed red, symbolic of the atoning blood of the Lamb of God, and the badgers' skins, of the life of Him who humbled Himself to become a habitation for the salvation of men.

In the most holy place Moses placed the ark of the covenant, after placing in it the testimony, the tables of stone, the golden pot of manna, and Aaron's rod that budded. Ex. 40:20, 21. The holy things were then covered with the veil which was then set up. In the holy place without the veil there was placed on the north side the table of shewbread, and the bread was set in order upon it. On the south side was placed the candlestick, and the lamps of it were lighted. Before the veil was located the golden altar for the burning of sweet incense. Each article was made to function in this department of the sanctuary. It was ever ready to receive the ministry to which it was appointed, for it represents the daily and constant mediation and ministry of Jesus Christ and the Holy Spirit for men. Ex. 40:22-27. The door with five posts in brazen sockets with its curtain was set up. V. 28.

In the court was set the brazen altar, in line with the door of the sanctuary. Burnt offerings were kindled thereon. The laver was placed between the altar and the tabernacle, a convenient clearing being afforded for approach to the altar or into the sanctuary. The priests washed their hands and feet *thereat*, not *therein*. Ex. 40:29-32. The court surrounding the tabernacle was enclosed with the posts set in brazen sockets and hung with its curtains. The gate was also set up and the work of erecting God's dwelling place in the camp was completed. When completed the glory of the Lord filled the place. The cloud which had gone before the people moved to the tabernacle. Moses was not able to enter into the tabernacle for the glory that filled it.

God said in the presence of glory, "This is my house." Concerning that Son whom He sent to dwell among men, He said, "This is my Son."

God's blessings steal into life noiselessly; they are neither self-proclaiming nor even self-announcing.—H. W. Beecher.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

CALVIN COOLIDGE'S CAREER CLOSES

For he is the minister of God to thee for good.—Rom. 13:4.

In the closing of the career of Calvin Coolidge the nation has lost a good statesman; his name goes unsullied into the annals of history. He certainly was a minister of God in the role of ruler over the American people. His honorable conduct in office ought to be an inspiration to millions. His sudden death without illness rather dramatically closed a life, that came so suddenly into the limelight of the nation, when he promptly ended the Boston police strike, to the statisfaction of the nation.

His climb from the hills of Vermont, which he loved, was steady and true to the motto of his life, *"Do the day's work."* A writer has put it rather strikingly in the following words:

In a time when the popular way of getting ahead is to talk your head off he kept silent. In the day when a successful man is he who takes a running start, leaps most of the mileposts, and lands bedraggled on the top of some heap, he took things slowly, logically, ascending step by step. In the hour of the superpress agent, of paternal coddling by the political fathers, of baby-kissing, buncombe-shouting, he spent his spare time with a hoe on his father's farm in Vermont.

Calvin Coolidge will continue as a symbol of "old-fashioned Americanism." He brought with him into office the rugged characteristics of the New England States, in his frugality, conservatism, and good common sense. He had the good fortune to rule when the nation was enjoying the so-called "Golden Age." His exemplary living had a good restraining effect on the American people, in spite of the fact that millions were on a spending spree. They are now enduring the torture of the "morning after."

The entrance of Mr. Coolidge into office on the heels of the death of President Harding was rather dramatic, when he assumed the presidency in his father's farmhouse, in Plymouth, Vermont, a village of about six houses, his father administering the oath by the light of an old oil lamp. This act of simplicity made a profound impression on the nation, and sped him into more prominence and a wider appreciation.

His common sense was not only evident during his administration, but was quite marked after he took the difficult role of an ex-president. He conducted himself so that the present president was never hindered. He was sufficiently modest to lift the mantle of the office off his own shoulders to the shoulder of his successor with a great deal of grace.

His reputation earned in Massachusetts as *"Honest Cal"* is worthy of emulation in our days of test and strain in financial circles, and in individual life.

He left a word of warning to the American nation when he said, "My work is done, I feel fine, but I suppose I am all burned up now; it was good that I labored in earlier days. We are entering into times for which I am not suited as a statesman." He had reference to our loose ways of living, the clamor for booze, the outcry against so-called "blue-laws," and the lowering of the moral tone of the nation. Well may we take heed, lest the glow in the color of the "stars and Stripes" fade, and the glory of the nation sink into the past.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE OXFORD MOVEMENT GROUP IN CANADA

Prove all things; hold fast that which is good.—I Thess. 5:21.

During these days the "Oxford Movement" is making a stir in Canada. A team of thirty-three men and women represent the Movement, and they have created a deep impression in Montreal. They hold meetings in churches and in the hotels where they stay. They also created quite a stir in Toronto. The personnel includes such men as Dr. Frank N. Buchman, Rev. S. M. Shoemaker, Jr., Vice-Admiral Drury-Lowe, Professor Brown of Princeton, Dr. Sladen of the Henry Ford Hospital. They claim they have the solution to the international, political, and business problems through Christ, but that it cannot be solved until the individual life is surrendered to Christ. *Without a doub. this is true.*

Their coming to Canada has created a great deal of confusion, as well as s.ir. Questions are asked everywhere. Who are they? What do they believe? Is it a movement worth backing, or shall we oppose it. This brings the text above into view. "Prove all things; hold fast that which is good."

Some dismiss the movement by calling it "Buchmanism" in derision, since Mr. Buchman is called the founder. The name "Oxford Movement" is a misnomer, for one gets the impression that Oxford University or a town Oxford is backing the same. This is not true.

What does the "Oxford Movement" stress? First, absolute surrender; second, sharing; third, quiet times; fourth, guidance. On the surface the movement looks all right. The words certainly are scriptural, but a deeper look into their meaning is necessary.

What are the good features of the movement?

Their emphasis of the need of absolute surrender to Christ.

The need of a personal Christian experience.

The necessity of quitting sin, impurity, dishonesty, hate, etc.

The crying need of honesty in the confession of sin.

The usefulness of sharing the Christian experience.

The necessity of quiet times in communion.

The waiting for guidance.

As far as we can see, these are the good points that all can well follow.

Let us also look at the weakness of the movement.

Do they give the Word of God sufficient place in their meetings?

Is their foundation for faith sufficiently scriptural?

Is their inner experience the summum bonum of Christian truth?

Is it not dangerous to make too personal a confession of sins to man—sins that ought to be confessed to God?

When they speak of the "radiant life," as do also Christian Scientists, what is the basis of their joy? Is it the "finished work of Christ" or some experience that they have attained as the foundation of their faith, joy, and peace?

When they speak of guidance, do they give the Holy Spirit His sovereign place, and the written Revelation (the Bible) of the will of God its proper place?

In their emphasis on "quiet times" do they not lay the foundation for a lot of weak-minded people to continue morbid introspection of themselves, instead of "looking un.o Jesus, the author and the finisher" of their faith?

In asking the above questions, we think we have pointed out the direction of danger and weakness in the movement. May God be praised for all the good i. is claimed that they have accomplished, and may we all guard against the dangers accompanying these many movements nowadays, all having some claims of good for themselves. May we stand for a unified Gospel, correct doctrine, a living experience, and a changed conduct in relation to mankind.

THE LAYMEN'S COMMITTEE FOR APPRAISAL OF FOREIGN MISSIONS

Beware of false prophets, which come to you in sheep's clothing but inwardly they are ravening wolves.—Jesus Christ.

An event in world news we can hardly pass by is the report of the Laymen's Committee, who traveled nine months in India, Burma, China, and Japan, for the purpose of appraising the work of missions and missionaries. This committee was supported, if we mistake not, by the wealth of the Rockefellers. The Committee, however, was not appointed by the mission board or the conferences which sponsored the foreign work. It looks like self-appointment to most observers. You will notice that they spent only nine months, and then visited but the fringe of the nations named. It is true that they had a smaller Committee on the ground getting ready some reports for their observation. It seems to us that the lesser committee might have had the same spectacles on their noses. They have not as yet given their full report, but every report that does come to the public sounds like the liberalistic school of thought and thinking.

We do not want to say that the Committee are wolves in sheep's clothing, but we want to say this emphatically, that the bulk of the men on the Committee are not known as conservative scholars, and quite a few of them are known as outright Modernists.

The members of the committee were chosen by some interested people who followed their own wishes. Though called a Laymen's Committee, there were clergymen included. The chairman of the committee is Mr. Albert L. Scott, a trustee of the Riverside Baptist Church, New York City, of which Dr. Harry Emerson Fosdick is pastor. We would not expect Mr. Scott and his friends to select a committee of conservatives. The members are: Dr. William E. Hocking, professor of Philosophy at Harvard, who was placed at the head of the commission; Dr. Rufus M. Jones, professor of Philosophy at Haverford College; Dr. William P. Merrill, of the Brick Presbyterian Church of New York City; President Clarence A. Barbour, of Brown University; President Arlo A. Brown, of Drew University; Vice President F. C. Woodward, of Chicago University; Dean C. P. Emerson, of the Medical College of

the University of Indiana; Dean H. S. Houghton, of the Medical College of the University of Iowa; Edgar H. Betts, of Troy, N. Y.; Mr. and Mrs. Harper Sibley, of Rochester, N. Y.; Henry C. Taylor, of Burlington, Vt.; Miss Ruth F. Woodsmall, of Indianapolis; Mrs. William E. Hocking, and Mr. Albert L. Scott.

Some of these men are known as brilliant scholars, and good orators. But these excellent qualities may not be the necessary qualifications to bring back a fair report. It seems that they thought—they saw—through those glasses what they were wanting to see. It reminds us of an Englishman who said at a dinner, to which a missionary had also been invited, that "he had traveled the length and breath of India and *never saw a Christian convert.*" The missionary waited a while before speaking to the Englishman, who happened to be a great lion hunter. Finally he said, "Do you know that I have been in India for twenty-five years, and I have *never seen a lion.*" Both men saw what they were looking for.

The liberal modernist does not believe in the Gospel as the lone hope of saving man and the world. Liberalistic missionaries on the field soon find out that they have nothing to bring to the natives of heathen lands, unless they preach the Gospel. Consequently the bulk of missionaries declare the *Gospel.* This the Liberalistic Committee does not appreciate. Accordingly, they must berate the work of missionaries and the personnel. Had one known the Committee personally before they sailed, a foregone conclusion could have been declared as to their findings.

The work of the foreign missionaries, undoubtedly, like the work at the home base needs to be done better, but it seems to many of us, that men who themselves are not absolute believers in the Bible, the Gospel, and the Deity of Christ are not the men to investigate the work of men who do. These men nearly all believe that Christianity is but one religion among many others. *We believe that Christianity stands alone.* It may be that mission boards may learn something from their reports, but we are assured—not a great deal. Already, large boards are speaking about the unreliability of the voluminous reports of the Committee.

THE PROPOSED PROTESTANT SOCIAL CREED

Counsel is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth.—Proverbs 8:14-16.

The Federal Council of the Protestant Churches of North America has spoken, lately, about the unjust social conditions prevailing, which must be corrected, or they will lead to revolution. There is no question about unjust social conditions, but there is always some question about the counsel of the Federal Council of Churches of North America. In the first place, they assume to be the spokesmen of the churches. This is untrue. They often do not speak to the satisfaction of the very churches which sponsor the organization. In our humble opinion it were better if the organization were dismissed, and the conferences, presbyteries or synods would speak for themselves, then get together and formulate some expression suitable to all. As it is the expressions of the Council are often unorthodox, liberalistic, and unwise. Then also many denominations are not affilliated with it, and it is presumptuous for them to claim to be the spokesmen of the Protestant Churches. As a denomination we are not a member of the organization, and with many of their utterances we take absolute issue. The Council has been sensing the situation, and met lately to discuss the organization and the rights of the same. For the information of our readers we pen the following 17 points suggested by the Council as a "Social Creed for the Churches." We heartily agree with most of it, but we do not accept the suggestions in toto:

1. Practical application of the Christian principle of social well-being to the acquisition and use of wealth, subordination of speculation and the profit motive to the creative and cooperative spirit.
2. Social planning and control of the credit and monetary systems and the economic processes for the common good.
3. The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage, as a minimum, and above this a just share for the worker in the product of industry and agriculture.
4. Safeguarding of all workers, urban and rural, against harmful conditions of labor and occupational injury and disease.
5. Social insurance against sickness, accident, want in old age and unemployment.
6. Reduction of hours of labor as the general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect.
7. Such special regulation of the conditions of work of women as shall safeguard their welfare and that of the family and the community.
8. The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of co-operatives and other organizations among farmers and other groups.
9. Abolition of child labor; adequate provision for the protection, education, spiritual nurture and wholesome recreation of every child.
10. Protection of the family by the single standard of purity; educational preparation for marriage, home-making and parenthood.
11. Economic justice for the farmer in legislation, financing, transportation and the price of farm products as compared with the cost of machinery and other commodities which he must buy.
12. Extension of the primary cultural opportunities and social services now enjoyed by urban populations to the farm family.
13. Protection of the individual and society from the social, economic and moral waste of any traffic in intoxicants and habit-forming drugs.
14. Application of the Christian principle of redemption to the treatment of offenders; reform of penal and correctional methods and institutions, and of criminal court procedure.
15. Justice, opportunity and equal rights for all; mutual good will and co operation among racial, economic and religious groups.
16. Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a co-operative world order,
17. Recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; the encouragement of free communication of mind with mind as essential to the discovery of truth.

It could be said that the best way to defeat the atheism of Russia is to build a more human and righteous civilization ourselves.

It will not be amiss to say, that such a program can never be put across, unless there is laid a basis of Christian experience in the heart of man.

BOOKS, PEOPLE, AND THE DRIVE AGAINST OBSCENITY

When thou comest, bring with thee, . . . the books, but especially the parchments.—Paul the Aged to the Youth Timothy.

In the above-quoted caption we have an aged and honorable man requesting his youthful friend to bring with him some of the literature that was an inspiration to his life. Though aged he enjoyed reading *Good Literature.* This keeps old men young, and young men wise. In the first place it is desirable to have periodicals, books, and other publications that set forth the way of life. It is not only essential to have literature that helps men to newness of life, but also to WHOLENESS of life. This is the reason that we ought to take stock of the reading matter upon which the people of the nation feed. It certainly should be broadcasted far and wide about the noble action which United States District Attorney Leo A. Rover took in Washington when the news stands ignored his warning. One hundred and thirty news dealers were arrested in one swoop, and three comic magazines were cleared from the stands in his drive against indecent literature. There is a nation-wide public opinion in process of formation against the dirt of the magazines, and only awaits to be fanned into action. Between dark and dawn they confiscated one thousand copies of the publications. *All honor to the authori ies.* Jersey City has also taken similar actions against the same magazines. In Richmond, Va., the authorities ordered four magazines off the stands. In New York City, the headquarters of risque magazines which have been flooding the country a determined effort is being made to mop up the news stands. It might be good to pass laws like the Dominion of Canada has already passed which brings the producer of such magazines or books into the courts, and usually to jail and the rock pile.

An organization has been formed, with the intent of crystallizing public opinion against indecent literature, *"The Citizens Committee for Civic Decency."* However, we believe that the best work can be done by the public at large. This is a reading age. Almost everyone is reading to-day. Autos, radios, and a hundred other things cannot take the place of books. The habit of reading is already formed, what we need to do is to cultivate the public taste for the best, and this can best be done by beginning early with the child. Sonie one has well written:

Buy good magazines, surround your children with wholesome books, and support that which is worth while, including the church press, and this dangerous literature will not find lodgment in our own families. The tastes of a home are formed by the atmosphere and surroundings of that home. Children, when grown, put on their walls the same sort of pictures their mother kept before them in their childhood; read the same sort of books; carry out the same tastes.

Steep your home in an atmosphere of love and refinement, and the bitter and sordid will always be repellent to the children.

"As a twig is bent." Give children the good, and when they grow up they will not naturally choose the bad. They may choose it—but the chances will be the other way. It is the law of life.

Most careers are made or marred in the hours after supper, the reading hours of the average person. May we be careful lest serpents get among our books and literature. The serpents of uncleanness, evolution, infidelity. false creeds, liberalism, and others. May we be on guard against fascinating fiction and glazed falsehoods lest there be a serpent in their foliage.

May we *build up the desire for good books,* for it requires ability, labor, and consecration to write good books, and it takes some training to read good ones. It may be true that sometimes we may have to goad ourselves to read what we ought. Our choice of books is an index of our character. *Choose* the best ones. *Master* them. *Make their message your own.* The habit of mastering a book must be acquired, and should be acquired early. If the child is early taught the value of a good book, he will not care for the books that plant seeds of lust, and depravity. ALL HONOR TO THE MEN ON THE CLEAN-UP SQUADS!

TEN YEARS OF MUSSOLINI

It is now ten years since Mussolini and his Black Shirt army marched on Rome and "took" the Eternal City almost in a night. The country was then suffering from an increasing social, political and economic post-war confusion. The march on Rome was

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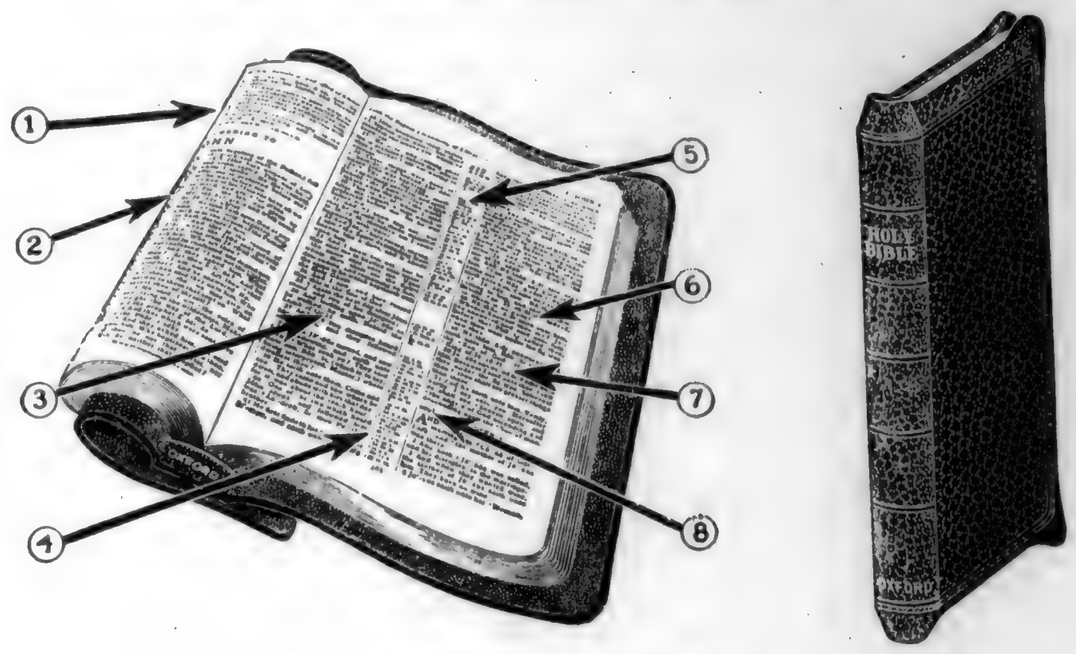

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1.—Chain Reference System.—The arranging of the references in connected chains enables the student to follow out any subject from one end of the Bible to the other. The study of persons, places, and subjects mentioned in the Bible is greatly facilitated by this chain reference system.

2.—Example Chains.—References relating to answers to prayer, the making of covenants, dreams and many other important Bible subjects are distinguished by the use of brackets. This feature will be found of particular value in the preparation of sermonic material.

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5.—Hebrew and Greek Translations.—Interesting Hebrew and Greek words translated by different English words are indicated. Rare words are marked with an asterisk, showing that all the occurrences of the words are given in the references.

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7.—Easy-to-Read Type.—This edition has been printed from entirely new, large black-faced type, which will be found particularly easy to read.

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70] CHAPTER 20

n AND God spake all these words, saying,
2 I *am* the LORD thy God, o which have brought thee out of the land of E'-gў̆pt, out of the p house of bondage.
3 t Thou shalt have no other gods before me.
4 Thou x shalt not make unto thee any graven image, or any likeness *of any thing* that *is* y in heaven above, neighbour's house, thou shalt not covet m thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.
18 ¶ And all the people saw the q thunderings, and the r lightnings, and the noise of the s trumpet, and the mountain u smoking: and when the people saw *it*, they 3 removed, and stood afar off.
19 And they said unto Mō'-šĕš, z Speak thou with us, and we will

Mk. 10. 19. Lk. 18. 20. Ro. 13. 9. Jas. 2. 11. t Lv. 19. 11. Cit. Mt. 19. 18. Mk. 10. 19. Lk. 18. 20. Ro. 13. 9. k ch. 23. 1. Cit. Mt. 19. 18. Mk. 10. 19. Lk. 18. 20. Ro. 13. 9. l Dt. 5. 21. ‖ Nu. 16. 15.

Cit. Ro. 7. 7 & 13. 9. m 2 S. 11. 2. n For ver. 1-17, see Dt. 5. 6-21. o (ch. 18. 1). ch. 29. 46. p ch. 13. 3. Dt. 5. 6. q ch. 19. 16. Jb. 26. 14. r ch. 19. 16. 2 S. 22. 15. s ch. 19. 13, 16. ‖ Lv. 25. 9. t ch. 23. 13. u ch. 19. 18. 2 S. 22. 9. x ver. 23. 3 Read *trembled*, ch. 19. 16. Heb. 12. 21. y Cf. Dt. 4. 19. z ch. 19. 19. Dt. 5. 5.

Specimen of Type.

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partly a hunger-march and partly a military **coup d'etat.** Whatever it was, it was a huge success so far as Mussolini was concerned. He got his hold on the popular imagination and he has held it for ten years. And what has he done? He has subdued Italy. He has, according to Mr. Bernard Shaw, imposed state socialism on the people. Whatever may be said about his aims, his methods or his achievements, it is generally conceded that he has brought about a better distribution of wealth in Italy. He has organized and disciplined a people who, at the time, were fast becoming a prey to disruptive forces. And he has had amazing success in the suppression of crime. There are things about the Italian strong man and his methods that we heartily dislike, and there are times when we feel that the Mussolini manner is an outrage against everything that is fine in government or in life. And yet, in spite of all the Duce's saber-rattling, Italy has a good record in the League of Nations.

CHARLES H. GABRIEL

We read that Charles H. Gabriel wrote the words of more than seven thousand hymns, and composed the tunes of hundreds of them. Probably every one of us has sung some of them. They have been used especially in evangelistic meetings. "Brighten the Corner Where You Are," "Since Jesus Came Into My Heart," and the "Glory Song" are probably the best known of those connected with his name. We are not sufficiently equipped to pass opinion as to their intrinsic merit, but we do know some of his hymns seem beautiful, and inspire noble aspirations when sung by vast crowds. He did a great work. He was born in Milton, Iowa, seventy-six years ago, and had traveled all over North America. His wife died in 1931, and he has declined in health since then. He passed away at the home of his son, in Hollywood, Calif., on September 14.—Selected.

BURDENED

"Lord, lay some soul upon my heart,
And love that soul through me;
And may I nobly do my part,
To win that soul for Thee."

Seventy-five per cent of the crimes and burglaries to-day are committed by youth under twenty-five years of age. The children of America will rise up in the judgment and condemn those parents who were at "ease in Zion" while they were slipping away from God."—R. I. Humberd.

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The Wanderer
By Emma Snyder

Titles of Hymn Tunes
By Jesse D. Hartzler

Young People and the Pastor
By Mabel Groh

The Weedy Path — A Sermon
By Clarence Bontrager

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Glimpses of Child Nature
By Clara Hershberger

Choosing Teachers
By A. N. Blough

Whole-hearted Christianity Exemplified
By Mary Stalter

THE WANDERER

By Emma Snyder

"MOTHER, I have two daddies, haven't I?" Keith's large, brown eyes had a perplexed look in them as he turned them expectantly to his mother. A sharp pain pierced Mrs. Brown's heart as she answered, "No dear, what makes you say that? Who are they?"

"Grandpa and Uncle Dick; they're my daddies, aren't they?"

"Why no, Keith, you remember I told you about daddy out west."

"But mother, I never see that daddy. Bobby's daddy is home all the time and helps him make engines an' bridges an' everything. Mother, why doesn't my daddy come home?"

Mrs. Brown bit her lower lip and through an heroic effort kept back the tears. She could not speak, and Keith's question remained unanswered. Silently she went on with her sewing. She laid the pattern on her material in every conceivable manner, and almost despaired of ever getting a suit for Keith out of the old serge dress which had already given her five years of service. Through much clever planning and maneuvering she was able to do it. A glance at the clock showed her that it was time to put Keith and Sonny to bed. Keith, who was very often quite original in his prayers, added to his usual petitions, "And God bless daddy and make him come home to help me build engines."

That night Mrs. Brown lay restlessly on her bed. Sleep was far from her. Keith had forgotten his daddy, but she had not forgotten her Dave. Memories of the past flooded her mind. The wonderful times that she and Dave used to have together! The glory, the pleasure, the bliss of that first year when they were married, seemed to come so vividly back to her. She revelled in the memory of it all. She almost went to sleep with the sweetness of it. Suddenly her present condition flashed through her mind, and surged through her whole being. Following as it did the fond memories which had just possessed her, it seemed more poignant than ever before. Her whole mind and soul were shaken; a deep depression settled on her. What were those words which were forming? Ah yes, the poet knew what he said when he wrote, "A sorrow's crown of sorrow is remembering happier things."

The room seemed hot, the air was stifling. She decided to go outside; the air might revive her and help her to overcome the gloomy and depressed feeling. She wrapped her heavy bathrobe around her, went out on the porch, and crumpled up in the old wicker chair. The blackness of the night encompassed her, and as she laid her head on the arm of the chair, thoughts of Dave came again to her. She was thinking of the night before the first trip he had made. She was sitting on the arm of his chair. "Beth, dear," he was saying, "it's going to mean ever so much to us. I'll be able to earn more selling Puroll Products in a month than I would on the farm in a year. I'll have to be gone a great deal of the time for a few years, but I'll be able to clear enough to pay practically for the farm, and then we'll be able to live comfortably, in fact almost luxuriously." He had kissed her gently on the forehead when he said that, and, as she laid her head on his shoulder, she did not even let him guess that tears lurked in the corners.

He had left the next morning on his first selling trip. At first he came home quite frequently, and the daily letters helped to keep the fires of love and affection burning brightly. But gradually the visits became fewer, and the letters came at longer intervals. The letters at first were full of interesting descriptions, giving in detail almost all of Dave's activities. Lately they had been mere notes written hurriedly. It was over a month since she had the last letter from him, and as the truth came again to her consciousness, her whole form shook as she sobbed vehemently. Gradually she sobbed more quietly and at last the bitterness of it all was lost in sleep.

Fifteen hundred miles away in a small hotel in Brandon, David Arnott Brown paced the floor of his room. He chewed his cigar stub nervousy. The Sales Manager of Puroll Products had told him that day that the Puroll Company was practically "on the rocks."

"Brown," he had said, "unless every salesman doubles his sales in the next month it's good-bye for Puroll Stock Food Company." Brown knew it, had known it for a month. He threw his cigar stub into the tray and sought relief from his worries by emptying the bottle in his wardrobe.

The next morning Brown got into his Chevrolet coupe, and although he had a dull ache in his head, drove into the country to try to make some sales. It had rained early in the morning; the air had the odor of fresh rain, of damp earth, and green growing things. He had breathed that air and enjoyed it to the full many times, but now the very sublimeness almost made him feel sick. A man in a field was turning over the dark, rich earth, leaving a furrow straight and clean-cut behind him. If only he could take his hands off the wheel and put them on the plow handle!

He came to a farm home. The name on the mail box told hm that Mr. MacKenzie lived here. Familiar name, MacKenzie. As he drove in he saw a man, apparently the proprietor, oiling the corn planter. Brown jumped out of his car, walked up to him, stretched out his hand, and said, "Good morning, Mr. MacKenzie. Brown's my name. Wonderful morning this, isn't it? Rain last night'll put the ground in great shape for your corn planting."

"Little too wet," MacKenzie replied, "But I thought I'd get things ready. I'll probably be able to start this afternoon."

"They tell me, Mr. MacKenzie, that you have one of the finest herds of Holstein cattle in these parts."

"Oh, they're not so bad. I've a few of fairly good type."

MacKenzie eyed Brown rather sharply. It rather seemed to him that he had seen this man before; but no, it couldn't be the same man. The set mouth, the furrowed brow, and the hard gleam in those flinty grey eyes could not belong to Brown; the Mr. Brown whom he had known as a well-to-do farmer back in Ohio. Still there was something about him—at least he meant to find out.

"I'm telling you, Mr. MacKenzie, I've a stock food here that'll put your cows in better condition than anything you've ever tried. They'll be sleeker—."

"By the way," MacKenzie interrupted, "You said your name was Brown, didn't you? Haven't I seen you before?"

Brown knew by this time that he had, but he had hoped that his identity would not be revealed. However, he knew now that MacKenzie had recognized him.

"Maybe you have," Brown said shortly.

"Didn't I meet you at some farmers' meetings back in Ohio?"

"Possibly," Brown said.

"Let me see, you lived on the old Brown homestead, didn't you? Wonderful farm that; best in the country."

Brown knit his brow and said nothing.

"Didn't sell that place, did you?" MacKenzie asked.

(Continued on page 88)

MARCH

The stormy March is come at last,
With wind, and cloud, and changing skies;
I hear the rushing of the blast
That through the snowy valley flies.

Ah! passing few are they who speak,
Wild. stormy month, in praise of thee;
Yet though thy winds are loud and bleak,
Thou art a welcome month to me.

For thou to northern lands again
The glad and gloribus sun dost bring,
And thou hast joined the gentle train,
And wear'st the gentle name of spring.

And, in thy reign of blast and storm,
Smiles many a long, bright, sunny day,
When the changed winds are soft and warm,
And heaven puts on the blue of May.

Then sing aloud the gushing rills
And the full springs, from frost set free,
That, brightly leaping down the hills,
Are just set out to meet the sea.

The year's departing beauty hides
Of wintry storms the sullen threat;
But in thy sternest frown abides
A look of kindly promise yet.

Thou bring'st the hope of those calm skies
And that soft time of sunny showers,
When the wide bloom, on earth that lies,
Seems of a brighter world than ours.

—William Cullen Bryant.

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THE DOCTOR'S CALL

By Mary E. Frye

MARGARET hastily swallowed a few bites of supper, and leaving the table without a word, walked slowly up the stairs to her room. After she had gone, her father and mother sat in silence for some time, then the father asked quietly, "Mother, is something worrying our daughter?" Mother waited a moment before she answered, then said, "Yes, Margaret is troubled about something. She hasn't been herself for the last two days, but I can't get her to tell me what is wrong."

Margaret was the only daughter of the one and only doctor in Bloomdale. She had everything money could buy; but **one** thing she did not have—her health.

Ever since she could remember, she had gone to Sunday school with her mother, and when she was small, she always stayed while the minister brought the Word of Life to the little group of hearers. But as she grew older, she left after Sunday school. Her father, Dr. Smith, being occupied with a doctor's duties, seldom went to church.

On this particular evening, Margaret lay on her bed and tried to sleep, but her mind was too busily occupied to be so easily forced into retirement. She tried and tried to sleep, but the longer she lay, the wider awake she became.

"Why can't I sleep?" she half whispered to herself. "I wonder if it's because of the way I spoke to that old lady the other day? Oh, no, she didn't think anything about that! But why can't I sleep? I think I'll read till I can go to sleep." She took her favorite book from the shelf, and tried to read, but her mind was far from the book and its contents. After several hours of tossing, thinking, worrying, wondering, and trying to sleep, she finally did get to sleep, and never woke until she heard her mother calling,

"Margaret, are you coming for breakfast?"

"Yes, Mother."

"I am waiting."

"Be down in a minute."

She dressed in a hurry, then took time to give her hair a few brushes, and her face a couple of dashes with cold water before she presented herself at the kitchen.

"Where's father?" Margaret quietly asked.

"He had an early call this morning," replied Mrs. Smith. "Mrs. Anderson is very low—hardly expected to live."

"Mrs. And—? Oh, Mother, I—I—"

"Why, dear, what is the matter?"

But Margaret had fainted. However, it was not long until Mrs. Smith had brought her to consciousness again, and got her to bed.

Margaret looked hurriedly about the room, and asked in excited whispers, "Where is he? Where is father? Is he back? How is Mrs. Anderson?"

"Now, Margaret dear," softly said her mother, "just lie still for a little, and don't worry yourself."

Margaret meekly obeyed, but at the sound of her father's footsteps she was all in a fret again.

"Why, what's wrong with my little girl?" teasingly said the doctor, as he began removing his wraps.

"It's not me that's ill, father, it's Mrs. Anderson; how is she? Is she going to be all right?"

"I'm almost sure she'll pull through all right now, honey, but you know she's pretty old."

"Oh, now I feel better, but I must go to see her to-day. I—I." She closed her eyes, and lay back on the pillow.

The doctor and his wife left the room and Mrs. Smith told Mr. Smith how Margaret had fainted at the mention of Mrs. Anderson's name. "Isn't it queer?" the doctor mused half to himself. Then aloud, "Mrs. Anderson said something about Margaret too; I didn't get what it was, just exactly."

"Mother, Father, come here."

Margaret stood at the front door with her coat and hat on, and as her father and mother appeared in the doorway, she said, "I'm going over to Mrs. Anderson's now."

The excitement had brought a bit of color to her usually pale cheeks, and as she stood there, she was a picture of real beauty. The doctor smiled with a bit of pride as he simply said, "You may go."

"O Mrs. Anderson," cried Margaret as she entered her room, "I—I'm so sorry.—The way I talked to you the other day. Please forgive me. O, yes, Mrs. Anderson; I do want to be a Christian. My parents just never said anything to me about it, and I never gave it any thought. But—but I do want to be a Christian. I shouldn't have talked so mean to you when you spoke to me about it. Will you forgive me?"

"My dear girl," said the old lady drawing Margaret to her, "I'm so glad, and I certainly do forgive you."

Margaret kneeled beside the bed of the sick lady who offered to God a prayer in her behalf. Before Margaret rose to her feet, she realized that a change had taken place, and a wonderful peace flooded her soul. A few more words were spoken, and Margaret went home, but not as she had come, for now she was thinking.

* * * *

Ten years have passed, and Margaret and her husband are laboring in China, helping others find a Savior and forgiveness, all because of a bit of personal work an aged lady had done ten years before.

Elida, Ohio.

MY SOLACE

By Harriet Rummel

My God is always present,
He's with me constantly;
In every disappointment
He helps and comforts me.

He's ever caring for me,
He brings release from pain;
His promise, "I am with thee,"
Helps me to smile again.

My God is ever with me,
He takes me by the hand
And leads me, oh, so kindly,
For He does understand.

Goshen, Ind.

GOD'S SUNSHINE

Let the sunshine into your heart, these bright days—ye who are young—God's sunshine of grace and truth. Read good, bright, helpful books that will leave great and lofty thoughts in your mind. Especially read the Bible daily; study and ponder it, and store its Divine words in your heart. Do beautiful things; things of love, of usefulness, of helpfulness, things that are true, honorable, just, pure. Nothing darkens life's winter days as do the memories of sinful things. Nothing makes life so sweet in old age as does the memory of right, good, and kindly things wrought along the years.—J. R. Miller.

"It is our sins that age us; our self-denials keep us young."

TITLES OF HYMN TUNES

By Jesse D. Hartzler

A hymn book is rather unusual in many ways. Numbers of centuries are covered and many denominations are represented in the average hymnal. Often the names of the tunes will show from what a wide range of material the contents are taken, especially if one is acquainted with the significance of the names. For a basis for study I will use principally our Church Hymnal.

Here are a few ways hymn tunes are named, with examples of each:

1. From the first line of the Latin: *Dominus Regit Me* (44).
2. From the country in which the composer lived: *Italian Hymn* (1).
3. From squares or streets on which the composer lived: *Regent Square* (94).
4. From towns or cities in which were the homes of the composers: *Chautauqua* (207).
5. From the first line of the German: *Ein Feste Burg* (52).
6. From the composer of the tune: *Mendelssohn* (95).
7. From the name of the author of the hymn with which associated: *Toplady* (387).
8. Named for the composer's pastor: *Sessions* (246).
9. From the name of Saints: *St. Nicholas* (366).
10. From the first line in the English: *Blessed Assurance* (398).
11. From events of history: *Nicea* (28).
12. From cities, towns, mountains, rivers, and pools mentioned in the Bible: *Bethany* (369).

The German method of naming the tunes seems to be taking the first line of the hymn. Martin Luther wrote both words and music to "Ein Feste Burg ist unser Gott" (52). Johann Cruger's tune *Nun Danket* (14), receives its name from the first line of the original of Martin Rinkhart's hymn with which it is associated. The tune by J. A. P. Schulz associated with the hymn "We Plow The Field" by Matthias is named *Wir Pflugen* (577).

Of the five hundred seventy-six tunes in our hymnal, ninety-one derive their names from the first line of the hymn with which it is associated, such as *Face to Face* (143), *Blessed Assurance* (398), *I Would Be True* (460). Approximately forty are named from the first line of the chorus. This is more often than is usually found in hymnals. Perhaps the main thing that will account for this is that we have more of the Gospel Song type than is usually found in a standard hymnal. *Loving Kindness* (2), *God Is Love* (33), and *Once For All* (255) are examples of this. About fifty of the titles are found somewhere in the hymn other than the first line of the hymn or the first line of the chorus. Illustrations of this are found in *Dayspring* (174), *Love at Home* (220), *Wonderful Words of Life* (236), and *Nothing but the Blood of Jesus* (261). Quite a number of the tunes have Latin titles. The English composers take a delight in this. Dykes' tune *Lux Benigna* (403) to J. H. Newman's "Lead Kindly Light;" Dykes' *Vesperi Lux* (205) to Robinson's "Holy Father, Cheer Our Way;" Monk's *Vigilate* (490) to Elliott's "Christian, Seek Not Yet Repose;" *Nox Praecessit* (342) by Calkin to Samuel Johnson's "City of God;" *Adeste Fideles* (93, 230) is from the first words of the Latin version of the hymn "O Come, All Ye Faithful." It also bears the title *Portuguese Hymn* in some of the present-day hymnals. It is said this title is derived from the fact that the tune became prominent in the Portuguese Chapel in London.

A number of tunes receive their titles from the composer's name, as *Nettleton* (64) written by Asahel Nettleton; *Miller* (40) by Dr. Edward Miller; *Webb* (483) by Geo. J. Webb; the three names of Felix Bartholdi Mendelssohn are used in the tunes *Felix* (356), *Bartholdi* (330), and *Mendelssohn* (95). Not quite twenty tunes are so named in our hymnal. Some of the tunes derive their names from the author of the hymn with which the tune is associated such as *Toplady* (387), *Alford* (142), *St. Theodulph* (133), and *Monsell* (249).

Thomas Olivers once went to a Jewish synagogue in London in 1770, and while there heard Meyer Lyon sing a song. Olivers was much impressed with the tune and afterward adapted his hymn "The God of Abraham Praise" to the new tune. *Leoni* (6) is a form of the name Lyon, the name quite often given to this tune. *St. Gertrude* (493) is said to be dedicated by the composer Sir Arthur S. Sullivan to Mrs. Gertrude Clay Ker-Seymer, at whose home he was a guest at the time of its composition. The English composer, William Croft, composer of *St. Anne's* (336), was one time associated with the work at St. Anne's Church. G. J. Elvey's tune *St. George's, Windsor* (572) received its title from the fact that Elvey was one time organist of that chapel. John Hutton's tune, *Duke Street* (12), was named for the street on which he lived. William Knapp's tune, *Wareham* (32), was named for the place of his birth, Wareham, England. *Hollingside* (374) was written by John B. Dykes. This was the name of his cottage where he once lived near Durham.

The German composer, Kocher, is the author of the tune *Dix* (582) which was formerly associated with William C. Dix's hymn "As With Gladness, Men of Old." It still carries the title Dix, although in our hymnal it has nothing to do with any of the hymns by Dix. Henry Lahee wrote a tune in 1855 that was later used with a hymn by Doddridge, "High Let Us Swell Our Tuneful Notes," at which time it was called *Nativity* (60), but at the present time is not associated with any hymns on Christmas. Samuel S. Wesley, a grandson of Chas. Wesley, the hymn writer, composed *Aurelia* (334) for the hymn "Jerusalem the Golden" which was translated by Neale from Bernard of Cluny, from which it receives its name. The meaning of the name is golden. It is now usually found with Stone's "The Church's One Foundation."

Nicaea (28) was named for the place where the Nicean creed was formulated. It was written for Heber's "Holy, Holy, Holy," a hymn to the Trinity. The name Nicaea has been omitted in our hymnal. It is said that Theo. E. Perkins' *Lundie* (301) was named for the author of the hymn "Fade, Fade, Each Earthly Joy" Jane C. Bonar, whose maiden name was Lundie. This hymn and tune are usually sung together. C. C. Converse, the composer of *Erie* (226) lived in Erie, Pennsylvania. Likely it is this city from which the tune gets its name. This is the tune almost universally sung with Joseph Scriven's hymn, "What a Friend We Have in Jesus." *Wellesley* (42) was written by Lizzie S. Tourjee Estabrook, whose father, Dr. Eben Tourjee, founder of the New England Conservatory of Music, named the tune after a college for women in a near-by town.

Some of the hymn tunes come from secular sources. *Pleyel's Hymn* (347) is a theme taken from a string quartet which was composed by Ignaz J. Pleyel, a musician of Paris. Hans Leo Hassler published a secular song in 1601 which was a lover's lament. The origin of this song seems to have been forgotten after it was brought over into the church and became associated with "O Haupt voll Blut und Wunden." Bach then took this tune and used it in his "St. Matthew's Passion." It has since been called *Passion Chorale* (121) because of the association Bach made for it. *Greenville* (562) is taken from "LeDevin du Village" as composed by Rousseau. As a small boy, this was my favorite tune as sung with the song "Jesu, Jesu Brunn des Lebens." *Innsbruck* (not in our hymnal) was formerly a German folk song sung to the words "Innsbruck, I must leave thee." It finally was used in some hymn books, and is found in a number of song books today. *Webb* (483) was written by George J. Webb in 1837 for the words "'Tis dawn, the lark is singing." It was shortly afterward that it was used as a hymn tune, and finally became associated with George Duffield's hymn, "Stand Up, Stand Up for Jesus." In some hymnals this tune is known as *Stand Up* or *Morning Light,* derived from Duffield's "Stand Up for Jesus," or Smith's "The Morning Light is Breaking."

Felice Giardini's *Italian Hymn* (1) is so called because the author was an Italian. When the tune first appeared in Madan's "Collection of Psalm and Hymn Tunes, for the benefit of the charity at the Lock Hospital Chapel," it was called "A Hymn to the Trinity." In hymn books published in England the tune is usually known as "Moscow," this being the place the composer spent his last days, and also where he died.

Old Hundredth, or *Old Hundred* (644), as it is sometimes called, has a unique history. In the days of psalm singing a tune was composed to fit the meter of the One Hundred and Thirty-fourth Psalm which was to be placed in the enlarged edition of the Genevan Psaltery of 1551. The English exiles at Geneva had published several psalm books with tunes, but they did not contain the Hundredth Psalm in meter. In 1651 the exiles published an edition at Geneva with more translations of the Psalms. William Kethe, one of the exiles, wrote a translation of the One Hundredth Psalm which was published with the tune formerly used with the One Hundred and Thirty-fourth Psalm in the Genevan Psaltery. To-day we have forgot-

ten the first association formed, and only remember the association of the tune with the One Hundredth Psalm, hence it is known as *Old Hundredth*. In American books it usually appears as *Old Hundred*.

It is interesting to notice the number of hymn tunes that are taken from folk songs. *The Passion Chorale* (121) by Hassler and rearranged by Bach is an old German folk song. *Adeste Fideles* (93), the tune used with "O Come, All Ye Faithful," is an English folk song. The so-called *Crusader's Hymn* * arranged by Willis in 1850, and set to "Fairest Lord Jesus" is from a Silesian folk song. *Old Hundredth* (644) is a French Chorale. *Sweet Story* (not in our hymnal), from a Greek folk song, is often associated with Mrs. Luke's "I Think When I Read That Sweet Story." *Hursley* (214), usually associated with Keble's "Sun of My Soul," is an Austrian folk song. Lowell Mason arranged his *Hamburg* (123) from a Gregorian Plain song, which is now wedded to "When I Survey the Wondrous Cross" by Watts.

Some of the Bible names used for hymn tune titles are: *Bethany* (369), *Canaan* (640), *Corinth* (346), *Galilee* (473), *Gethsemane* (119), *Hebron* (327), *Jerusalem* (392), *Laban* (474), *Lebanon* (529), *Manoah* (16), *Melita* (526), *Mount Calvary* (153), *Mount Zion* (341), *Olivet* (389), *Patmos* (638), and *Zion* (340).

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*Although this song is quite popularly known as the "Crusader's Hymn" of the twelfth century, there does not seem to be any evidence whatsoever to prove that it was ever used or printed before that found in the "Munster Gesangbuch" of 1677. See the article by James Mearns in Julian's "Dictionary of Hymnology" page 1016 concerning this hymn.

Hesston, Kansas.

YOUNG PEOPLE AND THE PASTOR

By Mabel Groh

The usual church organization of the present time calls for a minister in charge, one or more deacons, and in some denominations a bishop over a number of churches. If the church organization is complete, and each office filled, we feel that the spiritual and moral needs of our constituency are being cared for.

We sometimes refer to our preacher as a pastor, but the term is not very generally used, and perhaps still less understood. What is a pastor? Are all preachers pastors? Are pastors essential to the well-being of the church? In the time of Jeremiah God was much concerned because of the unfaithful pastors who were scattering and destroying His people. "The pastors are become brutish, and have not sought the Lord" (Jer. 10:21). "Woe be to the pastors that destroy and scatter the sheep of my pasture; saith the Lord" (Jer. 23:1). "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jer. 3:15).

If we study the use of the term pastor in the Scripture, we find it is synonymous with the term shepherd. We are all familiar with the Bible picture and story of the shepherd. He was not only interested in his flock as a whole, but every individual lamb and sheep was known to him, with its particular characteristics and needs. The wayward ones were as precious as any. He never considered his own comfort as long as there was any need among his flock.

God's concern for His people has always been that they might have faithful and true pastors. Christ commissioned Peter to feed the lambs and the sheep, and Peter in turn passed the commission on to the church leaders of all generations. "Feed the flock of God which is among you . . . being ensamples to the flock" (I Pet. 5:32).

God has not given to all the same gifts, but each has his own place to fill. The evangelist, the prophet, or the teacher, may or may not be gifted as a pastor, and the pastor may not be a fluent preacher. But fortunate, indeed, is that congregation whose preacher is a pastor. He is alive to the needs and possibilities of every lamb as soon as it is born.

We think of young people as the boys and girls who have passed the years of childhood, but are not yet mature men and women. We hear a great deal about young people's problems, and we are sorry that there are some older people who look upon young people as being in themselves a problem without a solution. Problems there are without doubt, because of the young people; but we believe it is the young people themselves who have the greatest problems to face and solve.

Children's minds are very receptive and open to influence. They accept what they are told without questioning, and many of life's habits are formed before they are old enough to be concerned about the why and wherefore of things. A habit that is helpful in solving many problems is the church-going habit. The child should not be able to think back to a time when he did not attend divine services in God's house.

As the girls and boys grow older they begin to reason and form conclusions for themselves. Late childhood and early youth is the most critical period of life. Physical and intellectual changes are taking place with such rapidity that it is not only difficult for their elders to understand them, but the young people do not understand their own emotions and reactions. At this age they are usually hero worshipers. How important then that their early training should be such as to lead them to admire worthy men and women! The pastor's influence with the young people at this stage depends very largely on their estimate of him as a man and a friend.

It is a generally recognized characteristic of teen age girls and boys, that they think they know more than their parents and teachers. They feel that their judgment in any matter is unquestionably right, and they resent anything that savors of the bit and bridle. Now is the time when parents and teachers, as well as preachers, need to be pastors. We have never read of an oriental shepherd driving his flock. He always leads them, and somehow he gets them where he wants them. Young people are sometimes driven from the flock by adverse criticism, and failure to understand and appreciate their particular characteristics and problems. They can be led by those in whom they have confidence, but they do not want to be driven. The pastor will have to leave the pulpit sometimes, and get right down among them, perhaps in their literary society, or singing school, or social evening. He must get where he can see their problems from the angle of the young people themselves.

Young people of to-day are required by law, and by force of circumstances, to spend more time getting an education than was thought of some years ago. They must face the influences associated with the high school and contact with other young people, some of them of questionable character. Perhaps most of them will drop out of high school after one or two years and take up other lines of work or training. A few will go on to normal school or to college, and take up the professions. In the past we have feared for those who sought a higher education, because of the danger of receiving teaching contrary to the Word of God. We do not think that conditions have improved, but we are not as fearful any more, because the serpent has come out into the open, and our young people are better acquainted with his wiles, due to the teaching and counsel of pastors who have experience of education and knowledge of the dangers that exist. Young people need much help and guidance during the years of preparation for their life work.

As our young people leave their homes and come in contact with the world they find social standards quite different from what they were in the days of their fathers and grandfathers. Young folks must have social contact with other young people, and often these contacts expose them to grave temptations. Whether they stand or fall will depend in a measure, at least, on the pastor's influence and teaching in relation to social questions. We will not go on to name the many problems that confront our young people, but we are sure that most of them want to do the thing that is right and are willing to be led by one in whom they have all confidence.

Young people are full of life and energy. They must be doing something. Perhaps too often the church has made the mistake of telling them what they must not do, without making sufficient provision for what they may do. There has been a great change in the church in late years, in regard to young people's activities, and the young people are availing themselves of the opportunities that are afforded in the various organizations for development and service. John the apostle says, "I have written unto you, young men, because ye are strong." Why should not the strength of the young be turned to account by the wise supervision of pastors and elders?

Last, but not least, we would speak of the young people and the pastor in relation to their spiritual needs and aspirations. We all know how important it is that young people should accept Christ and salvation as soon as they are conscious of sin in their lives. Perhaps the Sunday school teacher has a better opportunity than the pastor to bring them to this experience. But if the lambs are to become strong the pastor will need to supplement the work of the Sunday school by helping to feed and care for them. It may be difficult for the pastor to adapt his sermons to the needs of the young, and at the same time give to the mature the deeper truths that they could grasp and so much need. But an oversupply of bread and milk will not be nearly as disastrous to men as meat and strong food is to babes. Many Christians are dwarfs because they never received food that they could assimilate. What is more pitiful than to see boys and girls stunted and handicapped for life because of improper or insufficient food in childhood? Babies must be fed, and fed on milk, or they will starve in the midst of plenty. Heb. 5:12-14; I Cor. 3:1, 2. Young people need spiritual food adapted to their mental and spiritual capacity. Spiritual impressions and emotions are strong in youth, and their lives will be molded by truth or by error. Is the pastor helping to get the truth across in a way that they can grasp it?

Youth is the time to make decisions for a life work. The pastor who knows his young people can help them to find their places in God's vineyard.

In dealing with young people and their problems it is essential to remember that they are in the transition period of their lives. They need, and will accept, strong, sympathetic understanding, leadership. The pastor is God's specially appointed leader to direct the lives of men and women, boys and girls, into the channel of God's plan.

Preston, Ont.

JUMPING FROGS

By Alvin M. Peterson

All frogs, with the exception of the wood and tree frogs, live either in or near water. Consequently, if you wish to see and study them to the best advantage, visit ponds, sloughs, and streams, and walk slowly and quietly along their shores. There you will find them in large numbers, some of them perched on weeds in the water, but most of them in the grass along the shore, where they are busy sunning themselves or on the lookout for insects, earthworms, snails, and other small creatures to eat.

When you surprise a frog far from water, it hurries off, making jumps several feet in length and then taking refuge in the nearest growth of weeds and grass. The frog has powerful legs for the size of its body, and its ability to jump is its chief means of escaping its enemies.

When you surprise a frog near a stream or pond, it nearly always starts jumping rapidly toward the water, usually reaching it in a jump or two, diving headlong into it and disappearing. Sometimes, when the water is shallow and clear, you can see it swimming off near the bottom, kicking vigorously with its hind feet, often turning sharply this way or that, and then hiding beneath plants, logs, rocks, bark, and other things to be found there.

The writer has walked up and down the shores of ponds and streams and has seen small frogs by the hundreds. All of them, if given half a chance, at once started for the water for safety. Occasionally, some of them jump away from the water, especially if you get between them and the water and there is tall grass and brush farther from the shore. Sometimes, too, the water just off the shore is deep and free from water plants and likely to harbor hungry fish. Then the frogs know they are safer in the brush and grass. Nevertheless, diving headlong into a pond or stream is one of the frog's first safety measures.

However, not all frogs caught by enemies are lost. They are extremely slippery, and, if given half a chance, wiggle and slip from the enemy's grasp and are off for safer quarters as fast as they can jump.

Frogs live on insects of many kinds, earthworms, snails, slugs, tiny tadpoles perhaps, and other similar foods. The earthworm is considered a delicacy, and is eaten whenever the opportunity offers. Tie an earthworm to a piece of string at the end of a stick or pole and dangle it in front of a frog and see what happens! The frog will jump for it again and again and usually will keep on until he gets the worm and makes a meal of it. Because of the insects they destroy, frogs are of great service to man.

Frogs have need for long, strong hind legs and the ability to make long jumps, because they have many enemies. Bass, pickerel, northern pike, and other fish at times live on them almost entirely. Mud turtles, too, no doubt eat them when they get the chance. Snakes are inveterate enemies of frogs, hiding in the grass and catching them whenever possible, or running them down when this seems the better and surer way of getting a dinner.

Birds also destroy large numbers of frogs. Nesting hawks of many species hunt them regularly, catch many and carry them to their young. Crows, too, no doubt catch many. Their worst bird enemies, however, are the herons, bitterns, and other large birds which secure much of their food along the shores of streams and ponds. Mink no doubt catch many of them, since these animals like meat and are almost as much at home in the water as on land. Weasels, raccoons, foxes, and other animals capture frogs at times.

The frog is a cold-blooded animal like the salamander, toad, fish, and snakes, and has to a certain degree, the power of changing its color. It thus matches its surroundings, more or less, in color, and thus escapes many enemies. When found in the green grass, it is green in color, but when found on black soil, brown leaves, and in muddy water it is much darker.

Frogs hibernate in winter. In the autumn they dig themselves into the muddy shores of streams and ponds and remain there throughout the season of snow and cold. They do not breathe as we do, but swallow air like the turtles and toads. When forced to dive into ponds, they must come to the surface every so often and swallow a few gulps of air before diving again. They have sounding sacs on the sides of their throats, and use them when frightened from the grass, often squeaking or croaking as they dive headlong into the water. They use their voices freely, too, when captured by snakes and other enemies, and in the spring when singing their love songs.

One of the most interesting of our frogs is the bullfrog, the largest of our frogs, which is seldom to be seen out of water. Sometimes it is to be found near the shores of ponds, and, when frightened, hurries for the middle of the pool, making short quick jumps, croaking in a deep voice, and doing a lot of splashing, often making enough noise to startle one. It has a coarse, loud voice, and can be heard for a long distance. "Ber-rum, ber-rum, rum," or "more-rum, more-rum, rum," or "jug-'o-rum, jug-'o-rum, rum." it says in such a big, booming voice that it can be heard for a mile. Its great voice has given it the name "bullfrog."

Frogs lay their eggs in masses in the waters of ponds, puddles, and sluggish streams. Tadpoles develop from the eggs. At first the little tadpoles have gills and tails and live entirely in the water, feeding on mosquito wrigglers, other tiny creatures, and minute specks of vegetation. After a time their legs develop, their tails are absorbed, the gills are replaced by lungs, and thenceforth most of them live at least part of the time on land.—Christian Youth.

PINEAPPLES AND PAPER

In tropical and semi-tropical countries the problem of weeds is a serious one.

Often the weeds grow so rapidly that they choke the crop that is being raised by man, and the labor of weeding is not only constant but is very costly.

In Hawaii a new way of fighting the weeds has been discovered by the growers of pineapples, and is proving very successful.

Hawaiian pineapples are the best in the world, and any diminution of the crop is a serious matter. On the other hand, any increase in the crop means extended profits for the growers.

It has been found that by covering the rows of growing pineapples with long strips of paper, the weeds are prevented from flourishing, while the pineapples become bigger and finer still.

This improvement is due to two causes. In the first place, the paper kills the weeds, and the nourishment they would absorb from the soil is thus made available for the pineapples, and in the second place, by protecting the soil from the hot sun, much moisture is conserved, and this also benefits the growing fruit.

The paper used is made from the waste fibre of the sugar cane, which was formerly of no value. Seventy-five thousand rolls of the paper are used in a year, at a cost of about 200,000 dollars, but the pineapple output is increased by half.—Junior Weekly.

CHRISTIAN MONITOR PULPIT

THE WEEDY PATH

By Clarence Bontrager

TEXT: Men ought always to pray, and not to faint.—Luke 18:1.

Luke is the only one of the four Gospel writers who attempted to explain any of the parables of Jesus. He said that the parable of the Pharisee and the Publican was spoken because there were those who trusted in themselves that they were righteous and despised others. He also said that the parable of the Unjust Judge was given because Jesus wanted to teach **"that men ought always to pray, and not to faint."** These two parables in this eighteenth chapter of Luke are the only ones that have any explanation given, by the one who recorded them, before the parable itself is stated.

The widow in this parable of the Unjust Judge asked the judge to avenge her of her adversary. The judge heeded her request, not from the viewpoint of justice, but because he feared her continued coming and did not care to be wearied by her. If this unjust judge avenged her, why should not the Righteous Judge (God) speedily avenge those who cry unto Him day and night?

There are three points of teaching that may be observed from this importunate woman's request and the judge's answer: 1. Prayer is our clear and solemn duty. 2. This duty should be habitually and constantly observed. 3. Delays and other discouragements should not be permitted to depress our minds and lead us to a coldness in prayer before God. "And not to faint" would include perseverance and importunity, prayer that does not grow weary through delayed answer.

Paul comes along with a similar exhortation to that of the above text in I Tim. 2:8, "I will therefore that men pray everywhere." It is really the desire of the Infinite that men should pray. We, through the divine writers, are invited and welcomed to come boldly to the throne of grace. "Men ought always to pray, and not to faint." "Continue instant in prayer." "Pray without ceasing."

Ever since the time of Enos (Gen. 4:25) men have been calling upon the name of the Lord. In the Old Testament prayer was often associated with sacrifice, or through the mediation of a prophet or priest. It contained an idea of a far-away Superior Being, one to be feared, a terrible God. Christ through His prayers and teachings has raised prayer to a much higher plane. He made it no less reverent but far more intimate and trustful. He ever told His followers that they should call God, "Our Father." Can you imagine a closer intimacy than that existing between father and child? In Luke 11:2-4 and Matt. 6:9-12 we have Jesus summing up His ordinary teachings on this subject in a concrete example which serves as a model and breviary of prayer. How well this must have suited the disciples who asked Him one time, "Lord, teach us to pray!" According to the four Gospels this is not His final word on the subject. On the night of His betrayal, and in full view of his death and resurrection and ascension to God's right hand, He told His disciples that prayer was henceforth to be addressed to the Father in the name of the Son, and that prayer thus offered was sure to be granted. John 16:23-26. In the name of Christ—on the one hand because of the access to the Father which Christ has secured for His people (John 17:19), and on the other because prayer offered in the name of Christ will be prayer in harmony with the Father's will. John 15:7.

Let us recall a few of the many promises in the Bible concerning answers to prayer. Matt. 21:22, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Mark 11:24, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." I John 5:14, "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us." John 16:23, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Isa. 65:24, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." With such a storehouse of blessings at our command, why shouldn't we pray?

Just how should we pray that we might realize these promises that are contained in the divine records? In the New Testament there are two forms of prayer, the private and the public. In the Holy Writings we have a number of examples of public prayer. The Jerusalem Church had a prayer meeting when they prayed for Peter's deliverance. The disciples continued with one accord in prayer in the upper room. Paul, after he had finished his talk to the Ephesian elders, kneeled down with them all and prayed. When Paul went toward Jerusalem for the last time he kneeled on the seashore with the disciples of Tyre as he left them. I recall nowhere that Jesus or any of the disciples had prayer in connection with a sermon or public talk, except Paul at Ephesus at his departure. In fact, Jesus rebuked the Pharisees for their public prayers.

The above illustrations, however, are sufficient to prove that public prayers are in order, and that they have their place in God's program. They should by no means be discouraged, but rather encouraged. But I wonder if there is not a far more effective way of praying, one that meets the Gospel standards more closely than many of our public prayers. Some time ago there was a notice in one of our papers stating that Mr. So-and-so prayed the best prayer that was ever prayed to a certain audience. Truly, it must have been prayed to the audience. That is the trouble with public praying. I wonder what measuring rod they used to judge that prayer. Likely eloquence, and maybe the number of points stressed. If Bro. Jones is asked to lead in prayer in a meeting he has to pray, but who can tell whether his prayer reaches the ceiling of the room as far as God's hearing it is concerned? He may not have an inner desire to pray.

Jesus shows us a more excellent way, the way of secret prayer. In this Christ is a great example. Let us notice a few of the times He prayed. He went into the wilderness by Himself and remained for forty days and nights, and there prayed and fasted. Matt. 14:23, "And when he had sent the multitudes away, he went up into a mountain apart to pray." Mark 1:35, "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Luke 5:16, "And he withdrew himself into the wilderness, and prayed." Luke 6:12, "He went out into a mountain to pray, and continued all night in prayer to God." At Gethsemane He told His disciples to wait while He went yonder to pray. He entered the garden, went about a stone's cast farther than the three of the Inner Circle, and there prayed. By both precept and example He gave us the key to real success in our Christian life.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6). No wonder Paul wanted to spend the greater part of three years in the Arabian desert, where he could commune with God all alone! And we know how later on he was rewarded of God in such a wonderful way. No wonder Peter went up on the housetop to pray by himself. No wonder that men like John Knox, who had his secret chamber of prayer, and Adoniram Judson, who went to the side of a haystack to pray, and Jacob Burkhart, who prayed back of the chicken house, and John S. Coffman, who knelt all night at the bedside in prayer, were mightily used of God. God was just rewarding them openly.

They had learned the power of secret prayer. Secret prayer is the real test of a man's standing with God, unlike public

(Continued on page 93)

Editorials

March

The third month of the year is famous in song and story. Poets have sung of "stormy March," enlarging on the fickleness and praising the better qualities of this harbinger of spring. The name is said to be derived from Mars, the Roman god of war, and it is, in a sense, quite fitting, considering that it is usually the stormiest month of the year. Whether March comes in like a lion or a lamb, we usually have a taste of severe weather before the month is over. March also probably gives us as a whole a greater variety of weather than any other month in the year. One day may give us all the balmy mildness for which Spring is noted, and soon after we may be in the grip of the hardest winter weather of the year. And so we are not surprised that March along with its warlike qualities also is noted for its fickleness and inconstancy.

March is not replete with holidays as are some months. Even its predecessor, shorter by three days usually, has more holidays to its credit. The most outstanding holiday of March is St. Patrick's Day. This comes on the seventeenth and is held in memory of St. Patrick, the man who is said to have done much for Ireland in the fifth century. Whether it is true, as is reported, that he drove snakes and other reptiles out of the country we do not know, but that he was a good man who helped to introduce Christianity into Ireland there seems little doubt. He is credited as having been the first Christian missionary to the Emerald Isle. His allusion to the shamrock, a sort of three-leaved clover, to illustrate the fact of the Trinity, although simple, is quite to the point. We see many things in nature that show the principles of three in one. Why should we find it hard to believe that God is three in one and one in three?

But March is perhaps most interesting to us because it is the herald of spring. It is true that it usually brings us plenty of storms and wintry weather, but it also bridges the gap between winter and spring. Its tooth may be keen and biting, but it also brings back the birds from their southern haunts and gives us the early spring flowers and the bursting buds, and it usually has sufficient warmth to fit the soil for the earliest plantings of garden and field crops. And so while March has come again with its "wind, and cloud, and changing skies," that often bring cold and snowy weather, we welcome it as the herald of spring with unfailing promises of birds and flowers and sunshine.

The Spirit of Giving

We are impressed time and again with the need of teaching the important Christian grace of giving. It may be argued that in times of financial stress, as exist at present, there is no need of emphasizing the principle of giving, because it is inopportune and because people in general are not in position to give very much, and some have nothing to give at all in the way of money. A little reflection, however, will show that this is not the right position to take. The first reason for definite teaching on giving at this time is that there has seldom been so much need and so many places where one can give and be a very definite help to people. In the second place there are other things that one can give besides money. And it is very important that we keep up the spirit of giving, even though our purses may be empty and our earning power practically at a standstill. We can never afford to surrender to the idea that we cannot give, that it is not our duty to give, and that we might as well drop the giving idea until the depression is over.

Here are a few points that impressed us as we gave this matter some study recently:

1. **The principle of giving is found at the very heart of the Gospel.** "For God so loved the world, that he **gave** his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). The whole plan of salvation, on the part of God and our Lord Jesus, is based on a scale of giving that has no parallel in the universe. And Paul uses this to stir up the spirit of giving on the part of Christians, when he closes his dissertation on giving in II Corinthians 8 and 9 with the words, "Thanks be unto God for his unspeakable gift." The matchless Gift of God to a sinful and undeserving world should stir all who accept Christ to give all that they can in return, not to repay God, which is impossible, but as a token of appreciation for what He has done for us.

2. **The principle of stewardship is a very vital one in the Christian life.**—Both Christ and the apostles teach very emphatically that we are not our own and that we are merely stewards of our life and our possessions. In a number of parables Jesus makes it very plain that we must give an account of our stewardship in this life. In the Old Testament we are told that "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein" (Psa. 24:1); that the silver and gold belong to God (Hag. 2:8); and that the beasts of the forest and the cattle upon a thousand hills (Psa. 50:10) are His. We have nothing that we did not receive from God, and so we owe it to Him to use it to His glory and to contribute to His cause as He has prospered us. And here the needy have a large claim, whether that need be temporal or spiritual. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

3. **The Bible teachings in both Old and New Testaments are very plain that every follower of the Lord should give to His cause.** In Old Testament times the Israelites were expected to pay tithes and offerings. And Malachi made it clear that the people had robbed God of their tithes and offerings when they neglected the grace of giving. Mal. 3:8. Jesus gives His approval of the principle of the tithe in such references as Matt. 23:23 and Luke 11:42. The New Testament principles of giving are clearly stated in I Cor. 16:2 and II Cor. 8 and 9, in which we have the ideas of systematic, regular, cheerful giving, as the Lord has prospered us. And great blessings are promised to the liberal giver in both Old and New Testaments. Prov. 11:25; Isa. 58:10, 11; Mal. 3:10; Luke 6:38; II Cor. 9:6. On the other hand there are many warnings against covetousness. Prov. 11:24; Eccl. 5:10; I Tim. 6:10; Jas. 5:3.

Let us remember that there are many things that we can give aside from money. We should give our whole-

hearted service, our time and talents, to the Lord's use. We should give time to reading and meditation and attendance at the Lord's house, devote our interest to His work, and give our prayers to its support. And first, last, and most important of all we should give ourselves to Him. II Cor. 8:5.

While we are on the subject of giving we wish to call attention to a splendid work that was done largely by the boys and girls of our Church. We have reference to the Junior Missionary Investment and Savings Fund for 1932. In the report that has recently been submitted by the Mission Board we find that during the past year 3016 boys and girls took out quarters from the fund maintained for that purpose, and that out of the $910.50 invested there were total earnings of $3,800.16. We find that 120 more boys and girls took part in this enterprise in 1932 than in 1931, although neither the total investments nor earnings were quite as large. It is nevertheless very encouraging to see so many taking part in this form of service. In the Savings Fund 2,080 children and adults took part, and a total of $2,129.92 was contributed. This is again an increase in the number taking part, although the total amount contributed was not as large as in the year previous.

When we consider that nearly five thousand dollars were contributed to our mission and charitable funds through this means we see that it is possible for boys and girls to do a very important work just in the way of giving. But the greatest value, no doubt, lies in the fact that the spirit of Christian giving is inculcated in their lives while young, and this, if properly nourished and sustained should bear rich fruitage in the lives of these boys and girls and be of great help to the cause of Christ in the future. Let us continue to foster the spirit of giving, because it is a Gospel principle that must be maintained if the kingdom of God is to make progress on the earth. And now is a good time for Church and Sunday school workers to plan to do even a larger work among the Juniors during the coming year. Watch the announcements sent out by the Mission Board in a special folder and in special numbers of the Words of Cheer and Youth's Christian Companion that will appear in the near future.

A Glance at Church Statistics

The Mennonite Year Book and Directory for 1933 which will soon be ready for distribution, again reveals some interesting features. The total membership of the branch of the Mennonite Church which we represent is now given as 49,780, a gain over last year of 1,339. This is not a large gain when percentage is figured, but it is a larger increase than was reported last year, and it gives us encouragement to know that in a period when many denominations are barely holding their own, and some are even declining, our church is after all a growing organization. Let us hope and work and pray that she may grow spiritually as well as numerically.

The Sunday school statistics also show some interesting gains. Last year 414 schools were reported, this year 466, a gain of 52 schools. Last year the total enrollment was listed as 62,010, this year it is 64,493, a gain of 2,483. The roll of officers and teachers shows a corresponding increase, and we rejoice that our Sunday school army is growing in numbers. May all enrolled be real Christian soldiers, "marching as to war."

In looking at the receipts of the treasurer of the Mission Board for 1932 we find that the figures reflect the continued economic depression from which we have been suffering. The total amount contributed during the past year is given as $192,494.08, a decrease from last year's receipts of $46,809.62. This is, of course, quite a drop, but when we consider how the resources and earning power of our people are being reduced from year to year, it is no more than we can expect. Besides, perhaps many have sacrificed more in giving this amount during 1932 than in the larger amounts that were given in previous years. We feel sure that the Lord will bless these gifts, and if each one does his part the work of the Lord need not suffer because of reduced financial support. The widow in giving her two mites gave more than the rich men who gave large gifts out of their abundance.

The list of deaths among ordained church workers shows that a number of men of church-wide prominence passed to the Great Beyond during the past year. We miss them, but it is also interesting to note that the ranks are being recruited by the ordination of new workers. The figures reveal that 17 more ordained workers are now listed than in the 1932 Year Book. May all these new recruits be faithful to their sacred trust.

All of these facts and figures are interesting, but they are only of real value to us as they enable us to review the work that has been done in the past to see what lessons we can learn and what continued and increased efforts we should make in the future to advance the kingdom of God on earth. Let us all dedicate our lives anew to the service of the Master so that He may use us and make us a blessing.

Revivals

"Wilt thou not revive us again?" was the anxious query of the psalmist. He felt the need of new spiritual strength and vigor in his own life, as well as in the lives of the people of God as a whole. A spiritual revival was probably the greatest need of Israel at that time, and it is generally recognized by Christian people to be the greatest need of the world to-day. The cause of the appalling conditions in the world to-day, moral, economic, national, international, can be traced to a breakdown in spiritual life. People have forsaken God and the standards of truth and right which He has given us in His Word. If any permanent improvement in conditions is to be made it must come through a revival of spirituality. And the place where we must begin is within the professed Church of Christ. Church leaders have toned down the message of salvation from sin, the Bible faith has been forsaken, people have grown cold, indifferent, and worldly. But if Christian people will humble themselves and return to the Lord in repentance and renewed consecration, then we can expect a reaching out to the unsaved and a greater regard for the moral principles of the Bible by people as a whole.

We all feel the need of a revival. And we can all do something to help bring it to pass. People are thinking today along these lines, and if we as individuals and as a church are faithful in our personal life and in our testimony we can be a power used of God to stem the tide of worldliness and sin. Let this be our prayer: "Lord, send a revival, and let it begin in me." We can never help to spread a revival until it has first had its effect in our own lives.

Christian Life

WHOLE-HEARTED CHRISTIANITY EXEMPLIFIED

By Mary Stalter

Whole-hearted Christianity is serving the Lord with the whole heart. And the heart is very well defined in the three following words: thought, affection. and will. To do a thing whole-heartedly requires all our thought, all our affection, and all our will. In Mark 12:30, we read these words, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

To exemplify is to make plain. After Jesus washed His disciples' feet He said, "For I have given you an example, that ye should do as I have done." Christ here illustrated by example. He did first Himself what He wanted His disciples to do, so as to make it very clear.

I will now give you some examples of men and women who were really and truly whole-hearted Christians and showed it by their lives. They were examples of the Christ life.

In Mark 12 let us notice the poor widow. All that she possessed was two mites. She was poor and possibly had a family to support, yet she cast her two mites into the treasury. This woman gave. Hers was a great sacrifice. The widow's two mites meant much to God's treasury, because her heart was full, even though her purse was empty. God was very highly pleased with her offering, because it was really a great gift in proportion to her means. Little did this woman imagine she was doing an act that would be handed down for the admiration of mankind, to the end of time. She gave the whole of her possessions. She gave all.

Peter and John in Acts 4, were examples of whole-hearted Christianity. They were so filled with the love of Christ. that they could not help but speak of the things they had both heard and seen. Even though they were imprisoned and their lives were threatened they stood with boldness, for the Christ who died, rose again, and ascended into heaven, where He is at the Father's right hand interceding for His children. When they were freed they went to their own company, the church in Jerusalem, nd told them all that the priests and elders had said. Then the people lifted their voices with one accord in prayer for Peter and John.

Let us notice the whole-hearted interest the early church had in Peter and John. They had time to pray for their faithful ministers who were undergoing persecution. Acts 4: 31-33, tells us, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the words of God with boldness. And the multitude of them that believed were of one heart and of one soul: . . . . And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

I like to think of Dorcas, that beloved disciple, who was so faithful in her ministry to the poor of Joppa. We do not find any great words recorded in the Bible that Dorcas ever said, but the Bible does say that she "was full of good works and almsdeeds which she did." Joppa was on the seashore, a fishing town. It seemed that Dorcas helped the poor widows. It is possible that some of them were left widows because their husbands lost their lives on the sea. Can't you just picture Dorcas bringing comfort to those poor mothers and their fatherless children, and then making little coats and garments for them? What a sad time it was when Dorcas became sick and died! How the widows stood by weeping, showing the coats and garments which she made while she was with them! Peter was sent for at once. God in His mercy, working through Peter, brought Dorcas back to life. Can you imagine the great joy that this brought to the sorrowing widows who were so often helped and befriended by this whole-hearted Christian disciple?

Moses gathered all the children of Israel together and told them that the Lord had commanded an offering from among them in order to secure the materials needed for the tabernacle. He outlined before the people just what would be needed. It was to be a freewill offering, not a tax or an assessment. After the announcement was made the people returned to their tents. And they showed at once that they were willing to help in the service of the Lord. Some brought gold, jewelry, precious stones; others brought purple, fine linen, etc. Some women set to work weaving materials that were needed. Every one gave liberally. The people showed their devotion to God by their generous offerings. They did it willingly, cheerfully, and whole-heartedly. The acceptable giver is one who is moved by a willing heart to give his best for the Master, whether that be money, time, talent, or service. Ex. 35: 21, "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all His service, and for the holy garments."

Philip had a burden for the lost. Even though the Church was undergoing persecution and the Christians were scattered abroad, Philip did not keep silent concerning Jesus. But he went down to Samaria. and there he preached Christ. He had been engaged in promising work, and there was still much to be done. And yet he was divinely summoned to abandon it and go away to the desert. This was a place at the extreme south, and if Philip would have reasoned he would have wondered why the Lord sent him to such an out-of-the-way-place. But he immediately obeyed the divine command, and as he did so the will of God was made known to him. When Philip reached the right place the Spirit said, "Go near and join thyself to the chariot." Then notice "Philip **ran** to him," to the Ethiopian who was riding in the chariot. Philip was gloriously used in pointing the Ethiopian to Jesus Christ, and when he was baptized he went on his way rejoicing. Now as Philip was leaving he would go through many towns and cities on his journey. This was a wonderful opportunity to take in sights, which is a nice thing to do, and especially since this was new territory to him. Is that what Philip did? Luke tells us in Acts 8: 40, "and passing through he preached in all the cities, till he came to Caesarea." Philip truly was a whole-hearted messenger and servant of God.

Whole-hearted Christianity calls for sacrifice. David said, "I will not offer anything to the Lord which does not cost me anything."

When Paul did a thing he was in earnest. He meant business. Before his conversion he was very enthusiastic in persecuting the Christians, but after his conversion he was just as zealous in leading souls to the Christ, who saved him to the uttermost, as he was in leading out in those persecutions. His love for God was so great that he was even willing to give his life for Him, as he says in Phil. 1:20, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always. so now also Christ shall be magnified in my body, whether it be by life, or by death."

ARE YOU TRUE?

By Arline Yoder

Dear Christian, tell me, are you true,
In all the things you said you'd do,
To all the vows, so, solemnly,
You made to God on bended knee?

Say, are you drifting far from shore
And love not God as heretofore,
Do earthly winds allure your soul
And drive you from the heavenly goal?

Oh, tell me not you love the world,
With hell's dark banner wide unfurled,
Whose sorry state of strife, unrest,
Beguiles despair to godless quest!

The earth is quaking, groaning sore
To wit the time when Christ shall pour
His wrath upon all unbelief—
And give the faithful ones relief.

It may be ere the dawning break,
And you from out of sleep shall wake,
That in the silent midnight hush
Will God His Church to heaven rush.

'Twere folly then to be untrue
To Christ, the faithful One to you,
The only One to satisfy,
To save you for a home on high.

West Liberty, Ohio.

Christ deserves whole-hearted service from each one of us as His children. To do otherwise is to dishonor God. Just think what a sacrifice the poor widow made! She gave everything that she had. Peter and John were willing to stand the test of persecution with boldness, and the Church at Jerusalem had time to pray for them. Dorcas honored God by making garments for the poor widows. The children of Israel freely gave gifts for the building of the tabernacle. Philip was obedient to divine guidance and preached Christ in all the cities through which he passed; and Paul was willing to serve God whether by life or by death. May we ask ourselves the questions: Does my life serve as an example of whole-heartedness? Does Christ have first place in my life as He did in the lives of the above named characters? "For the Lord your God proveth you, to know whether ye love the Lord with all your heart and with all your soul" (Deut. 13: 3).

Kansas City, Kansas.

THE DIFFERENCE BETWEEN LIFE AND MERE LIVELINESS

By Elsie P. Smith

In a group of young people there is usually plenty of life, or perhaps I had better say liveliness, displayed. Youth is lively or full of animation and we are probably expected to be more active, due to ambition and excess energy, than older ones who have passed this period of their lives. Since youth is full of vigor and freshness it will or does manifest itself in the actions and character of the individual. It is so very important that the young person accept Christ as their Savior while their lives are fresh and full of vigor, so that their liveliness may be trained into a life of usefulness.

We like to see young people who are full of life and not listless and lazy, and furthermore liveliness is perfectly all right, but there is a difference in the kind of liveliness we develop. There is a big difference between the meetings of a group of young Christians and that of an unconverted group. The unconverted are alive and alert, yes, intensely alive, and may have great intellectual alertness. They are seemingly enjoying life, but where does their liveliness end? What kind of character does it build? Carnal, with things of the flesh predominating. The young converted group is alert and alive to things spiritual. What kind of character does that build? Christlike and a life for Christ. One difference then is this: Real life comes from Christ, while mere liveliness comes from the lusts of the flesh and carnality.

Our thoughts have a very great deal to do with the building of our characters, and we as young people must be very careful in our thought life, for "out of the abundance of the heart (or thought life) the mouth speaketh." Real life will deepen our thought life, for life is that which tends towards growth, development, and progress. We should strive to possess the kind of liveliness which makes us more thoughtful and sincere Christians. Life, then, edifies, while mere liveliness degrades and makes our thoughts careless, lazy, and even dull.

The really alive person is one born of God. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

We are told in Rom. 6:11 to be alive unto God. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." We as Christian young people may well take, "Alive unto God," as our motto.

If we as a group of young people are alive unto God our meetings will be responsive, full of meaning, and life. Alive unto God may well be the test as to the liveliness of our young people's meetings. We will be led by the Holy Spirit. Each speaker should pray earnestly that he may do his part pleasing to God. So often there are cases in which a splendid talk has been given, a real liveliness displayed, but their motive was to be seen of man, and to receive the praise of man. If we are led by the Holy Spirit we will have real life which comes from God, and not do our part just to be seen of man.

Just recently several of us girls attended a program given by six young men from a Bible institute. They had real life. Their talks and testimonies rang true, because they were alive unto God. The meeting was a lively meeting and an interesting one also because their life came from God. What kind of crusaders are we for Christ? We have the privilege of putting life into our meetings by being alive and alert.

If we want our young people's meetings to be full of life we will take a real interest in the worship. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord (Eph. 5:19). Sometimes our song service is lagging and we blame the chorister, but it isn't always the chorister's fault. If we are living our motto, "Alive unto God," there will be a gladness in our hearts which we will pour out in song. There is a difference, too, in lively singing and singing because we have life. Yes, there is a vast difference between singing in a lively way just for enjoyment, and singing in a spiritual way, taking in the full spiritual meaning of the song and giving expression in meaningful tone.

If we as a group of young people are filled with love for one another, "Be ye therefore followers of God, as dear children; and walk in love" (Eph. 5:1), and if we are filled with a desire to glorify God as Col. 3:17 teaches, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus," we will have life eternal, and God will be glorified through us in our young people's meetings.

The world has amusements to keep the young people and certainly give them a lively time. Their entertainment is like water running off a duck's back or as a vapor which is soon gone, compared to our joy of listening to the Word of Life in our young people's meetings.

Each one of us as young people should do all within our power to make our meetings real life meetings for God. We all have some talent, surely, which we can contribute to the cause of Christ. Our church is in need of young people who are alive to things spiritual. It behooves spiritually alive young people to be awake and to fully consecrate all their energies to the glory of God and the uplift of one another. Let us strive to make our testimony ring true and let us live according to our motto, "Alive unto God."

Kansas City, Kan.

OUTLINES OF MODEST APPAREL

By Myrtle Leibeg

In Luke 12:22 Christ says, "Take no thought . . . for the body, what ye shall put on," reminding us that there are more important things to occupy our minds. It is unfortunate that so much attention must be paid to this subject. The matter should be settled once and for all in a Christian way and then our time, thought, and study given to weightier matters. This, however, is easier said than done. What the standard of dress is, has proved to be a stumblingblock to many. To the Christian it means to dress as the Bible and common sense teach, regardless of what the world does. The Bible contains both negative and positive statements regarding the question of dress.

Paul says in Romans 13:14, "Put ye on the Lord Jesus Christ." I believe he means that we should be clothed with the Spirit of Jesus; that we should wear the Spirit of Christ, as one would wear a garment. In I Peter 5:5 we are exhorted to be "clothed with humility." In I Timothy 2:9 we read, "That women adorn themselves in modest apparel, with shamefacedness and sobriety"— which means temperance. Again we read in I Peter 3:3, 4 with reference to clothing "whose adorning . . . let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." From these Scriptures it is evident that God would not have us spend our time on things that will some day fade and perish, but rather on those qualities that will grow more beautiful and worth while as time passes on.

On the other hand, we are told in I Timothy 2:9 "That women adorn themselves . . . not with broided hair, or gold, or pearls, or costly array." In I Peter 3:3 we read, "Whose adorning let it not be that outward adorning of plaiting the hair, of wearing of gold, or of putting on of apparel." In Isaiah 3:16-24 a woe is pronounced on the daughters of Zion because of their pride and haughtiness in their superfluous and immodest apparel. In Jeremiah 4:30 we read of the

"spoiled" woman who clothes herself in crimson and bedecks herself with ornaments of gold, and painted face, only to find tha in the end she will be brought to grief.

Christ warns against the example of the Pharisees whose pride impelled them to strut about in long professional robes and broad phylacteries. Ornamental clothing is but a public advertisement that there is a proud heart within. It is in the light of these Scriptures that we formulate a few standards of modest apparel.

In the first place, we believe that modest apparel includes decency. Bared bosoms and arms, short skirts, and other striking exhibitions of the physical form invite suspicion and have an appearance of evil.

In the second place, modest apparel includes economy. Economy has no place for jewelry and ornaments, neither for the very expensive materials, which are far more costly than serviceable.

In the third place, modest apparel recognizes comfort. It aims at promoting the health of the body; it is God's temple.

In the fourth place, modest apparel recognizes simplicity and neatness. It seems that people in general have adopted the human body as the most conspicuous place upon which to display their vanity. This causes one to draw undue attention to one's self and to become proud. Pride is one of the things which God declares He hates. If our clothing is simple and modest there is not so much chance for pride. That does not mean that we must dress slovenly or repulsively, but showing neatness, tidiness, and good taste.

If we allow ourselves to be guided by these Biblical principles, we not only conserve time and money, but we also have a chance to clothe the spirit with the qualities that are precious to God and which will work for us a far more exceeding and eternal weight of glory.

Kalona, Iowa.

THE CLAIMS OF JESUS ON MY LIFE IN THE HOME

By Mrs. Emmanuel Newman

Jesus has a claim on our lives wherever we may be, whether it be at home, at school, in the mission field, or in business. No matter what kind of work we do we owe our lives to Christ. We must begin in the home. If we can not be of service at home how can we expect to be of service when we go away from home? We may feel that as long as we just stay at home there is not very much that we can do for Christ, but if it is the Lord's will that we stay at home then there will be plenty to do.

The home is a divine institution, and Christ should be the head of every home. If Christ is the head then we will not make decisions or do anything without first asking the Lord if it is His will. We will also give Him all the honor and glory.

The aim of each member of the family should be to make his home a real Christian home. As parents can we say, "As for me and my house we will serve the Lord?" Are we teaching our children to follow Christ, and are we giving them the training that is necessary for them to have in order to be of service to Christ? Are we good examples to our children? Prov. 22:6 says, "Train up a child in the way he should go: and when he is old, he will not depart from it."

As children do we honor and obey our parents, or do we expect our parents to obey us? Do we show love and patience toward one another? Col. 3:20, "Children, obey your parents in all things: for this is well pleasing unto the Lord."

How are strangers treated in our homes? When a stranger comes, can he see something about our homes that is different from non-Christian homes? Will he feel that a Christian home is a happy place to be, and that a Christian family where there is peace, love, and a forgiving spirit, is the most contented family? People watch our conduct at home more than we realize. We may save souls just by living true, consistent lives at home, or souls may be lost just because we are poor examples.

We should study God's Word so that we may be able to live better lives and also be able to teach others. We owe Christ a prayer life. Many souls may be saved in foreign and home fields, and many missionaries encouraged, because we are praying at home. We should not only pray for ourselves but remember others in our prayers. May we say as David said, "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice."

Mary and Martha are examples of Bible characters who gave their lives to Christ in the home. Jesus always liked to visit their home. Mary was especially glad to have Jesus in their home. She was anxious to learn more of the better things in life. Does Jesus like to visit our homes? When He looks down upon us in our homes are they the kind of homes He expects them to be?

We can make our homes better by being honest and truthful, and by showing kindness toward one another. Philippians 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure. whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Metamora, Ill.

WORK

Work!
Thank God for the might of it.
The ardor, the urge, the delight of it!
Work that springs from the heart's desire,
Setting the brain and the soul on fire.
Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern command,
Challenging brain and heart and hand?
Work!

—The Roycrofter.

LOOKING THROUGH THE PALING

Some years ago in Dayton, Ohio, a small girl learned to love the Savior and became an earnest Christian. She loved her father very dearly but her father was not a Christian and was not concerned much about the church nor its work.

Each evening as the father would come from work his little daughter would meet him at the gate. The gate was high and the palings were close together. In order that the child might see through the gate so as to tell when her father was coming, the father tore one of the palings off the gate. Each night when the father came home from work his little Christian daughter was waiting for him, eagerly looking through the paling for his coming.

Finally the little girl became very sick. As she grew worse and worse, the father was broken-hearted and did not know what to do. He loved his child more than he did his own life. Just before she died the little daughter, looking up at her father, said, "When I get to Heaven I will ask God to pull a paling from off Heaven's gate so I can look through and see you come." Her last words were, "Papa, I will be looking through for you."

This greatly touched the father's heart and he himself became an earnest Christian.—Publisher Unknown.

HONESTY

I'd like to know what is honesty, anyhow? Ain't it jus' doin' th' square thing every single time, even if it don't always look like a payin' proposition? An' not only that, but even if there's nobody 'round to see what you're doin'?

Well now, that's always been my own idea of downright honesty, fer myself and fer my feller-man. So I say, you can always be sure of this, that honesty is th' best principle.—The Watchman-Examiner.

EXHAUSTLESS TREASURE

Nothing has been added to the Bible for eighteen centuries, yet the world's greatest scholars have been unable to exhaust it by years of intensive study. George Mueller read the Bible through over 100 times and declared that it became sweeter to him each time that he read it. The best minds of the past centuries have produced books, thousands of them, about the Bible, and yet they have not fathomed its depths. Man can exhaust his own books, but not the Bible. Well may we exclaim with Paul: "O the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out." It is a Book of compelling genius and supernatural grandeur. Its emotional depths and spiritual heights make it now and forever, the one and only BOOK of BOOKS. It proves its light by shining; it proves its life by bestowing life; it proves its power by transforming men and nations. "Defend the Bible," said Mr. Spurgeon, "I would just as soon think of defending a lion; let it loose, and it will defend itself." —W. O. K.

MISSIONS

GLIMPSES OF WORK IN OUR RURAL MISSION STATIONS

XII. Miner's Village Gospel Mission

By Elam W. Stauffer

The borough of Cornwall situated on the highway, Route No. 5, between Brickerville and Lebanon, is several miles square and is composed of several villages as follows: Rexmont, Miner's Village, Paradise, Goosetown, North Cornwall, Toytown, and Bert Coleman. These are all separate villages inside the borough limits.

A few years ago while two of our young brethren, Amos Martin and Frank Hershey, were selling farm products through these villages, they learned that many of the children from Miner's Village had no Sunday school privileges because the few churches here are all too far distant from this village and many of the parents did not know Jesus as a Savior. The Holy Spirit so burdened these brethren concerning the salvation of these souls that they presented the matter to the field men of our mission board, who came to the village, and after due consideration, decided to open work here.

On Sept. 20, 1931, the opening services were held at this place at Ferndale Park in Miner's Village, in a recreation hall, a building about forty feet by sixty feet, with a small balcony. The building was erected by the folks of the village some years before as a place to hold entertainments. The building at the opening services was filled and a message was given through Bro. Jno. W. Weaver, one of our field workers, using Jno. 3: 14-16 and Rev. 7.

Sunday school was started on Oct. 4, 1931, with Bro. Harry Shreiner as superintendent, appointed by the Mission Board, with Bros. Amos Martin and Frank Hershey as assistants. The other officers then appointed were: Henry Hershey, recording secretary; Reuben Carper, Sunday school sec'y., and Henry Tyson, treas. Bro. Benjamin W. Stauffer later took the place of Reuben Carper.

At the same time, October 4, the teachers were chosen, the majority of whom are still on the force because of their love for these souls and because the love of Christ constraineth them. At this service Bro. Jno. W. Weaver preached from Jas. 24:15.

The question of how often to have services was given to the people of the village to vote for, and they voted for services every Sunday. Since then there has been Sunday school every Sunday at 2:00 P. M., followed by preaching at 3:00 P. M.

Several of the workers soon felt that there should be a midweek prayer meeting. which resulted in having a meeting every two weeks at the mission on Thursday evening. This meeting is begun by a children's meeting at 7:15 P. M., in charge of our workers, followed by a prayer meeting at 8:00 o'clock. This meeting being only bi-weekly, it was decided to have cottage prayer meetings in the village on the alternate weeks. Thus our weekly meetings are one week on Thursday evening at the Mission, and the next week on Tuesday evening in a village home, and so on alternately.

The interest was good from the start and has been growing continually, the attendance ranging from 140 to the peak of 222. It was soon thought advisable to hold continued meetings, consequently on Feb. 13, 1932, we began a series of meetings by Bros. Jno. W. Weaver and Jno. S. Hess, which continued until March 3, 1932. Although no confessions were made at these meetings, there were several applications for membership in the body of Christ. These were received on May 1, 1932, when Bishop Henry Lutz, who was given charge of this work, baptized and received Geo. Good, his wife, Sue Good, and daughter, Margaret, and Charles Rhodes. This was our first baptismal service. and by faith we say these first members shall be the beginning of a congregation here. God grant that we may build on no other foundation "than that is laid, which is Christ Jesus."

On May 22, 1932, our first communion service was held when all the workers took part with those members here, making a body of fifteen sisters and eighteen brethren. We who took part thank God for such a privilege and rejoice for being granted a part in so great and important a work. On this day the Mission was full and very orderly, as many for their first time saw our communion and feet-washing.

A day of spiritual feasting was enjoyed when our first Sunday school meeting was held Aug. 25, 1932, at which time the place was crowded, and deep spiritual truths were brought to us by our brethren on the program.

During the latter part of the summer of 1932 our fifth convert was under instruction, namely Lawrence Good, son of Geo. Good. He was baptized and received on Nov. 26, 1932. These experiences were a source of joy to us as laborers, for we all enjoy seeing visible results of our labors.

The building was a single-boarded hall, which was efficient enough over summer, but as winter approached, in order to better heat our building, the Mission Board was consulted and granted us the privilege of ceiling and double-boarding the house. A goodly number of men came together and on December 12 and 13 this was done, and it has proved successful. At this time we, too, secured permission from the Bethlehem Steel Corporation. giving us more definite charge of the place, for which we are grateful to God as another manifestation of His leading.

Our last baptismal service to date was held on Jan. 8, 1933, when John Ristenbat and his wife were baptized and received into the church fellowship. This gives us seven members who have been received into the church since we started. We feel keenly two things. First, that the Lord is blessing us with souls, because we are trying as best we can to lift up Jesus in this place. Second, we feel more responsibility as our membership increases and with the commission to save souls, we must seek firmly to establish in the faith those who are joining in with us.

Where the Services Are Held in Miner's Village

The industry of Cornwall was ore mining, but here as elsewhere, work is stopped, although we are hoping to see work resumed some time. Many of these men have a family and have had no work for more than a year. The mine is operated by the Bethlehem Steel Corporation, whose officials thus far have been kind to us. Due to this lack of work we tried to help in a small way to care for the physical needs of these families, but direct our efforts more particularly to evangelization.

Our meetings are composed largely of children, from this and several other villages and a goodly number of their parents. Some of these parents are Christians to whom we owe mention because of their loyal support in presence, prayers, and interest for His cause. May God richly bless them for their unselfishness in helping to tell the story of

salvation by faith in Jesus Christ.

We feel grateful and thank God for the support of our surrounding congregations in presence, prayers, and finance. Truly thus far the brethren have nobly supplied our treasury with the necessary funds, and we trust by the grace of God they shall continue in this, so that we may be able to keep up this work. and they shall be blessed with us.

Our closing message is a request for a continued interest in the prayers of our brotherhood with an invitation to all these readers to come to Miner's Village Gospel Mission any Sunday at 2:00 P. M. So shall your spiritual life be deepened and we shall feel encouraged. May all be to the glory of God.

Manheim, Pa.

HISTORY OF THE WORK AT PELLEGRINI, ARGENTINA

By Elvin V. Snyder

For many years, almost from the beginning of our work in the Argentine, some one had visited Pellegrini regularly, distributing tracts and selling Bibles.

Pellegrini is a small country town of about two thousand people. It has several large department stores—as department stores go in the country, with especially large credit systems. For modern convenience there are Ford and Chevrolet agencies. In order to provide the necessities of life and a bit of work for some of her citizens there are bakeries, mosaic and macaroni factories, carpenter, harness and blacksmith shops, and most of the ordinary activities of life and industry. There is a branch of the Provincial Bank. Most of the people use electric lights. Recently a beautiful new school was erected by the government there. The police station has a regularly strong force of more or less efficient policemen. The three main political parties have offices there and engage in all the fine political arts.

Religiously, there are the Roman Catholics who ten years ago started the building of a respectable little cathedral, with door and window frames placed, but have continued to pay for over twenty years twelve hundred pesos annually for the rent of a hall. Ten years ago that amount would have finished the building, but to-day it will require twice that much, which illustrates, by the way, the spiritual fervor of the town. There is also a sect of quack-doctor zealots who are disciples of "La Madre Maria"* (The Mother Mary). They have built a church, on the outside of which they have placed in letters of mortar—"La Religion de Fe y de Jesucristo." (The religion of faith and of Jesus Christ) and on the inside of which they preach cold baths as the remedy for anything from stomach ache to double pneumonia.

The Protestant Evangelical work in this town was opened militantly in May, 1930, by the Brethren Luayza. Swartzentruber, and Zagami. A hall was rented, benches were made, and a series of meetings were begun with the usual enthusiasm, good attendance, and capers by naughty boys. One evening while Brother Luayza was praying a piece of brick singed his hair. In all of our work "bochinches" (disturbances) are expected, but they usually take less violent forms, such as yelling in at the door or window, whistling, laughing, etc., but we praise the Lord this time for poor marksmanship on their part.

These meetings continued during two weeks with the result that nine persons manifested a desire to follow Jesus and have been continuing faithfully. After these meetings and until May, 1932, T. K. Hershey and E. V. Snyder were in charge of the work, visiting the town on Sundays.

One Dutch family (that is, Hollanders) have retained in their home many (Pennsylvania?) Dutch customs. It is a pleasure to visit there and to say an occasional Dutch word. This family already knew the Gospel and used to call themselves "Protestantes." They were so eager and sincere in their new Christian experiences and knowing something of theological terminology began to call themselves and the other faithful ones, "Creyentes" (believers).

These "Creyentes" then immediately appealed for special studies in the New Testament, hence they soon merited the name "Bereans." We had just compiled a little book of twenty lessons in Christian Doctrine and began to use it as a study every Sunday morning. They were quite enthused over this and would hold little meetings during the week, and although they lamented not having any one to explain them, would spend the time reading the references. In the time since then. however, and because one pastor could not go regularly, interest dragged somewhat, and the growth was not as rapid as the beginning had indicated.

In March, 1931, Sister Anita Cavadore went to Pellegrini as the first missionary sent out by the Argentine Mennonite Church. She started a kindergarten, a Sunday school, and does Bible reading and personal work.

A little over a year later Pellegrini was given a resident pastor in the person of Bro. Pablo Cavadore. In order to accommodate his family it was necessary to look for another location where the hall and house would be close together. It happened that at that moment the house and hall that the Roman Catholic Church occupied was being vacated, and it being a central location, we rented it—unfurnished.

The presence of a resident worker has more than repaid our hopes because since the Cavadores are there the interest and spirituality have grown favorably. The membership at the end of 1932 is thirteen.

America, F. C. O., Argentina.

*This sect has nothing to do with the Roman Catholic Maryology, although its name might lead one to think so. The founder is Maria Salome de Loredo y Otaola. viuda de Subiza, which means that she is Mrs. Mary etc., Subiza, widow. Her name "Maria" gave rise to her being called "La Madre Maria," and she is supposed to have received "divine power" from one Pancho Sierra, a rich farmer monk and spiritist.

HARVEST FIELDS ARE WAITING

"Harvest fields are waiting,
Do not linger long;
Borne upon the breezes
Comes the reaper's song.
Patiently, O toiler,
Pluck the golden grain,
Ere the shades of evening
Fall o'er hill and plain.

"Harvest fields are waiting,
Who will come to-day,
Join the band of reapers,
Bear the sheaves away?
Soon the day of toiling
Will be ever past;
May the Master's greeting
Be, 'Well done,' at last."

—Ragnhild G. Matson.

HEAVENLY TREASURE

Mr. Moody in one of his sermons says, "When I was on the Pacific coast, I spent my first Sunday in San Francisco. I went to the Sunday school; but it was a very wet, stormy day, and so few teachers or scholars made their appearance that the superintendent was in doubt whether he should send them home again. However, as they had come through the rain, it was decided to go on with the lesson, and I was asked to undertake the task. The subject happened to be 'Our Treasures in Heaven.' The blackboard was got ready, and, being a poor writer myself, I handed the chalk to one of the teachers and said to the children, 'Now, I want you to tell me some earthly treasures. What do you suppose men think most of?' Someone cried, 'Money.' 'Put that down,' I said. 'Anything else?' 'Lands.' 'Put that down.' Many strange things were said; one little boy said, 'Rum;' and perhaps he was nearer the truth than any of them, for many a man will sell soul and body, and business and family and home and everything else, for drink. And when the catalog was finished, I asked them next to give me a list of heavenly treasures. The first answer was 'Jesus;' and as we went on from one to another, we found that the treasures of heaven were far more numerous and very much more precious than all the treasures which the earth can give. The young man who was writing down the answers was an unconverted teacher. As he scanned the lists, and compared the earthly with the heaven, he stood transfixed with shame. 'What a fool I have been!' he says to himself. 'I have come to this Pacific coast, and spent my substance for such things of earth!' And there at the blackboard he vowed to God that for the rest of his life his heart should be set alone on the things which are above."

And to you who are saved, remember that this Gospel is committed TO YOUR TRUST. Are you faithful to your obligation? Is the Lord of Glory pleased with your stewardship of the manifold grace of God? Or have you committed a breach of trust? God is depending upon you to be faithful to your trust, and the eternal destiny of multitudes of sinners depends upon the manner in which you execute your trusteeship.—The Wonderful Word.

Educational

FROM THE HOLY LAND TO THE HEART OF EUROPE

XV. With the Woods for a Classroom

By Anis Ch. Haddad

A pretty German village in the country of Westphalia is Hildesheim. It would be too much, perhaps, to claim it as the most beautiful of German villages in this district, for rash indeed would be he who would venture to bestow premier honors upon any one of the myriad captivating hamlets that are Germany's heritage. But Hildesheim is undoubtedly one of the gems of Westphalia. A picture may convey the golden sunlight falling through the trees upon the mellow thatch of old cottages along the lane, but it cannot catch the delicious accents of the simple folk whose little world remains as yet untouched by the forward march of modern improvements. Few motors disturb the games of the chubby, rosy-cheeked children. But always tucked away in a hidden fold of the hills, offering shelter and hospitality to the traveler lies Hildesheim altogether peaceful in the German manner.

I have often wanted to live a few days as deliberately as nature. I have wondered how it seems to live in the woods with only birds and animals for neighbors, and nothing to do but observe them. All true woods are bordered by bird song, and on bright days I would walk among the huge boles, encompassed by silence now and then rent by the screeching of jays, broken by the varied talk of the magpies, or gently interrupted by the seesaw sibilations of the goldcrests. Then would come a little scurry of dry leaves in the faint wind. There is mystery in such fugitive liftings of the silence in a great wood, and they make one aware of another world closed against our five senses. Yet when through the tree columns I catch sight of the open country in its subtle melodies of hill, hollow, farmhouse, field, and copse, some of the maladjustments of life disappear, while the sun, catching a pasture, or grove of trees, or gray roof in its blessing, suggests a burst of broken song. Before these lighted patches vanish, they seem gladder than a whole midsummer day.

It is pleasant to camp out for a night or two; living in the solitude of almost unfrequented forests is a quite different experience. Many wise men have held that it is a necessary part of everybody's education. Those nights in August, when we spread our blankets in the thick grass of a meadow and lay out under a canopy of stars! How many lovely memories come tumbling back now: the loom of the mountain ridges, the great arch of the star-filled sky, the smell of the wood-smoke and the red glow of the friendly fire, the sudden hush that comes just before dusk, the moon on the river and then—the voices of night. Oh, we had some visitors. Sometimes a jack rabbit would speed out of the night like a bullet, run straight past the fire, and vanish in the darkness. crying pitifully. Scores of beavers logged up and down, and we occasionally heard the sudden crash and echo of a small tree which they had cut down in their own inimitable way. Owls sounded from the swamps and ridges, dozens of them, and then, through the velvet darkness would come the sharp sound of the prowling wildcat. A deer came

A Beautiful Wood in Germany

with the dusk on cat feet and browsed in the meadow. Little furrows in the grass show where rabbits and the woodchucks have come up from the meadow to munch apples on the edge of the orchard and, in a blueberry bush, is the nest of the yellow warbler. The leaves rustle gently underfoot. Yet there is much to be said for a walk in the woods. Things seem so friendly and so intimate, almost like a sleepy child that drowsily lifts its arms for a "good-night" embrace.

It seemed to us as if there were really millions of birds. There were an unusual number of redstarts and black and white warblers, just as if it were spring again. In summer the vegetation is too thick to see the nests of many birds, and the full beauty of the vegetation is lost to all but the most hardy seekers, who will brave the insects, tangled vines, and whatnot that detract from many a venture into the wild. There is a silence in the big woods, and in the fields along the hedgerows there are things to be seen which are least expected. There, in an old, scraggly, wild cherry tree, are tightly rolled objects pendent like leaves on the outermost twigs. But best of all, there is the deep silence of the wood and the wonderful vistas afforded by an unimpeded view into the distances between the gaunt trunks of trees.

It is a spot which has all the solemnity of its own. The far-reaching ridges of pastoral mountain succeed each other. like the long and sighing swell which moves over quiet waters for some far-off stormy sea. There is a deep tenderness pervading the vast monotony. Patiently, eddy by eddy, the clear stream winds along the well-known bed, and under the dark quietness of the undisturbed pines, there springs up year by year, such company of joyful flowers as I know not the like of among all the blessings of the earth. It was summertime and still forest flowers were coming forth in clusters crowded for very love. There was room enough for all, but they crushed their leaves with all manner of strange shapes only to be nearer each other. There was the wood anemone, star after star, the dark vertical clefts in the limestone choked up with them as with heavy snow, touched with ivy on the edges —ivy as light and lovely as the vine—and ever and anon a blue gush of violets, the cowslip bells in sunny places, and in the more open ground, the vetch and the wild strawberry, just a bloom or two, all showered amidst the golden softness of deep, warm, amber-colored moss. It would be difficult to conceive a scene less dependent upon any other interest than that of its own secluded and serious beauty.

The day was long, yet how quickly the hours flew. Early in the morning I eagerly watched the sun tip the highest peak with fire, just as homecoming Athenians watched it strike Athene's spear in the early dawn on the Acropolis. When we built our fire, the first birds would begin to peep sleepily and the deer would lope away through the morning mists. By the time we had cooked and eaten our breakfast, the sun would have slid down the ridges into the hollows, the wrens would be tinkling out their silvery arpeggios, the red squirrels would be winding up their clocks, bees would be backing out of the blossoms and warming up for flight, and the little valley would be alive with song again.

During our wanderings through the forest, we came to the "Wald-schule"—the "Forest School." It seemed to us that great store is set upon education in all its branches. No children have ever spent so much time at school, or worked so hard at their lessons as the German children. Germans have always believed in being "thorough," and in certain places in Germany continuation classes are compulsory for from three to four years.

The Forest School is an educational experiment that is attracting widespread attention from medical men and advanced educators in every country. It is not a charity, but a regular school maintained by the neighboring town, the idea being to strengthen and at the same time to educate those children of weak constitution who would ordinarily succumb to disease in the home surroundings and in the crowded schoolrooms of the city.

Germany takes extraordinary care of her children. The national thrift and foresight are in nothing better shown than in the care bestowed upon the children of the poor. The Government takes them in hand early and compels them to attend school. They are not only taught, they are kept clean; their health is watched over minutely, defective eyes and ears are attended to, books are furnished, if necessary, and if need be, clothing and food are supplied. In short, everything is done that can be done to prevent idle, unhealthy, spendthrift parents from bringing up idle, unhealthy. spendthrift children.

The Forest School is quite a step in advance of previous efforts for the conservation of young life, and deserves all the praise it is receiving. Here the weak children are entirely separated from the stronger, to the benefit of both. They are kept in the open air all day long, are well fed, and study lessons suited to their strength.

The soil everywhere in this region is white sand, lightly covered with various creeping plants and flowers. The air, delightfully soft in summer, is clean and fragrant with the odors of the pine trees which are close set and high. The enclosure, four acres in extent, has a high wire fence on three sides, while on the fourth a high embankment serves as boundary and gives a favored slope for the play of the children.

Meals are served in the open air, a roof sheltering the tables at which the children sit by classes. A building on the ground is used as kitchen and work room. It also contains a sitting room and sleeping apartments for the nurse and servants. The nurse keeps close watch of the weight of each child, sees that each one has its proper bath, brings all who need his care before the doctor, and mothers them generally. All this, in addition to serving meals, makes her indeed busy; and yet I noticed that she had time for a sweet smile and a pleasant word for every child that came near.

Most of the time between meals is occupied with play. The lesson periods are about twenty-five minutes in length; the weaker children have but four lessons and the others six a day. There were many out-of-door games for them, but the chief delight seemed to be digging in the soil. Besides open-air schools for delicate boys and girls, summer camps. with teachers in charge for school children, are a favorite institution in holiday time.

To an onlooker it seemed a wise economy, not only of saving life, but greatly increasing the earning capacity of those lives in later years. There can be no doubt of the success of the venture upon the children themselves. They were a most lively and happy-looking lot. There is no waste or show about it; but a Christlike humanity.

Next month: **A Week Amid the Charmed Light of the Rhineland.**

Jerusalem, Palestine.

GLIMPSES OF CHILD NATURE

III. Food for the Child

By Clara Hershberger

Sir Francis Bacon said, "Some books are to be tasted, others swallowed, and some few to be chewed and digested."

This quotation will no doubt suggest the meaning of the theme of this article. Books—how could we get along without our books? The little babe is usually content to leaf through page after page, enjoying the pictures, and amusing himself by the simple motion of leafing one page after another. The young child will sit by the hour reading stories of nature, Bible stories, or simple verse. Youth, adult, or old-age—we all enjoy our books as we sit by the fireside in the evening, at the end of the day's work.

Books—how could we get along without our books? There are many books for us to enjoy. Perhaps the first book the child reads is the book of nature, the beautiful out-of-doors which God made for us. All of the pages of this book are illustrations—they are illustrated with pictures that stir the soul, and cause one to lift up his heart with thankfulness to the Giver of all good gifts.

I am sure we all recall our own nature books with pictures of dewdrops sparkling in the early sunlight, our favorite tree where we spent happy hours with our brothers and sisters. There were pages in this book of gorgeous sunsets that touched with glory the ragged clouds peering up over the horizon, and as a child wondering. "Do they come up every night, and do they make he dark?" Then there were pages of rain pattering on the roof which was so near our bed we could almost reach out and get a handful of glistening drops.

Nature is a good book for the child to use to learn his first lessons. As a child he does not realize how much of the sights and sounds of the out-of-doors enter into his soul until in later years he finds them all tangled up with his inner life. The brook back of the house was not only music to his ear, but it splashed into his heart. It seems to me if the child has a chance to study this book of nature he can never become an atheist. I believe the child believes what T. E. Brown applied to his own garden in the following words:

"A garden is a lovely thing
God wot,
Rose plot.
Fringed pool,
Ferned grot;
The veriest school
Of peace, and yet the fool
Contends that God is not,
Not God? In gardens?
When the eve is cool?
Nay, but I have a sign
'Tis very sure God walks in mine."

The second book might be called the child and his friends or neighbors. Here we find pages of photographs. The first page has the faces of father and mother—and happy is the child who gets the first glimpse of heaven in his parents' eyes. Then there are many other faces. Do you remember the folks of your childhood?

There was a little boy who lived near a machine shop where a rough man tended the boiler. At least he thought he was rough, for he chased away the mischievous boys who gathered around—and one day he called the little boy back who was running away with the others. He gave him a whistle and talked to him; told him to come again. The little boy used to go and see him and they were chums after that.—Huse. The lesson we believe his soul learned was something like that expressed in these lines of James Whitcomb Riley:

"There's a spot for good to bloom in
Every heart of man or woman,
And however wild or human,
Or however burned with gall,
The darkest heart to doubt it
Has something good about it
After all.

There was a family where the elder sister had charge of the home one evening when the parents were gone. The time came for the prayers, and all of the children were so full of frolic and laughter they couldn't say them. Big sister was in it too, but after she had tried several times she said, "Wait a minute," and then in a hushed voice, she asked God to help all of them say their prayers. Somehow the frolic died away and a great sense of quietness came stealing in. and they could pray with steady, thoughtful voice after that; and the souls of the children drank it all in.—Huse.

As a child I remember very distinctly the face of a very dear aunt, (not by blood, she was aunt to all the children). She was loved by all the children in the neighborhood. We always flocked to her house to play. I never heard a cross word pass her lips, and she always had a smile for every one. Her cookie jar was never on a high shelf. The warmth of human kindness flowed from her being and entered into the lives of the children.

The child learned the lesson of sincerity, love and human kindness from the man who tended the boiler, from the elder sister, and from the aunt—the books of human nature.

The child is well nourished with the fanciful books of nature and of folks, but he also needs the paper and ink, leather and gold books. It is not my aim to propose a list of books to be read. My purpose is to speak of books that feed the child soul.

It is said of Sir Walter Scott that when on his deathbed he said to his servant, "Bring me the Book." "What book?" the servant asked, for he had a large library. "Bring me THE Book, there is only one Book." That is as true for the child as for the older man. No book compares with the Bible in the

capacity to feed the soul—it must always be first.

Most children enjoy poetry and are especially fond of the poems by Robert Louis Stevenson and Eugene Field. I believe their productions are good for the child.

An early acquaintance with the best of American literature is good for the mind and soul of the child. Many of our writers understood, and were lovers of children. Hawthorne, Longfellow, and Whittier are remembered as lovers of children and their own childhood is reflected in their writings.

Many children enjoy history and biography. It is good for the child to chew and digest life-stories of great men and heroes. The life story of Menno Simons and others would be profitable reading for our children.

Then we have our Sunday School papers. We are grateful for the fine type of stories and articles found in the Beams of Light, Words of Cheer, and Youth's Christian Companion. They are food for the mind and soul and are cherished by the children.

I hope the souls of our children will be fed with the pure and the best, "with the sincere milk of the Word, honey from the rock. and the finest of the wheat."

Are you making it possible for your child to see God in nature?

Does your life reflect sincerity, love, and human kindness to the children with whom you come in contact?

Do you have books and magazines in your home that are food for the child?

(The Outline of this article was suggested by reading "The Soul of a Child," by Raymond A. Huse.)

Iowa, City, Ia.

THE PURPOSES OF EDUCATION

Considered from a Christian Viewpoint

III. Moral Development

By Edward Yoder

Among the aims of education, as considered from a Christian viewpoint, that of developing the individual's moral nature is not the least in importance. Moral development has to do with the guiding and shaping of conduct and with the motives and the choices that are involved in this conduct. Life continuously confronts us all with the necessity for making choices on moral issues. We are required to choose the course of action we will follow; we must decide between conflicting claims upon our loyalties and our interests; we must choose between the good and the evil.

The individual's moral character is the sum of the decisions he makes and has made. Many of his moral actions and attitudes in time become fixed habits. Education should be concerned to give direction in the making of right choices even more than it is to impart knowledge and teach skills. Christian education seeks to make right conduct a habitual part of the individual's life. The wise man long ago summed up in brief words the essential truth of moral development when he said: "Train up a child in the way he should go, and when he is old he will not depart from it."

Morals from the human standpoint refer to the customs and the sanctioned forms of conduct that prevail in a particular society. The things that are considered wrong and the things considered right may vary from one group of people to another, as also from one country to another, and from one age to another. This does not imply that there is no standard of right fixed eternally in the heavens. Christian morals approach as nearly as possible to the absolute standard of right, as nearly as imperfect human nature can interpret and apply perfection. The important truth about morals considered as customs is that we first learn our standards of conduct through imitating the people about us, in our family, school, community, church, nation, or whatever group we may be looking to at the moment. Every society finds some way for enforcing its standards of morals and the child generally learns early that it can be free and happy only by conforming to the standards of conduct which the group has.

Farther on in the course of the individual's growth and experience he will likely no longer feel satisfied with blind conformity to customary ways of conduct. He tries to discover the reasons as to why he should conduct himself in particular ways. He wants to know why some things are right and other things wrong. This attitude is helped on when he observes that standards of conduct are sometimes in conflict, that laws and rules often contradict each other, as may be possible, for example, between the home and the school, or between the Church and the world at large. The adolescent in the exhilarating experience of his growing knowledge, when he sees that the moral standards of the world are different from those of his home and his Church. may draw the easy conclusion that the difference between the two is that the former is modern and up-to-date, while the latter's standards are outworn and antiquated.

When such questions arise the opportunity is at hand for teaching young people what are the real grounds upon which the differing systems of ethics and conduct rest. To make a decision about the worth of different standards of conduct it is necessary to know, first of all, what things in life are of most worth. If any one should decide that for himself the good which this world offers is a sufficient end in life, then there is little reason why he should not live by the world's rules of conduct. If animal comforts, food, shelter, security, admiration from one's fellows, amusements that keep the mind diverted from too serious thought, if such are the highest good in life, then a man might logically play life's game by the rules which the world lays down.

But Christian morals rest on an entirely different basis from that of the natural morals of the world. Christian education teaches that the good things of this world are only temporary, that this life soon ends in death, and that life and conduct must look for their ends to the things that are eternal and spiritual. The Creator, who made man in His image and has redeemed him from his sin, must be the One to lay down the moral requirements of those who would seek His fellowship. These requirements have been revealed in His Word, and Christians will conform their morals with these rules. Conforming to the world, accepting current and popular opinion as one's standard for moral conduct, is to accept the good which the world offers as the greatest good in life. The tragedy of such a mistake was explained by John when he wrote: "The world is passing away and its desire."

Among Christians there have been varying ideals for the development of the individual's moral life. Some have inclined toward the ascetic ideal and have sought to develop moral virtue in themselves by the sacrifice of some other part of their life. They have thought to obey Christ's command to deny self and take up the cross and follow Him by sacrificing, for example. the social part of life and living as hermits, or in some other way by imposing special hardship upon mind or body. Most Christians, however, have found their fullest moral growth in the harmonious development of the entire man in all his parts. By them self is denied of the things that are sinful and destructive. All that is wholesome in the world and in life is used by them, but they do not allow themselves to be brought under the power of these temporal things. Christian education aims to uphold this cultural view of morality.

Strength of moral character is needed by the individual, as well as uprightness of character. It is important that such strength of character be developed as will enable him to do the right not only in the sheltered and congenial atmosphere of the home and school, but in the hostile world outside as well. A too common mistake in modern education has been the unnecessary coddling of the child and the youth. Many parents and teachers labor with a view to making the child's education as easy and "painless" as possible. In some respects this has been a good thing, but the reaction from occasional cruelties to pupils in the schools has been rather extreme, doing wrong now to the child in other ways. Moral fiber and stamina are not being developed. Young people need every opportunity to learn self-reliance and to shoulder responsibility, but they do not need an abundance of money to make life's way perfectly smooth and easy. It is the struggle against difficulty, against disadvantage and handicap, that oftenest brings out great strength of character. Among the very best formers of moral character and moral strength are these four: discipline, responsibility, effort, suffering, just the things that men and women would naturally seek to avoid. Education, whether given in the

home, school, or Church, in its endeavor to do all that is best for the young people, must see to it that they are not deprived of some just share of life's discipline, of life's difficulties and hardships. Only so can young people become strong and be able to quit themselves like men.

Hesston, Kans.

THE SPIRIT OF TRUE SCIENCE

By F. S. Martin

The Spirit of true science embraces all these virtues: Self-sacrifice, persistence, courage, duty, accuracy, humility, and hope. We shall attempt to exemplify all these virtues which embrace the spirit of true science by illustrations from the careers of men of science.

Self-Sacrifice

Reward—as the world understands it, for work done or results obtained, is the last thought of a student of science.

"I have no time to make money" was the reply of the naturalist Louis Agassiz, to an offer to lend himself to a legitimate and tempting financial scheme. Napoleon the third, expressed surprise when Pasteur, the great investigator, did not endeavor to make his discoveries and their applications a source of profit. Pasteur replied, "Men of science would consider they had lowered themselves by doing so." In a conversation with Lady Priestly, Pasteur remarked, "I could never work for money, but I would always work for science." There is no doubt but that Pasteur could have been one of the most wealthy men in the world if he had chosen to keep his discoveries to himself, but he gave them to the world and was content to end his career as a professor of chemistry in receipt of a modest salary from the government of his country.

Faraday said he was forced at one stage of his life to decide whether he would make wealth or science the pursuit of his life. He could not serve two masters and he chose science. Tyndall says that Faraday might have received $50,000 a year from the commercial world during his last thirty years, yet he earned almost nothing by professional services.

Sir Humphry Davy at the request of a "Society for Preventing Accidents in Mines" conducted a research which led to the invention of the miners' safety lamp. He might have received ten thousand dollars a year from his invention had he secured it by a patent. When one of his friends told him that this would be possible he replied, "No my good friend, I never thought of such a thing; my sole object was to serve the cause of humanity, and if I have succeeded, I am amply rewarded in the gratifying reflection of having done so.'

The pleasure derived from discovery of the secrets of Nature, unknown before except to God Himself, surpasses all rewards the world can give. Men in other pursuits lose interest in later life, yet not so with the man of science.

Some one once asked the ever happy naturalist, Joseph Leidy, if he were never tired of life. "Tired" he said, "not so long as there is an undescribed intestinal work, or the riddle of a fossil bone, or a rhisopod new to me."

Finally a touching example of self-sacrifice is found in the late explorer Amundsen, who flew into the face of known hazards to bring rescue to one who was his bitterest enemy, and in the attempt met his death. Who would dare say it was not done in the spirit of science?

Persistence

"All wish to know, but few the price will pay."—Juvenal.

Pasteur carried on an unrelenting warfare against the forces of Nature hostile to man. He worked five years to discover the remedy for rabies. The interval of night he called "hours of waiting," which always seemed slow to pass for him.

C. G. I. Jacobi (1804-1851) who was the greatest mathematical teacher of his generation, like Pasteur, made the best use of his time. "It must not be supposed," he said, "that it is to a gift of nature that I owe such mathematical power as I possess. No, it has come by hard work, hard work. Not mere industry, but brain splitting thinking hard work; hard work that has often endangered my health."

A few years ago the leading astronomers in the United States were asked to give in order of preference the names of living Americans who had contributed most to the progress of astronomy. Simon Newcomb headed all the lists. None of his discoveries received prominence in the press, but of far greater importance than the discovery of new stars or planets was his exceedingly laborious computations which he made to enable the position of the sun, moon, and planets and some of the fixed stars to be predicted with greater accuracy than had hitherto been true. This work gave him first place.

R. F. Gregory said, "Scientific truth is not won by prayer and fasting but by patient and persistent inquiry. Nature, like the rich man of the parable, requires importunate pleading before she will bestow any of her riches before a suppliant at the temple." It is also true that it is necessary to believe in the value of scientific work in order to persevere to the end; for without the encouragement which such a belief gives, many investigators would fall by the wayside.

It is well known that diligence and persistence, shown by men of science in the pursuit of knowledge are as important as acuteness of vision and quickness of understanding. When Herschel was constructing the great mirror for his telescope, he had to do all his polishing by hand, and he found when once the final stage was begun, it was necessary that it should never stop even for a moment. His sister Caroline relates how she was kept busy in attending on her brother when polishing: "Since by way of keeping him alive I was constantly obliged to feed him by putting the victuals by bits into his mouth." Once when polishing a seven-foot mirror he did not take his hand from it for sixteen hours together.

Herschel undertook the stupendous task of surveying with his telescope the whole of the heavens visible from his observatory. With his instrument the field of view visible at one setting was about one quarter the apparent size of the full moon, and Herschel had to observe more than 300,000 of such fields in order to make his census of the stars in a hemisphere of space. Extracts of a letter by Von Magellan to Bode described the method Herschel used. "He has his twenty-foot Newtonian telescope in open air. It is moved by an assistant. In a room near by sits Herschel's sister, and she has Flamsteed's atlas open before her. As he gives her the word, she writes down the declination and right ascension. So he examines the whole sky. Herschel observes the whole night through; for some years he has observed every hour when the weather is clear, and this always in the open air." This is a striking example of perseverance.

Courage

Courage is the dominant note struck in the lives of the polar explorers who in the face of gravest dangers go out in the pursuit of knowledge. The names of Rear-Admiral Peary, Dr. Fridjof, Nansen, Nobile, and Byrd appear as brilliant lights on the list of those who have gloriously succeeded. Among those who have given their lives in courageous expeditions we find the names of Sir John Franklin, A. W. Greely, Captain Scott, Dr. Wilson, and Captain Oates.

In 1845 Sir John Franklin and a party of one hundred twenty-nine men embarked on an exploration trip, the purpose of which was to complete the survey of the Arctic coast of Canada. They vanished from the world almost immediately. After a long search the story was revealed. In 1859 at Point Victory, on the northwest coast of King William Land the chief relic of the Franklin Expedition was found in the form of a record of successful exploration up to May 28, 1847. But round the margin of the paper containing this record was a second message in a different handwriting. It read, "April 25th, 1848, the ships were deserted on April 22nd having been in the ice since September 12, 1846. Sir John Franklin died June 11th, 1847, and the total loss to this date has been nine officers and fifteen men. The rest (105 in number) landed here and start to-morrow for Great Fish River." Not a soul survived, yet Franklin had succeeded; he discovered the North-West Passage, but the ice took its toll.

In 1882 in the interest of scientific investigation a series of international circumpolar stations were established to take simultaneous observations. The United States expedition sent Lieutenant A. W. Greeley to Lady Franklin Bay. He established his camp in that high latitude and did a fine work, but on account of the failure of relief ships to reach him after he had completed his task he was forced to depend upon his own efforts to return homewards. In 1884

the few men left were just alive when they heard the whistle of a steamer. Two men struggled out from the camp, as the searching party, entering the cove by boat, saw one of them make a signal and approach; twice he fell. When the rescuers reached Greeley's tent they cried, "Greeley, is that you." In a faint, broken, hesitating voice came the answer, "Yes, yes—seven of us left—here we are—dying—like men. Did what I came to do—beat the best record."

All these men have entered their long sleep yet their examples testify to the world of the courage and the glory of self-sacrifice.

Duty

The praise and rewards of the world have no meaning to the scientific worker when duty calls.

When the cholera epidemic was on in Paris in 1865 Pasteur for a time undertook to study the disease above the cholera ward of a hospital. His friend said to him, "Studies of that sort require much courage." "What about duty?" said Pasteur simply. Danger is disregarded by the man of science as by the soldier when duty calls; and the spirit of both is replied to in the word of the battle hymn,

> 'Grant that with zeal and skill this day I do
> What me to do behooves, what thou commandest me to;
> Grant that I do it, sharp at moment fit,
> And, when I do it, grant me good success in it."

It is our duty to search for new truth and give it to those who shall follow.

Accuracy

"I do not know anything, except it be humility, so valuable in education as accuracy," writes Sir Arthur Helps.

The love of truth creates the habit of accuracy and exactness in matters of fact, which characterizes a scientific mind. In all science any knowledge arrived at as the result of observation or experiment must be capable of being verified by other investigators who go that same road. Scientific truth must be open to all eyes. A witness in court is expected to give truthful account of the facts of a case as they presented themselves to him, and at the tribunal of science he dare not offer false testimony.

It may be well at this point to recognize the feeling of the poet and the metaphysician that certain facts are truth, and the ideas thus conceived are to them as definite facts as any inferences depending upon the uses of senses. Such feelings do not admit of objective demonstration and cannot, therefore, be measured by the standards of natural and physical science. They belong to another world. It is possible that absolute truth will come by introspection rather than by studies of material conditions and things, but this need not discourage the scientific investigator from examining the facts of the physical universe and expressing results as phenomenal knowledge whatever may be the ultimate reality behind them. We shall not be judged by what we cannot know but by the use we make of the opportunity given us to work and to understand.

Accurate observation remains unaltered throughout the ages. Sad but only too true is it that inaccuracies remain as truth because it is so much easier to accept traditional views upon the structure, habits, and functions of the various forms of life around us than it is to inquire minutely into them personally. This illustration will serve to show that mistaken ideas often pass as truth for hundreds of years before they are detected. Aristotle in his natural history makes a king-bee the governor of a hive, and this view is reflected in Shakespeare's lines:

> "For so work the honey bees;
> Creatures that by rule in nature teach
> The act of order to a peopled kingdom;
> They have a king and officers of sorts."

It was a country parson, Charles Butler, who, in the early years of the seventeenth century, took the trouble to study bees themselves instead of reading books about them; and he found that the queen-bee was the dominant factor in the hive communities.

It was the absence of methods of accurate observation and critical inquiry, and subservience of mind to authority, that led to many fables and beliefs being handed down as natural truths for hundreds of years. Among some of these beliefs are: That the crocodile weeps when it has eaten a man, that the crab waits till the oyster gapes and then puts a stone between the shells, so that he may gnaw the oyster's flesh; that an oar dipped into water seems to be broken because of the swift moving of the water, that buried crabs produce scorpions; and that the hind legs of the frog are formed by the splitting of the tail of the tadpole. Probably all of these beliefs arose from casual observations and hasty conclusions, both of which are unscientific methods.

Yet even to-day every newspaper report of a volcanic eruption contains a reference to "flames and smoke" issuing from "the burning mountain" though the description of the phenomena is completely inaccurate, for there is practically no flame and no smoke as from a chimney and no burning in the ordinary sense and still these facts are taught thousands of school children.

We should not leave the field of accuracy without mentioning Aristotle. He surveyed the whole realm of Nature in his works. He had a knowledge of a thousand forms of life and brought together an immense amount of accurate observation, yet he was often led astray by preconceived ideas and based his conclusions upon reports which were more curious than important. Aristotle believed in collecting and classifying facts, then drawing conclusions. However, many of his so-called "facts" collected by the hundreds were merely old women's tales or hearsay evidence. He and his school which he dominated for two thousand years knew nothing of the experimental method of inquiry, the basis of all modern science.

Humility

> "Thou hast not gained a real height,
> Nor art thou nearer to the light,
> Because the scale is infinite."
> —Tennyson.

It is only too true that the less a man knows, the more content he is with his intellectual capacity and outlook; it requires a great man to realize the imperfection of his knowledge. A man so eminent in science and invention as Lord Kelvin in reply to congratulations expressed upon his service in the cause of scientific progress says: "One word characterizes the most strenuous of the efforts for the advancement of science that I have made perseveringly during fifty-five years; that word is, failure. I know no more of electric and magnetic forces, of the relation between ether, electricity, and ponderable matter, or of chemical affinity, than I knew and tried to teach to my students of natural philosophy fifty years ago in my first session as professor." Men like Kelvin are always leaders, for they realize that for every truth discovered there are yet a thousand mysteries.

Indeed humility is a distinctive quality of every scientific mind; not humility before man and man-made images, but before the marvelous universe in which the earth is only a particle. By his devotion to nature the man of science is exalted above the planes occupied by those who pay no attention to her; and he is humbled by the greatness of the view presented to him.

Quoting from Herbert Spencer: "Science alone can give us true conception of ourselves and our relation to the mysteries of existence—only the sincere man of science—and by this title we do not mean the mere

THE WAY IS DARK

The Way is dark, O Father! Weary feet
Are treading paths whose end we cannot see,
While spreading far around us, fair and sweet.
Lie flowery meadows, where we fain would be.
How can we bear to climb the rocky steep,
Crushing dear hopes with every step we take,
When bright within our view we cannot keep
The Christian's polar star, "For Jesus' sake?"

So many, many barren lives are there
Whose days are bitter toil, and nights are grief;
From youth to age, no ray of promise fair
Cheers them with hope this world will give relief.
Ah! human lives well human pleasures crave,
And human souls have chains that drag them down,
Unless Thy mighty love beam forth to save,
And make the somber cross shine out a crown.

We all need help so sorely! Even though
The way seems plain before us, and no weight
Hinders our upward going, faint and slow
Our faltering foot-falls echo; desolate
Our hearts oft turn to Egypt which we knew,
Forgetting, in our blindness, all the pain
We suffered. Father, let Thy light shine through,
And through us, till we see Thy face again.
—Selected.

calculation of distances, or analyzer of compounds, or labeler of species; but he who through lower truths seeks higher and eventually the highest, only the genuine man of science, we say, can truly know how utterly beyond not only human knowledge but beyond human conception is the universal power of which nature and life and thought are manifestations."

"Science is bound," said Lord Kelvin, "by the everlasting law of honor, to face fearlessly every problem which can fairly be presented to it." It does not set out to establish or dispose any particular articles or belief or substance of faith, but to examine critically whatever comes before it in the natural world and to testify faithfully to what is seen. The knowledge thus gained may at times appear to undermine the foundations of belief, but that need cause no anxiety for in the course of years the truth will prevail and error will be confounded, whether it comes from conviction or observation.

"Science," said Carl Ernst von Baer, "is, in its source, eternal; in its inspiration, not limited by time and space; in its scope unmeasurable; in its problem endless; in its goal, unattainable." The study of science creates this feeling of infinite greatness in all who follow it.

Hope

When we behold the stars sparkling upon the canopy of heaven, we pause to seek silence and solitude to contemplate them. The first thought is, "What is man, that thou art mindful of him, and the son of man, that thou visitest him?" Astronomy, more perhaps than any other science, teaches the imperfection of human understanding, and hesitates to set limits to the planes which may be attained in the future. The man of science hopes always that the mysteries of the present may become the realities of the future. Truly, "We see through a glass darkly," but the path of science is onward and upward.

Finally we may seek to read the signs and wonders of the heavens and to find the interpretation thereof, we may witness the development of worlds in all stages of growth from formless mist to finished star which though bright now will end and be numbered among the dark and decaying systems of space. We can comprehend these things which have a beginning and an ending but imagination fails before the prospect of an infinite number of universes occupying an unfathomable space.

We close with the beautiful dream of Jean Paul Richter in which a man was called up into the vestibule of heaven and carried to universe upon universe in endless space, until his mind reeled before the transcendental distances which were still before him.

"Then the man sighed and stopped, shuddered and wept. His overladen heart uttered itself in tears, and he said, 'Angel, I will go no farther; for the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave and hide me from the persecution of the Infinite, for end I see there is none . . . . Then the Angel lifted up his glorious hands to the heaven of heavens, saying, 'End is there none to the universe of God. Lo! is there no beginning.'"

Chicago, Ill.

THE DEVELOPMENT OF THE ULTRA-VIOLET RAY IN MEDICAL SCIENCE IN RECENT YEARS

III. Action of Ultra-violet Rays on the Body

By Selena Gamber

The action of the ultra-violet rays on the body tissues is not yet clearly understood, but it is known that the most important factor is its action upon the skin. There is a comparatively large quantity of ergostole in the skin, and this, when acted upon, results in the chemical compound of vitamin D. This substance is absorbed from the skin by small blood capillaries and carried through the body. This chemical change in the blood enables it to absorb calcium and phosphorus from food that is eaten. The[21] proof that by a chemical action of the ultra-violet ray on ergostole vitamin D is formed in the body is one of the most sensational recent discoveries.

Immediately after a treatment with he quartz lamp the number of white blood cells is lowered. A few hours later the number is increased, and by close examination it is noticed that there is a large number of immature cells. These additional white cells or leucocytes increase the immunizing power of the blood. Hemoglobin is also increased. All these experiments, like those on diets, are first made on animals. It was discovered that in rats, rabbits, and pigs the bactericidal power was greatly increased. It is doubtful whether this effect is produced in the human being. The[22] ray is a powerful germicide but can kill bacteria only when it comes in direct contact with them.

The[23] question as to whether or not the rays would be injurious to the heart has been determined by Doctors A. S. Warthin and E. C. Phole, of the University of Michigan. These remarkable tests covered a period of several years and were made on rats and rabbits. The organs of these animals were examined with the naked eye, also with the microscope. Not any symptoms showing signs of injury were noted during the exposures, nor when post-mortem examinations were made.

In irradiation of rabbits there is an increased action of the parathyroid glands. These glands control the calcium metabolism in some way. All ductless glands of the body function better in spring and summer than in cloudy winter days. It is believed that these glands have a general tonic effect on the entire system when they function properly. This helps us to understand why people tire so soon of rainy weather and have a feeling of elation in sunshine.

By irradiation the skin becomes tanned. This is nature's way of protecting it from burning; it also indicates the effectiveness of the treatment. Patients that become greatly tanned improve more rapidly than those who lack pigmentation. It has been definitely shown that ultra-violet rays penetrate white human skin more readily than negro skin.

The probable effects, then, of the ultra-violet ray on the body are numerous. Its action on the blood, resulting in increased calcium and phosphorus. will probably give it a specific therapeutic value.

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21. Pierce, The Journal Lancet, XLI, p. 391.
22. Bingham, Paper read at the Academy of Pathological Science, New York.
23. Fishbein, Scientific American, CXXXVII, p. 139.

Manheim, Pa.

FLETCHER'S RULES FOR HOLY LIVING

John Fletcher by his great piety earned the reputation among early Methodists of being at home in the deep things of God. In a memorial sermon delivered soon after Fletcher's death John Wesley said: "I was intimately acquainted with him above thirty years. I conversed with him morning, noon, and night without the least reserve during a journey of many hundred miles, and in all that time I never heard him speak an improper word, or saw him do an improper action. To conclude: many exemplary men have I known, holy in heart and life, within fourscore years; but one equal to him have I not known, one so unworldly and entirely devoted to God. So unblamable a character in every respect have I not found either in Europe or America, and I scarce expect to find another such on this side of eternity."

The following are some of the rules by which Mr. Fletcher guided his daily life:

"Pray on my knees as often as possible.

"Sing frequently penitential hymns.

"Always speak gently.

"Beware of a fire of my own kindling. The fire that God kindles is bright, mild, constant, and burns night and day.

"Beware of relaxing and impatience. God is faithful but owes us nothing.

"Speak only when necessary.

"Rise in the morning without yielding to sloth."

To live a holy life is unpopular with the world but it is the way the Bible points out as the way to heaven, and it is the way of power and blessing to others.—Selected.

Daily ought we to renew our purposes, and to stir up ourselves to greater fervor, and to say, "Help me, my God, in this my good purpose, in thy holy service, and grant that I may now this day begin perfectly."—Thomas à Kempis.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

How wonderful is the thought that God has a plan for our life which, if we submit to His guiding hand, will work out to make our life fit into a program so large and glorious that we can hardly comprehend it all! Joseph was not the only man who had such a wonderful opportunity. While not all can fill a like place in the world and not all are in prominent places noticed of men, yet all are in a sufficiently prominent place to be a very helpful factor in the work of God in the world. But to think what a failure Joseph would have made of it, if he would have rebelled against the hardship and the humiliation through which he had to pass and have given up in despair and renounced the plan of God for his life. How foolish many people are to-day who allow the trials of life to cause them to give up their service for the Master and allow it to form an excuse for turning back to the ways of a sinful and ungodly world! "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself" (II Tim. 2:11-13).

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Coöperation is a splendid thing if it is headed by the right leadership and is wrought through right plans. It may be possible to follow a multitude to do evil. Ex. 23:2. But it is God's plan that His people should labor together under divine direction according to divine instruction for the furtherance of the cause of the Gospel of Christ. There are so many ways that God has planned a coöperation that it is impossible to work alone without being very seriously hindered from accomplishing what could otherwise be a success. And to coöperate there must be such a mutual submission to regulation and order that the machinery of the organization does not get into conflict. It is always a reflection upon a man's character if he is so self-willed that he will not work in an organization because he does not like to have others tell him what to do or what not to do. On the other hand it may be possible to be so tame in our individuality that we receive every order from an organization without considering whether it is right or wrong. It were better to work with a less complete organization, in harmony with the plan of God and righteousness, than to work with a great organization that is headed toward antichristian service. We ought to rejoice that our mission organizations are permeated with the regulations and standards of the conferences and churches throughout the brotherhood so that there is no reason why we may not throw our heart and life into it and seek to bid Godspeed to its every activity. Where there are disorders creeping in, we are in a place where we can register our protest and find a hearing before brethren who are open to conviction and desirous to carry out the will of the Lord.

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We oannot expect to be an intelligent Christian character if we have not a very sensitive feeling against the sinful condition of man and are acquainted with the remedy of God for the spiritual ills of humanity. Man's sinfulness is an age-long disease of the race which God has provided for in the salvation through Jesus Christ. It will be well to give some earnest thought and prayer to this topic during the month.

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Things Worth Holding involve a matter of learning to choose wisely. To learn this we must come to God who is the source of all wisdom and power. He is not only able to give us instructions but is able to transform our lives in a way that we may be able to comprehend what He teaches us. To learn the truths of this topic well will require a lifetime. But we should endeavor to daily act upon our very best knowledge and seek to bring the very best counsel to bear upon those about us so that we may ever **hold** to the things of **real value.**

May the Lord bless the Young People's Meetings for the coming days and give our young people greater zeal and inspiration for the work of Christ.

PILLARS OF FAITH—JOSEPH (Jr.).—Gen. 50:14-26

Topic for March 12

MOTTO

"All things work together for good to them that love God"

MEDITATIONS ON THE TOPIC

I. Joseph.—From a child Joseph was open to receive instructions in that which was good. He was a favorite of his father because he was an obedient son and could be depended upon to do his work faithfully. His father might have been somewhat unwise in showing Joseph special favor above his brothers. Joseph perhaps could have been more watchful that he did not make his brothers feel how much he seemed to be their superior. Yet Joseph did not show a spiteful spirit at any time toward those who hated him. And we may believe that he did not intend to be boastful of what he was.

If there was danger of Joseph's becoming proud, God wisely gave trials in Joseph's life so that he was kept humble. The trial of being sold was a very great one and no doubt almost broke Joseph's heart. Yet he kept his faith in God and showed a faithful spirit toward his master so that he soon won favor. And when in that favor there were wicked ones who lied about him and had him cast into prison, he still kept his faithful spirit and remained true to God behind prison doors. He was learning the lesson that "all things work together for good to them that love God." He was ready to do good to those who had sorrows greater than his own. And this goodness led him to be released from prison and to become the ruler of Egypt.

The greater purpose of his sufferings came to light when Joseph's brethren came to Egypt in the time of famine. When Joseph saw that it was wise to tell them who he was, he could then reveal the deeper plans of God for sending him to Egypt. Although it was through tribulation that Joseph rose to the throne, it was for the purpose of saving Jacob's offspring and fulfilling God's plan for the seed of Abraham.

II. The Text.—Gen. 50:14-26.—This Scripture gives in a short compass the purposes of God in all that happened to Joseph. Joseph had learned the lesson and he here taught his brethren the lesson which God intended by the experiences through which He had led them.

III. Junior Program Suggestions.—The story of Joseph is of such interest that it will not be difficult to get the juniors interested. As the story is developed, remember the general purpose of God in what happened in Joseph's life, and see to it that this point is developed with the story. The point of Joseph as "a pillar of faith" will be readily seen. Its applications to the experiences of the boys and girls can also be readily made. They may not have such heartbreaking experiences as Joseph did, but they will have trials and testings among their brothers and sisters and playmates and associates and in the course of life that can well be applied. To keep the road of life in faithfulness to God always will be to become a pillar of faith such as Joseph's life is.

The Suggestive Outline for Junior Assignments will give you an idea as to the general way of carrying out the work with Juniors. Assign each heading for preparation to individuals capable of preparing it. Or perhaps some part of it may be given from selected writings on the life of Joseph.

OUTLINE STUDY

I. Joseph's Early Life.
1. Born to Rachel at Haran.—Gen. 30:25.
2. A favorite of Jacob.—Gen. 37:1-3.
3. Hated of his brethren.—Gen. 37:4-11.
4. His two dreams.—Gen. 37:5-10.
5. Sold into Egypt.—Gen. 37:12-28.

II. Joseph in Egypt.
1. As a servant in Potiphar's house.—Gen. 39:1-6.
2. As a prisoner.—Gen. 39:20-23.
3. As an interpreter of dreams.—Gen. 40:1-41:36.
4. As a ruler of Egypt.—Gen. 41:37-57.
5. Dealing with his father's house.—Gen. 42-45.
6. Preserving Israel's posterity.—Gen. 46-50.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Joseph."**
2. Memorize a Select Passage from the Account of Joseph's Life.
3. Tell the Following Stories:
   a. Joseph and His Brothers at Home.
   b. Joseph as a Slave.
   c. Joseph in Prison.

d. Joseph a Dreamer.
e. Joseph an Interpreter of Dreams.
f. Joseph Ruling.
g. Joseph Returning Good for Evil.

For Seniors.

1. The Secret of Prosperity.
2. The Overcoming Life as Seen in Joseph.
3. The Vision of Faith in Joseph's Life.

PERSONAL THOUGHT

If we are true to God we can find God's hand for good in everything that happens to us, even though it may seem grievous and may be intended for evil by the wicked people around us.

SEED THOUGHTS

Walking With Him

Thou my everlasting portion,
More than friend or life to me,
All along my pilgrim journey,
Savior, let me walk with Thee.
Close to Thee, close to Thee;
All along my pilgrim journey
Savior, let me walk with Thee.

Not for ease or worldly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee.
Close to Thee, close to Thee;
Gladly will I toil and suffer,
Only let me walk with Thee.—F. J. Crosby.

It Is His Will

I ask not why some days are fair,
Why some are filled with grief and care;
I ask not why, but trusting still,
I only know it is His will.
It is His will, and I am satisfied!
It is His will, nor want I aught beside.

By paths unknown to me He leads,
Thro' desert wilds or flowery meads;
Where'er I go, He leads me still,
I only know it is His will.
It is His will, and I am satisfied!
It is His will, nor want I aught beside.

It is His will, and I am blest,
With Him, my God, I leave the rest;
By troubled seas, by water's still.
I only know it is His will.
It is His will, and I am satisfied!
It is His will, nor want I aught beside.
—W. O. Cushing.

THE PLACE OF ORGANIZATION IN THE MISSIONARY ENTERPRISE.—Acts 1:15-26; 6: 1-6; 13:1-3; 14:26-28

Topic for March 19

MOTTO

"Set in order the things that are wanting."

MEDITATIONS ON THE TOPIC

I. Organized Christian Service.—Absence of organization bespeaks absence of authority. Absence of authority means absence of power. Absence of power means failure. Every coöperation must have some kind of head to unify the work. The organization needs not to be any more elaborate than the requirements of efficient coöperation. If there were only one man to work, then there could be no need of organization except authorization from God and obedience to His command. But if there are many, there must be agreement and organization that they may labor together effectively. Jesus taught agreement even in prayer requests. Matt. 18:19, 20. God is pleased to honor unity in His people when they pray, and has set His seal upon an organized prayer or gathering in His name.

Jesus began His work by ordaining the Twelve. He sent them forth, after the outpouring of the Holy Ghost, and sanctioned their organization of the work of the Church by the increased blessing through such organization. Acts 6:7; 16:4, 5. It is safe to proceed with the organization of the Church as set forth in the Scripture—elders, or bishops, ministers, deacons, etc. It is needful to "set in order the things that are wanting" in every place where such things are lacking. On the same principle of service, the missionary enterprise is properly organized for the efficient service of the whole church, especially where there is need of sending missionaries out to lands beyond where the help of the entire body can accomplish what one individual or congregation cannot accomplish alone.

II. The Text.—Acts 1:15-26.—Here a witness was chosen to take the place of Judas who fell by transgression. This witness was chosen by prayer and the use of the lot.

Acts 6:1-6.—When the work grew too large for the apostles, they were led to ordain seven qualified men to look after the needs of the poor.

Acts. 13:1-3.—The Spirit led the brethren of Antioch to set apart men to go to other fields among the heathen and preach the Gospel.

Acts. 14:26-28.—The missionaries sent out returned and reported their work to the Church which sent them out.

III. Junior Program Suggestions.—It will be easy to impress the boys and girls with the reasonableness of God's plan in giving "to every man his work" in the great cause of missions. As the subject is developed perhaps the most profitable plan would be to show what the organization consists of and why it is needed and how that every one should work in harmony with the Church and its authorized leadership, remembering that the Lord who is the head of the Church has so directed it.

The suggested outline for assignments will help in working out a plan for the meeting. Assign such talks as will impress the responsibility of each one in forwarding the work of missions. All are members of one body working together for the gathering of the lost and to build them up in Christ.

OUTLINE STUDY

I. The Church is Authorized to Organize:

1. By ordaining and appointing needed men:
   a. As elders.—Tit. 1:5.
   b. As deacons.—I Tim. 3:8; Acts 6:1-6.
   c. Stewards of collections and representatives.—I Cor. 16:3, 4; II Cor. 8:16-24.
   d. Missionaries.—Acts 13:2, 3.
   e. Relief workers.—Rom. 16:1-2; Phil. 2:25-30.
   f. Missionary physician.—Col. 4:14.
   g. Scribe.—Rom. 16:22.
   h. Conference delegates and representatives.—Acts 15:1-4, 25-27.
2. By instituting ways and means:
   a. Ways of raising collections.—I Cor. 16:1, 2.
   b. Order in services.—I Cor. 11:33, 34; 14:26-40.
   c. Church discipline.—I Cor. 5:4, 5, 11-13.
   d. Dealing with officials.—I Tim. 5:1, 19.
   e. Teachers.
   f. Mission Board Members.
   g. Missionaries.
   h. Editors of Publications.
   i. Schools for the Church.
   j. Sewing Circle Workers.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Gospel."**
2. Memorize a Passage from the Text.
3. Workers Set Apart for the Lord's Service:
   a. Ministers.
   b. Deacons.
   c. Bishops.
   d. Superintendents.

For Seniors.

1. Apostolic Organization for the Church.
2. Authorization for Organized Work To-day.
3. When Organization May Reach beyond Church Authority.
4. The Place Our Organized Mission Forces Occupy.

PERSONAL THOUGHT

Christ is the head. By the Spirit gifts are given to men. The Church is the instrument through which these men are separated to the work. As individuals we should be submissive to the work of the Lord as done in His ordained order.

SEED THOUGHTS

Something to Do

There's work for the hand and there's work for the heart,
Something to do, something to do;
And each should be busy performing his part.
There's something for all to do.

The sick must be soothed and the hungry be fed,
Something to do, something to do;
The naked be clothed and the erring be led,
There's something for all to do.

The Master says "Work," and has shown us the way,
Something to do, something to do;
He says "Not to-morrow, the time is to-day,"
There's something for all to do.

"There's work for the aged and work for the young;
There's work for us all and excuses for none;
There's work for the feeble and work for the strong;
There's something for all to do."—Sel.

Christ our Head instituted the Gospel as our rule of life, and by it we are governed. In it we find rules and regulations for the conduct of members, for supplying proper Church officials, for the meeting of problems confronting the Church, for the evangelization of the world. In every trial of life, in every question of dispute, in every difficulty that may arise, we go to the Gospel of Christ as the final word on all these points. Not only is the Bible our discipline, but the Church is vested with the responsible duty of seeing that this discipline is made practicable in the life of every member.—Doctrines of the Bible.

The history of the Christian Church has proved the wisdom of organization. Churches discrediting it are, as a rule, short-lived. Organization is not only a power in holding members but also a means of uniting forces and winning other souls for God.—Doctrines of the Bible.

THE SINFULNESS OF MAN.—Psa. 14

Topic for March 26

MOTTO

"There is none righteous, no, not one."

MEDITATIONS ON THE TOPIC

I. Man's Sinfu'ness is best understood by God's own diagnosis of it. Very often the sick man does not know what is the matter with himself. But God is a physician who knows the law of our creation and what we ought to be and is able to give us an exact picture of our condition. And this lack of

understanding is perhaps the first symptom that indicates man's sinful condition. "There is none that understandeth, there is none that seeketh after God" (Rom. 3:11). When God's own creation goes away from Him and remains in ignorance of His Creator and has no desire to seek His face, there is surely something very sadly out of harmony. We may expect that if such a sad disunion continues that there cannot help but be a very tragic ending to it all. It is this that makes our Great Physician plan a way of restoring the harmony between Himself and man before man comes to the tragic end to which sin is taking him. Man needs God and is dependent upon Him for everything. God is able to continue without man's assistance. but His great compassion will not allow man to go to ruin without an effort on the part of God to save him.

A godless career has brought all the wickedness and evil that we find in the world. Man is not only rebellious against his Creator, but is very unkind toward his fellowman. Sin in all its forms is manifest against God and against man in the life of those who are not willing to retain God in their knowledge. The final form of sin which is sure to separate man eternally from God is that stage of development in devilishness which makes man hate God and despise the riches of His goodness in providing a plan of redemption. Hell itself will not be able to reform this final stage of wickedness. Cf. Rev. 9:20, 21.

II. The Text.—Psa. 14.—The passage here points out the fact that man's conduct of godlessness is a foolishness of the heart in which he says, "There is no God," though he might know better with his reasoning faculties if he would stop to consider. Corruption is the word that describes the moral state of men. They are willfully wrong and do not care to be made better.

III. Junior Program Suggestions.—Note that we have emphasized in the outline two phases for the juniors: 1. What sin is. 2. That we are guilty. The boys and girls do not need to have their sin made excusable. If we can bring them to a consciousness that sin is in them and exercises a power in their hearts we shall have gained a step toward their recognition of the need of salvation in Christ Jesus. The first part of this program should be fully explained so that sin may be shown in all its ugliness and that it may be plain as day that sin has done its work in the lives of men. The examples should not be too foreign to the everyday experiences of the boys and girls.

The effect of sin in the lives of men should not be overlooked. Show how sin leads on into the bondage and defilement that bring death and trouble. The tendency to picture all this bondage in some great forms of wickedness in other people and overlook the fatal disease in our own experiences is too common even with older people. How easily it can be true in the juniors! As we paint the picture black, we should not fail to paint the little serpent who is allowed to live as a dangerous thing that ought to be crushed at once, for sin grows very rapidly, and it unfits us for God's holy presence, whether great or small.

OUTLINE STUDY

I. Born With a Sinful Nature.
1. Naturally contrary to God.—Rom. 8: 7, 8.
2. Shapen in iniquity.—Psa. 51:5.
3. By nature the children of wrath.—Eph. 2:1, 3.
4. Unable to do the good known.—Rom. 7:14-24.
5. This nature passed down from the fall.—Rom. 5:12.

II. Defilement of Sin.
1. Desperately wicked and deceitful.—Jer. 17:9.
2. Full of unrighteousness.—Rom. 3:10-18.
3. Willfully against the good.—Rom. 1: 28-32.
4. Rejecting God's remedy.—Jno. 3:18-20.
5. Unable to cleanse itself.—Rom. 7:23.
6. Necessitating a Redeemer.—Rom. 7:25.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Sin."**
2. Memorize a Passage from the Outline.
3. What is Sin?
   a. All Unrighteousness.
   b. Thoughts of Foolishness.
   c. Transgression.
   d. Doing the Doubtful Thing.
   e. Not Doing the Good Thing We Know.
4. Sin in Us:
   a. Brings Us into Bondage.
   b. Leads Us to Death.
   c. Needs a Savior.

For Seniors.
1. The Nature of Sin.
2. The Condition of the Sinner.
3. The Results of Sin.
4. The Only Remedy.

PERSONAL THOUGHT

It is a great blessing to man to have the spirit bring conviction of sin that he might be inclined to seek God and His pardoning grace.

SEED THOUGHTS

Sin is essentially a departure from God.—Luther.

Sin is insurrection and rebellion of the heart against God; it turns from Him, and turns against Him; it takes up arms against God.—Richard Alleine.

He that hath slight thoughts of sin, never had great thoughts of God.—John Owen.

I learn the depth to which I have sunk from the length of the chain let down to updraw me. I ascertain the mightiness of the ruin by examining the machinery for restoration.—Henry Melvill.

Though the scorpion be little, yet will it sting a lion to death; and so will the least sin the sinner, unless pardoned by the blood of Christ.—Thos. Brooks.

The essence of all wickedness is a forsaking of God.—Sel.

And, oh, when the whirlwind of passion is raging,
When sin in our hearts its wild warfare is waging,
Then send down Thy grace, Thy redeemed to cherish;
Rebuke the destroyer; "Save, Lord, or we perish."—R. Heber.

THINGS WORTH HOLDING.—Heb. 3: 1-19; Rev. 2:18-3:13; I Tim. 1:19.

Topic for April 2

MOTTO

"Hold fast that which is good."

MEDITATIONS ON THE TOPIC

I. Holding.—Naturally speaking people hold in their hands or keep in a place of security that which they wish to keep and use in a special way. We speak more figuratively in the words of our title when we speak of "Things Worth Holding." These are held in the mind and treasured in our heart and kept for spiritual benefits.

There are many with a false outlook in life who hold to things that are not worth what the person has valued them for. Such holdings will sooner or later bring bitter disappointment. It is well to test the things of life that have found a settled place in our affections and let the Word of God judge them, and whenever we find that we are holding to anything that does not have the approval of the Lord we should let it go.

The things worth holding connect themselves in some way with the eternal values. The high standards that enable us to rise in our spiritual relationship with God should be cherished. We should "give the more earnest heed to the things which we have heard" that concern the salvation of our souls. We should "let the word of Christ dwell in us richly with all wisdom" and we should value the opportunity to teach and help others about us to get hold of the same to their eternal benefit.

People who amount to anything for God are a people who are always found clinging to the noble practices that have stood the test of time and that have proved of value in promoting the way of righteousness and godliness among men. The Rechabites in Jeremiah's day who clung to their ancestor, Jonadab's counsel, were set before Israel as worthy of their example. Jer. 35:1-19.

II. The Text.—Heb. 3:1-19.—Here Christ and His salvation are held before us as the important thing to hold fast unto the end.

Rev. 2:18-3:13.—This to the Churches of Thyatira and Sardis and Philadelphia from the Lord Jesus Christ is worthy of diligent study. In spite of apostasy in others those who are faithful are exhorted to "hold fast" to their valuable spiritual possessions. It is the more dangerous in such times that people become negligent because of the influences of their surroundings.

I Tim. 1:19.—Here faith and a good conscience are pointed out as an essential for a successful ministry for Christ.

III. Junior Program Suggestions.—The child from infancy has learned to reach for and hold to what it considers to be of special value. At first it may reach for almost anything that it sees. Later it makes choices and casts away some things for others that seem more attractive for the time being. Bright colors, bright objects, attractive foods, pleasant sounds, etc., have their weight with children. As time goes on they learn that not all things are as valuable as they seem and that things less attractive to the natural senses are often of more value than things that look attractive. It is well to impress this point upon the juniors that things worth holding are not to be found in things that many are choosing because of present pleasures and present beauty. The things that bring the highest good and the greatest blessing are things that are often hidden from the foolish and sensual seeker. The juniors will have an interest in reading the scriptures which are found in the Outline Study and will be able to intelligently discuss the values of things suggested in the outline assignments for juniors. Emphasize especially the importance of holding a good conscience. The holding of many other good things often is a help in holding a good conscience.

OUTLINE STUDY

I. Things Not Worth Holding:
1. People wedded to evil.—Rev. 2:14, 15.
2. Traditions of men.—Mark 7:1-13.
3. Strange doctrine.—Heb. 13:9.
4. Deceit.—Jer. 8:5.
5. Bribes.—Isa. 33:15.

II. Valuable Things to Hold:
1. Regard for faithful self-sacrificing men.—Phil. 2:29.
2. The traditions of spiritual overseers.—II Thes. 2:15.
3. That which is good.—I Thes. 5:21; Rom. 12:9.
4. Faith.—Heb. 4:14; 10:23; Rev. 3:11; II Pet. 3:17.

5. Hope.—Heb. 3:6; I Pet. 1:13.
6. The name of Christ Jesus.—Rev. 2:13; Acts 11:23.
7. Righteousness of life.—Job 27:6; 17:9.
8. Faith and a good conscience.—I Tim. 1:19; 3:9.
9. The faithful word.—Tit. 1:9; Acts 2:42.
10. Salvation.—Heb. 2:1-3.
11. The practices of godly people.—Heb. 10:25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Hold."**
2. Memorize a Passage Containing the Word, **"Hold."**
3. Things good to Keep:
   a. The Instructions of Parents (Prov. 1:8, 9).
   b. The Instructions of the Bible.
   c. Faith in the Lord Jesus Christ.
   d. The Pathway of Righteousness.
   e. A Good Conscience toward God and Man.
   f. Things That Endure Forever.

For Seniors.

1. Assign Topics from the above Outline for Discussion.

PERSONAL THOUGHT

Lord, give spiritual understanding that I may know what is good, and that I may have courage and strength to hold fast to that which is of real value.

SEED THOUGHTS

Hold Fast Till I Come

O spirit, o'erwhelmed with thy failures and fears,
Look up to the Lord, tho' with trembling and tears:
Weak faith, to thy call seem the heav'ns only dumb?
To thee is the message, "Hold fast till I come."

Hold fast when the world would allure thee to sin;
Hold fast when the tempter assails from within;
In sunshine or sadness, in gain or in loss,
To falter were madness, Oh, cling to the cross.

Thy Savior is coming in tenderest love,
To make up His jewels and bear them above:
O child, in thine anguish, despairing or dumb.
Remember the message, "Hold fast till I come."—Mrs. E. W. Griswald.

Conscience in the soul is the root of all true courage. If a man would be brave, let him obey his conscience.—J. F. Clark.

I believe the promises of God enough to venture an eternity upon them.—Watts.

THOUGHTS AND WORDS

Your thoughts and words seem little things;
Do not forget that they have wings,
With wondrous power to travel far
Around the earth or toward a star.

Your hidden thought, whose secret nest
Seems sung and safe within your breast,
Cannot be stayed—it soars away
On every careless word you say.

A thought may mar the whitest soul,
A word spread havoc, grief and dole;
A thought may be a beam of light,
A word may make the whole world bright.

Think noble thoughts, and every word
Shall be a blessing where 'tis heard;
Think worthy thoughts, for they are seeds
That blossom into shining deeds.
—Publisher Unknown.

THE WANDERER

(Continued from page 66)

"No," Brown almost snapped. He wanted to get away. The ease, the contented look on MacKenzie's face, the prosperous look of his farm made Brown ill.

"Don't suppose you want any stock food this morning?" Brown asked.

"Believe not. I've enough to do me for some time."

"Glad I saw you," Brown said falsely, and went to his car.

As he was getting in the car, MacKenzie Junior, who was a little over two, ran up to his daddy with about a dozen wriggly earthworms in his little chubby hands.

"Daddy, see what I got?" Brown heard him say.

Brown drove off, stepping on the gas rather harder than usual. It was a long time since he had been called "Daddy." The sound of it gave him a wretched feeling. What a father he was! It had come gradually. The depression—people wouldn't buy—you couldn't make them. He thought he would do better—had invested some in the company. Now the company was on the verge of bankruptcy. He tried to forget it all by drinking, just a little at first, but as matters grew worse he indulged more and more freely.

This morning as he saw MacKenzie, saw his farm, saw MacKenzie Junior, he wanted to go home. The urge was stronger than ever before. He saw his reflection in the mirror of his car. "But how can I?" he said as he looked at his haggard and changed expression which came through his dissipation.

Brown left for another town and for the rest of the week forgot almost everything by drinking freely. Sunday morning came. He was walking down the streets. He heard the church bells chiming, "Rock of Ages Cleft For Me." He slipped into the church and took a seat in the corner of the gallery. He didn't hear much of the music. The atmosphere of the church seemed to be conducive to introspection. How his plans had changed! By this time he had hoped to be possessor of the Brown homestead, but he was fast losing things of greater value than the old farm. He felt it. He couldn't lose everything. Would Beth own him if she knew it all? His thoughts ran on rather incoherently.

The minister's low, deep voice attracted his attention. He was reading his text, "As a bird that wandereth from her nest, so is a man that wandereth from his place" (Prov. 27:8).

Brown got only snatches of the sermon. "A man," he heard the minister say, "who leaves his home, as a bird who leaves its nest, exposes his offspring to peril. By leaving his own proper sphere, his situation, his calling, he gets away from the duty to which he has been called; gets into danger, and is as forlorn as a lost bird that gets away from its nest and cannot find its way back."

Find his way back, of course he could. That afternoon he started on his long journey back to the old farm, to Beth, to the children, but the Brown homestead was not to be his. David Brown, Senior, had despaired of his son's ever coming back and settling down, and when his letters did not bring satisfactory responses, he had sold the farm.

When Brown reached home Beth answered his knock at the door. Her pale face startled him. She looked at him twice, then threw her arms around his neck. "Oh Dave," she said, "You've come at last!" And heaven rejoiced over another wanderer who had returned.

Preston, Ont.

THE WING-LIFE

"They shall mount up with wings as eagles" (Isa. 40:31).

Those who wait upon the Lord shall obtain a marvelous addition to their resources. They shall obtain wings. We become endowed with power to rise above things. High soaring gives wide seeing. Men who do not soar always have small views of things. We require wings for breadth of view. The wing-life is characterized by proportion. To see things aright, we must get away from them. Wing power gives us the gift of soaring and we see how things are related one to another.

An affliction looked at from the lowlands may be stupendous; looked at from the heights, it may appear little or nothing. This "light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." What a breadth of view! And here is another great quotation. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." This is a bird's-eye view. It sees life "whole."

How mighty the bird from which the picture is taken! "As eagles!" What strength of wing! And such is to be ours if we wait upon the Lord. We shall be able to soar above the biggest disappointment and to wing our way into the very presence of God. Let us abide in waiting and find our joy and our vision in the heights.—Publisher Unknown.

HER " BAD TOOTHACHE"

A little girl was playing uproariously. Suddenly a thought occurred to her, and turning to her mother she remarked cheerfully, "Do you know? I really have a very bad toothache." Then she went on with her play, supremely satisfied. She had contributed to the news of the day. Of course that little girl had never had a really bad toothache at all. But she had heard that complaint from older people, and she wanted to be in style.

We adults are just like that lassie. We are fond of others' trials and tribulations. We do not want to be behind them in misery. If they find life dark and dismal, so must we. If they have their doubts and infidelities, we must cherish ours and exploit them. Even if they have their weaknesses and sin, we must match them.

It is all very human, and it is all very silly. —A. R. Wells.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JESUS GIVING LIFE AND HEALTH. —Mark 5:21-45

Lesson for March 5, 1933

Golden Text.—The Lord hath done great things for us; whereof we are glad.—Psa. 126:3.

Gen. 18:14; Jer. 32:17; Jno. 9:33. Is anything too hard for God? In the record of the labors of love of Jesus there does not seem to be anything difficult for Jesus to perform, if there was faith in the hearts of the beneficiaries or their friends. The healing of the sick, the stilling of wind and wave, the casting out of demons and now the raising of the dead, all alike respond immediately to the voice of the Lord. Jesus is the Son of God, for only He could do the works of God. Jno. 5:19, 36.

The throng. Jno. 5:26. All men came to Him. For one purpose or another all men come to God. Their existence is dependent upon His beneficence. II Peter 1:3. But in time of danger or great distress even the ungodly call upon God. This multitude came because of curiosity, for healing, to hear His teaching, to be with the crowd, etc. But only those who came because they **needed Him** remained steadfast.

Jairus. If Nicodemus had not been a ruler of the Jews he would probably have come to Jesus by day; if Jairus had not been an elder in the synagogue he would not have waited until his only child was dying before asking help of the Savior. It is difficult to be a man of standing in the community and not get proud because of it. For this reason not many mighty turn to the Lord (I Cor. 1:26), and men of note among the brethren decline in spiritual power.

The challenge. v. 23. When your only baby is dying, that will bring you to the feet of Jesus or nothing will. Such periods in our lives cause us to throw convention and pride to the winds. God pity the people who return to them after the crisis is past. I do not believe that Jairus did.

Violence. v. 23; Matt. 11:12. Almost beside himself with grief, his words broken with sobs, Jairus threw himself at the feet of Jesus. Prayers like that never remain unanswered. But as a crowd at a fire hinders the work of the firefighters so the crowd of curious hindered the steps of the Master.

The woman. vs. 25-34. As Jesus seems to have been the last resort for Jairus so it apparently also was for this woman, although it may have been also her first opportunity. Having been unclean for twelve years, and in spite of physicians' treatments no better, she in shrinking modesty, but implicit faith, forces herself through that jostling crowd and touches the fringe (Deut. 22:12) of His garment and is healed.

Too late. v. 35. Too late to heal is not too late to revive. Only believe.

The mourners. Ostentatious mourning is a travesty on real grief. The Lord would not pay a cent for all their tears and lamentations.

The secret place. Only the reverent and believing are able to enter with Christ into the secret place of power.

Talitha cumi. As Jesus called the believing woman daughter (v. 34), so now He calls this little child, "My little darling." A child beloved of its parents in the true sense of the word, is nearly always lovely. Their love makes it so. But no child was ever brought to Jesus that was not blessed.

Feed. Impractical people may be religious, but true religion is never impractical.

JESUS MINISTERING TO THE MULTITUDE.—Mark 6:1-56

Lesson for March 12, 1933

Golden Text.—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:28.

The home town. vs. 1-6. Familiarity breeds contempt. The people of Nazareth were base (Jno. 1:46) and blind. For the greater part of thirty years the perfect One had lived among them and they could not see the Deity. And now in spite of His miracles of which they know (v. 2) they still disbelieve and reject. This proves that their reputation for baseness was not unjustly given. The old saying, "I've got the name; I'll also have the game," is a lie that base men tell themselves. It was because you had the game that you got the name, and by living up to your reputation you only prove it anew.

The Twelve. vs. 7-13. Chap. 16:15. The work that the Master both began to do and to teach (Acts 1:1) while here, He committed to others who are to continue in the same until He returns. Only unbelief on our part stops the testimony. Mark 16:15.

Herod and John. vs. 14-29. John was fearless and true. Do not blame his death on a lack of prudence (Amos 5:13), but rather honor him as being faithful unto death. Rev. 2:10. Herod was haunted with fear and was followed with evil to his death. The only way you can escape the consequences of sin is by repentance and forsaking. Prov. 28:13.

Rest. vs. 30-32. Only those who have labored deserve and enjoy rest. Eccl. 5:12.

The Shepherdless Crowd. vs. 33, 34. The style of preaching and teaching of the scribes and rabbis did not feed the hungry hearts of the people. Instead of that the shepherds robbed the sheep. Jer. 50:6, 7. May the gadding about of church members after teachers teaching new-fangled theories not be partly due to the poor food they receive from their regular pastors, as the poor food of a housewife may cause a craving for tobacco and strong drink? But there is another reason. II Tim. 4:5; Acts 16:21.

Hospitality. vs. 35-44. The lad had only enough for himself but he shared it with thousands. The early Christians shared the spirit of the lad and shared their little, even though they and theirs went hungry. Rom. 12:13. You are never the poorer for sharing. The disciples had each a large basketfull remaining. Each of them had more than all had before the Lord blessed it.

The purpose. First, hospitality; second, to teach the people that God supplies all things (Phil. 4:19); third. to teach that man does not live by bread alone, but that there is a true bread that feeds the soul.

Result. The people determined to take Him by force and make Him an earthly king. Jno. 6:15.

How Christ Settled the Problem

1. He sent the disciples away forcibly. v. 45. The word constrain has the sense of compulsion. Apparently they, too, had the earth kingdom obsession and were willing to join the multitude (and yet some argue that the kingdom had to be postponed because the Jews would not accept Him as king).

2. He persuaded the multitudes also to leave Him. Matt. 14:22.

3. He Himself fled to the mountain for prayer. It was the old temptation to get the kingdoms of the world and the glory of them over again. A night of prayer brought victory so that instead of the waves of temptation engulfing Him He could walk upon them. Neither could the disciples win in the struggle with wind and wave until the Master came to them. To pray and to struggle against the thing you desire will be a hopeless struggle unless you have the help of Christ. On the morrow they were ready to follow Him because He had the words of eternal life, and not because they hoped to attain to honor in a temporal kingdom. Jno. 6:68. Many who desired only temporal gains and a kingdom went back (Jno. 6:66), and Judas Iscariot should have done so, because he did not believe and was an adversary or enemy (Aramaic sense of the word devil). What did he hope to gain by staying with the company? Was he still hoping that the Master would change His mind and establish

an earthly kingdom and give him a position of honor? Or was he already the treasurer of the company and robbing the bag? Why did he stay? And staying, why did the association with that saintly company not make him better?

THE EFFECTS OF ALCOHOLIC DRINKS.—Proverbs 23:29-32; Isaiah 28:1-4; Daniel 5:1-4

Lesson for March 19, 1933

Golden Text.—At the last it biteth like a serpent and stingeth like an adder.—Prov. 23: 32.

The author of the large part of the book of Proverbs had almost unlimited resources and means of gratification for his desires. Among these means were wine vats that held twenty thousand gallons of wine. According to Ecclesiastes he went the limit in more than thirty things (wine was one of the thirty) in order to find happiness and satiety, and ended by hating life itself. Eccl. 2: 17. Excesses in legitimate pursuits and pleasures always brings revulsion and disgust, how much more when you indulge in narcotics whose peculiar effect is to drive you to excesses which destroy life itself!

Woe. (Hebrew, Oh). The morning after. Immediately after the United States adopted National Prohibition a drunk of a certain city said he would give a thousand dollars for the privilege of feeling like a man does when he is drunk. It is a safe bet that he would have given as much the morning after to be relieved of the feelings that possessed him while sobering up.

Sorrow. (Hebrew, Alas). What causes such expressions of despair? Drink. Why? Because of the products of drink. First, the accumulated family wealth of generations is squandered in a few short years through drink. From wealth to poverty is the road of intemperance. Second, happy homes and marital love are displaced by weeping eyes and broken hearts and homes when the liquor appetite enslaves any of its members. Third, a hilarious ride as a zigzagger, a terrific crash, wrecked cars and mangled bodies, innocent dead haunting the guilty whether in jail or out of it. Fourth, diseased bodies. weakened mentality, lost jobs, and social outcasts. No wonder its victims cry, "Alas!" when it is too late.

Complaining. The people who are always complaining about hard times, bad luck, mean neighbors, and the general cussedness of life are mostly victims of strong drink and other social excesses.

Contentions. Drinking men and nations are the quarrelsome ones. Where there is no booze there is no peace.

Look Out. v. 31. There is something attractive about all sin, and the more deadly the greater its appeal. Therefore avoid it. Prov. 4:15; Isa. 28:1-4. Ephraim was the strongest of the tribes, located in the richest section of Palestine. Numbers and wealth made her the proudest of the tribes, but wine —not whiskey—overcame her and her glorious beauty faded, and the judgment of God, using as an instrument the Assyrian nation, destroyed her. Wine was the cause of her downfall. So it was of Babylon, Greece, and Rome. It was wine not France that defeated the Germans in the World War. It was wine and women that weakened the French and English until they had no powers of resistance, and had it not been for the aid of America they would likely have been prostrated as was Ephraim. Dan. 5:1. Drink destroys reverence. Lev. 10:1-10. Drunkards despise the Almighty. "Fools rush in where angels fear to tread," and never more so than when they are in the first stages of intoxication. When alcohol enters the brain, common sense leaves it; when it enters the heart, it destroys the affections; when it enters the body, it enslaves it; when it has finished its work, it dooms you. I Cor. 6:10; Rom. 14:21.

REVIEW: JESUS OUR EXAMPLE IN SERVICE

Lesson for March 26, 1933

Golden Text.—Jesus of Nazareth . . . went about doing good.—Acts 10:38.

Lesson I. Greatness lies in self-effacement. No man ever attained to greatness by efforts at personal advancement, but when men forget themselves in a consuming passion for others they become great. A mother for her children, a husband for his family, a Washington for his country, a Lincoln for the negro, a John the Baptist or a Paul for the Savior; and the Savior for the world.

Lesson II. No life worth while can be lived without conflict and will not be worth while unless it wins in the conflict. And to help you to win God gives you the Spirit to guide and angelic hosts to sustain. To become a worth while captain of men you must first gain victory in the secret of your own soul. He conquered in His own life—by following Him He will help me conquer in mine.

WHY CALLEST THOU ME, LORD. LORD?

The following is a free translation of the famous lines traced on the walls of the Cathedral of Lubeck:

Thou callest me Master—and heedest not me;
Thou callest me Light—and I shine not for thee;
Thou callest me the Way—and dost follow me not;
Thou callest me Life—and my name is forgot;
Thou callest me the Truth—and defilest thy soul;
Thou callest me Guide—and despisest control;
Thou callest me Lovely—withholding thy heart;

Thou callest me Rich—and desirest no part;
Thou callest me Eternal—nor seekest my truth;
Thou callest me Merciful—wasting thy youth;
Thou callest me Noble—and draggest me down;
Thou callest me Almighty—nor fearest my frown;
Thou callest me Just—Oh, if just then I be;
When I shall condemn thee, reproach then not me.—Selected.

Lesson III. God works and His work is always good. Gen. 1. Rev. 16:7. Christ works and His works are always good. Acts 10:38; Phil. 1:6. They who walk in His footsteps do likewise. Acts 13:36; I Jno. 3:8.

Lesson IV. Souls are brought to the Lord by their fellows. Where there is no faith there can be works. Where there is love, sympathy, and faith there will always be works.

Lesson V. The Sabbath and all other commandments of God were made for the good of man, but man either rebels against and rejects them, or having accepted them, adds to them until they become burdensome. Neither the man who adds to nor the man who takes from the law really obeys it, but both of them find fault with him who really lives it.

Lesson VI. The works of the Lord are great (Psa. 111:2), but He does greater works through His servants than He did in person. Jno. 14:12. A million candles are more helpful than one big light. Many thousand hands can give more service than one. He shares His work with us. Will we join Him in fruitbearing for the Father?

Lesson VII. No matter how good the seed it cannot produce unless seed-bed conditions are right. My heart is the seed-bed. The result in my life proves the nature of the seed-bed. If seed cannot grow, my heart is too hard; if it wilts, my nature is too shallow; if it chokes, I allow my other cares to get too large; if it produces abundantly, the heart is just right.

Lesson VIII. What I hear is the seed. If I hear the wrong thing it will produce tares. Everything in its own time, but all my conduct is the product of seeds. either good or bad, which at some time were sown in my heart.

Lesson IX. I do not need to question the power of God, but I need to lament my unworthiness and unbelief.

Lesson X. Physical death is a sleep, but to live in sin is real death. Cemeteries are the resting places of the sleeping, hell is the abode of the dead. From physical death and the first death Christ can deliver us; after the second death He leaves us to our doom.

Lesson XI. Phil. 4:19. It is not harder for the Lord to save by few than by many; it is no more difficult for Him to forgive sin than to heal the body; it is no more difficult for Him to nourish the body than to supply food and drink for the soul. He is the Giver of all. Let us thank Him for all things.

Lesson XII. The things that God has made are good, but man has sought out many wrong ways of using them. In doing so men rob God to serve the devil. Legal permission of or official connivance at the drink evil will never make it safe. Indulgence means slavery, sorrow, and despair.

Lancaster, Pa.

All true service begins in personal contact with Jesus. One cannot know Him personally without catching the warm contagion of His Spirit for others. And there is a fine fragrance, a gentle, soft warmth about the service that grows out of being with Him.—God's Revivalist.

CHOOSING TEACHERS

By A. N. Blough

Raising the Standard

We must make an attempt to raise our standards of Sunday school teaching. The public school system of America is continually raising the standards of the public schools. Men are spending their lives and fortunes for the benefits of public instruction. Higher institutions of learning are ever striving to increase the effectiveness of their weapons. Business men are always looking for the most efficient men to carry out their program. Much time and money is spent for the advancement of agriculture. Then too, the forces of evil are better organized and more powerful than they have been for many a day. If the Sunday school is to fulfill her mission, if she is to instill in the minds of her people those high ideals which Jesus expects her to teach, if she is to do her part in combating the forces of evil, if she is to command that high respect she ought to have of the people, if she is to win her people for Christ as she ought to, then she must attain to higher standards of teaching. We must have an efficient corps of teachers. It is not only a problem of choosing teachers, but of training them. We must pay more attention to this problem if we are to succeed. We must afford our people an opportunity to become equipped if we are to have great success. Let the administration of the church and Sunday school coöperate and make possible this opportunity.

General Qualifications

1. **An Educational Background.**—This is to the teacher what elevation is to a water system. Whether this background is obtained through a highly organized, systematic manner, is of little importance. However for most of us, it requires the pressure of an educational system. Abraham Lincoln was highly educated. Yet he attended school very little. But please remember that the "Abe Lincolns" are scarce. It is a well-established fact that we cannot give to another person that which we have not ourselves. If we are to engage in business we must have working capital. If we would farm we must have a farm. If we would teach we must have an education. Our intelligence must be developed to a high level.

2. **A Specific Knowledge of the Bible.**—I have emphasized the importance of an educational background. It is not sufficient to have a general knowledge. We need a very thorough understanding of the particular subject we are to teach. The Sunday school teacher's subject is the Bible (not the whole Bible on one Sunday). To have at your tongue's end the thing you need at the time you need it, is a great satisfaction and an absolute requisite to efficient teaching. The Bible gives the general command to search the Scriptures. How much more is it necessary for the one who is to teach those sacred truths to his fellow man. A teacher who knows not the Bible is like the doctor who knows all about tuberculosis when he has a cancer patient. Or the man who can fix a tire when his engine refuses to go. It is impossible to overemphasize the importance of knowing the Bible both from the standpoint of teaching as well as for the personal upbuilding of the character of the individual teacher.

3. **The Ability of Expressing Himself.**—The teacher may have a fine education, general and specific, but if he is unable to impart this information he is of little value as a teacher. A person must be able to talk in such a manner that he will interest his pupils, teach them facts, and inspire them to live on higher planes.

4. **Keen Realization of Responsibility.**—"If we take the wings of the morning and fly to the uttermost parts of the earth we cannot escape responsibility. We cannot sneer it down, nor laugh it down, nor always treat it as a joke. Every farmer, every merchant, every banker must face responsibility. No mother is free from it; no father can ignore it. The physician who is ignorant or careless may easily ruin the health or destroy the life of his patient. The railroad engineer holds the lives of hundreds in his hands."—C. P. Colgrove. The Sunday school teacher is leading the souls of men to paths of glory or allowing them to slide into eternal damnation.

5. **Have the Respect of People.**—In order to accomplish anything worth while the teacher must be respected. Sometimes we have people who live decent lives and have considerable ability, but have certain peculiarities about their personality which causes them to lose the respect of people. The teacher must at least have the respect of his class, if positive teaching is to be done.

6. **Willingness to Accept the Position.**—The teacher who must be persuaded, pleaded with, coaxed, argued with, threatened, yes, literally dragged into his position, is not likely to be the enthusiastic, powerful, progressive teacher we like to see. It might be better to first create a willingness and feeling of responsibility in such a person rather than force him into teaching.

7. **To Know God.**—The primary objective of the Sunday school is to have people **Know God.** How can a person introduce another to God, if he himself is a stranger to Him? "Religion is caught rather than taught." There is much truth in this quotation. So in order that one person may induce another to find his God, it is of primary importance that the leader has established his acquaintanceship with his Creator. The teacher is one section of the pipe line from God to the unsaved person. Water refuses to run through a clogged pipe. So does religion. May we ever seek teachers who have formed an intimate relationship with the God of heaven.

8. **The Exemplification of the Principles of Christ.**—We may have a teacher with a fine educational background, a thorough knowledge of the Bible, the ability to weave silver threads of flowing words, in a measure a realization of responsibility, a willingness to work, one who is respected by many people—all these are valuable assets. I have advocated every one. But the driving force that compels men to seek their God is the exemplification of the principles of Jesus Christ in the lives of men and women. Especially is this true of those who have responsible positions in religious work.

Specific Qualifications

1. **Primary—Ability to Tell Stories.**—An outstanding qualification in this field, added to the general qualifications, is the ability to tell stories. Story-telling is probably the outstanding feature in primary work. A good story-teller seldom has discipline problems. It is also difficult to find good story-tellers. Good story-telling is quite an art. I can not over-emphasize the importance of story-telling in the primary department. The teachers who are able to do this should be reserved for primary work.

2. **Older Children — Discipline.** — Beside the general qualifications and the ability to tell stories the teacher must absolutely be able to preserve order in the class. When order is lost, teaching becomes negative rather than positive. It is my firm belief that if an attempt is made to teach while disorder prevails in the class, more harm is done than good. We must find teachers whose personality is of such a nature, that they are able to make such an appeal, and inspire such an interest within the pupils that order may be preserved. This is not only a problem in our city schools. We have it in our well-established rural schools. It is my conviction that the older children should have the very best teachers in the Sunday school. It is in this period that the great decisions of life are made, or the foundations upon which the decisions are based, are laid. Therefore, the children above the primary age, extending through adolescent period, need the very best guidance available.

3. **Adults—Ability to Appeal To and Understand the Problems of Adults.**—After the children and young folks are supplied I would give the adults what is left. This is not always done. Because the child does not protest and adults are inclined to, the child sometimes takes what is left. However, there is plenty to be done with the adult and he should have the best material available for his field. If his foundations were not properly laid in his youth, he is frequently a greater problem than the youth. Therefore we must find teachers who can appeal to him, who can inspire him to deal with his fellow men as he ought to. The teacher of adults should be an adult and one who thoroughly understands adult problems.

In conclusion I would say, that if our teachers, in all fields of Sunday school work, will know their subject, will be enthusiastic about their work, will have a thorough knowledge of human nature, and a personal acquaintanceship with their God, our standards of teaching will be raised, souls will be brought into the kingdom, the followers of Christ will be greatly assisted on the path of life, and our gracious Father will abundantly bless us. And we will have the benediction of "Well done" upon us at the end of our earthly career.

Hollsopple, Pa.

BIBLE STUDY

TABERNACLE STUDIES

XIII. The Significance of the Structure

By the Bible Study Editor

The account of the construction of the tabernacle ends with the description of the erection and dedication of the tabernacle in a very condensed form. Leviticus gives a detailed account of the dedication of the priests to the service of the Lord. In Numbers 7, 8 is given the account of the consecration of the Levites and the gifts of the princes for the dedication of the altar. The entire function of the dedication covered a period of seven days at least. The significance of these ceremonies will be considered in a later study.

Unity of Structure and Service

The tabernacle must be considered as one structure, although it was composed of several parts, each distinct from the other. The entire tabernacle was enclosed within the pillars and curtains, or hangings of the outer court. Within this court all of the service of the tabernacle was carried on. The ministry in the outer court was not complete without that which followed in the holy place of the tent of the tabernacle. Nor was the ministry of the holy place effective without the definite service appointed to be observed in the Most Holy place. Thus was the service of the tabernacle made one, as a service included within the hangings of the outer court. While the lapse of time required for the ministry in all of the departments covered a period of a year, it was but one service, in which all of the parts were enacted, in the times appointed by the Lord, each year.

Within the tent of the tabernacle there was enacted a service which was united with both the court and the Most Holy place. Upon the altar of incense the priest brought the incense to be burned on the coal of fire which was taken from the altar in the court. Each morning and evening these two parts of the tabernacle functioned as one. Again, on each sabbath day there was brought into the holy place the shewbread from which the priests were to eat and live during the period of their service in the sanctuary. In this ministry of the holy place to those who served in the court there was a united function. In both of these services there was a unity that was of spiritual significance. The ministry of the court with its coal of fire and with its service of lighting of lamps and supplying oil, its service of supplying the shewbread and of frequent sprinklings of blood made the ministry of the holy place effective. And the ministry of the holy place in furnishing the bread and affording the light and supplying the altar for the censer of incense burning, was just as essential to the ministry of the court.

The Most Holy place, the place of the abiding presence of glory and perfections, was joined to the holy place as well as to the court by means of the special ministry at the time of the great sacrifice of atonement. From the burning altar was taken the coal of fire which consumed the incense and filled the holy place with smoke from the golden censer, which the high priest carried into the inner sanctuary before offering the blood of the sacrifice. From the court the priest carried the golden bowl containing the blood of the bullock and then the blood of the goat for the great atonement offerings. Upon the ark of the covenant and then before the ark was sprinkled the blood of that sacrifice. Thus did the court minister in the Most Holy place. But, from the inner sanctuary the priest bore the blood that was touched upon the horns of the altar of incense and on the horns of the brazen altar in the court to sanctify them and purge them of the sins which they had borne for the past year; and in this efficacious service the Most Holy place, in the person of the high priest, ministered to both the holy place and to the court.

No part of the tabernacle stood alone in its ministry. Neither section of this house of the Lord was independent of either of the other sections. It was all united in one great service to purge the people from their sins. It was the medium of their fellowship with their God.

A Representation of Jesus the Savior

Viewing the tabernacle from the nature of its ministry, that of a mediation between God and man, it is not inconsistent with the spirit of Scriptural interpretation to see in it a representation of Jesus, the Savior of men. Every phase of His ministry is seen in this sanctuary of the Lord, in this means of access for men unto God. The nature of His ministry is seen when He came into the world, taking upon Himself flesh and blood in order to become a sacrifice for the sins of men. His present mediatorial work is seen in intercession for the prayers of the saints. He is revealed in the perfection of redemption in the presence of God in the Most Holy place. The tabernacle as a unit fulfills the representation of Christ as One in the fulfillment of every work of grace by which we are saved and have approach to God and the hope of eternal life and presence with the Lord.

Within the hangings of the linen curtains of His holy life on earth our Lord Jesus Christ lived among His brethren. He, like them, was clothed in flesh, and walked with them in a faithful service unto God. But, in His walk He was crowned with a glory which none of them could bear—the crown of holiness unto God. He bore a vesture which none of them could wear—the robes of heavenly origin and of divine glory united in one glorious unity. He bore a responsibility which none of them could bear—the breastplate of devotion to and consecration for the souls of men, whom He counted precious and for whom He would lay down His life. There was with Him the Urim and the Thummim of wisdom and righteousness by which He knew and revealed the will of God, His Father, before whom He stood daily to continue with Him and to declare His will to men. Jesus was the High Priest of God living with and serving for His brethren in the flesh. He took the whole world under His care and fulfilled the will of God for the whole world. "For God so loved the world, that he gave his only begotten Son." But in a special ministry to those whom God had chosen for His own Christ came to and lived among the Jews.

Paul says, "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3:1, 2). This is the divine reason for the Lord's coming to the Jews. Their oracles were revealed truth concerning Him who was to come as the Savior of the world. Jesus came unto His own, and served as the One to whom the oracles of God had pointed them for centuries past. Without serving under the priesthood of Levi, Jesus served after the order of the eternal Priesthood of Melchizedek. He was a new priest of the older priesthood than that of Levi or Aaron. He was the new priest of the outer court to make a new sacrifice for the sins of the world.

The earthly ministry of Jesus began when He was baptized by John, a prophetical priest, and anointed with the "oil of gladness above his fellows," by the Holy Spirit from heaven. It ended when He laid down His life in a sacrificial offering unto God for the sins of the whole world.

In His earthly life Jesus was separated from the world and unto God by a holy and perfect walk. Men could look upon Him as they looked upon the hangings about the court. So few were able to enter into that sacred enclosure of His life and heart and understand what glory and blessedness there were within Him. Peter declared, "Thou art

the Son of God." The Father in heaven had revealed it to him. His disciples at one time said, "Now we know that thou comest from God." Only those to-day may know the sacredness and blessing of that earthly ministry, which is still veiled from the world, who enter the sanctuary of His service by faith and behold the glory of the Eternal Priest who gave Himself an offering for sin. An unbelieving world may admire the purity of His life, but a believing Church honors the glory of His eternal and ever blessed priesthood as the Savior of the world who dwelt among men, and gave Himself a ransom for sin.

Significance of the Outer Court

The outer court of the tabernacle also represents the sacrificial work of Jesus Christ. His was a sacrifice of flesh and blood. In the Old Testament He was typified as bearing our sins, and pouring out His blood for the transgression of men. The New Testament teaches that He bore our sins in His own body. Paul's teaching (Rom. 8:3) declares that "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of God might be fulfilled in us, who walk not after the flesh, but after the Spirit." Here is a definite declaration of the flesh nature of Christ, whose blood was shed for the remission of sins. There is also present with the declaration of the fleshly sacrifice the fact that His was a perfect offering while man's was an imperfect one. "The just suffered for the unjust."

In the world Christ lived among men, Himself having and partaking of the nature of flesh and blood. It was such a life that He laid down. and with which He made atonement on the cross. "Without shedding of blood is no remission." His cross was the altar of His sacrifice. There the world may behold Him, who said, "And I, if I be lifted up from the earth, will draw all men unto me." The wall of partition is broken down and all men may behold by faith and may approach that altar in faith and find an offering for their sins through whom they may have access to God and enjoy salvation and eternal life.

In another sense, Christ was the tabernacle within His own body. Thus, in His own body He offered the sacrifice for sins, and presented unto God the offering which He made and God required for the remission of sins. Within the curtains of that body, unseen by men he shed His blood and presented it in the Most Holy divine presence. It was from within His being that He knew the work of grace to be accomplished and He could cry out, "It is finished." Then He bowed His head and died. It was after a brief season that the soldier pierced the side of the Lord, and saw the blood and water flow from the wound. He was dead already, but within that temple of His body, He had made the offering for sin. He had presented to the Father the golden vessel of His shed blood. He had sprinkled the altars of His sacrifice and intercession and upon the evidences of the Sacrifice of His Son God forgives the sins of all who come to Him by faith, repenting of their sins and trusting in the power of the Great High Priest who has become our Savior and Intercessor.

The Holy Place is typical of our present means of grace, after the sacrificial offering of Christ has been made and we wait for the day of His glorious appearing when He shall receive us into His glory. To-day Christ is our Bread of Life. He is also our Mediator—the golden altar of our intercession or mediation. Upon His accepted sacrifice we offer our petitions unto God and "know that he heareth us." We constantly ask in His name. We approach God through Him. In His name we have fellowship with one another and "truly our fellowship is with the Father, and with his Son Jesus Christ." In the Holy Place the candlestick of pure gold ministers to the life and worship of the believer. He, the Holy Spirit, is the gift of Christ to all who believe. His light constantly reveals the things of God to those who come into the grace of Christ's atonement and mediation. The Golden Candlestick stands on the south side of the sanctuary of life and worship and sheds His light on the table of shewbread and on the altar of incense. It is His business to show unto believers the things of Christ, even as Christ had said: "He shall take [the things] of mine, and shall shew it unto you." In this respect the ministry of Christ still continues to those who dwell with Him in the holy place. He is our Living Bread and our Living Mediator and our Living Illuminator in all of our relations to the Father.

The Most Holy Place

Then Christ is the Most Holy Place. He is our God in Heaven. He is the Ark of the Covenant and He is the Mercy Seat. While we must acknowledge the presence and glory of God in the glory of heaven, the glory of God is recognized in the beauty and awfulness of the glory which dwelt above the mercy seat and between the wings of the cherubim above the mercy seat. God's dwelling place is in the Most Holy place of our sanctuary. But our Savior is there in the covenant symbols of our relation unto God and the things that are prepared for us in the glory. Christ is the unchanging law of God. "forever settled in heaven." The tables of stone are the unchanging law of Christ. The golden pot of manna is the eternal bread of life which came down from heaven. Aaron's rod is the eternal appointment of Christ's priesthood. The mercy seat is the promise of mercy and salvation, which God gives when the blood of atonement is offered. Jesus is our Heavenly representative even in the glory of heaven.

Thus it is possible for us to see the entire tabernacle as a representation of Christ Himself. Everywhere in the providences of God, in the world, in our spiritual life, in our heavenly hopes, Jesus Christ is our salvation. He is our hope, He is our glory, He is our Way, and Truth, and Life. No man cometh unto the Father but by Him.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

A WEEDY PATH

(Continued from page 71)

prayer, in which the element of the wishes of men may interfere. What would induce a man to go to a secret place of prayer, except a real desire from his heart to pray to God? That is real prayer, and prayers must be real before God can answer.

If we would all follow Jesus to His private place of prayer our church problems would be solved rapidly. Liberalism, modernism, and worldliness would vanish as darkness when the morning sun appears. But the path to the place of solitary prayer, that Jesus and our forefathers have trod, is growing up with grass, thorns, and weeds, because it is used so little. It no more has a smooth, hard surface. Christians are too busy to tread that path; they are allowing the seed of the enemy (the tares) to grow right in the middle of the path, or rather under their feet. The secret of power and the secret to success is no more discovered by many because of the weedy path. Many discouragements could be removed and burdens unloaded if only the connection to God woud be kept open through the avenue of secret prayer. If a real desire for the secret hour of prayer would be instilled in every heart, everything else in God's program would soon be adjusted.

In conclusion let us have a message in verse, the author of which I do not know:

"The day was long, the burden I had borne
  Seemed heavier than I could longer bear,
And then it lifted—I did not know
  Some one had knelt in prayer,

"Had taken me to God that very hour,
  And asked the easing of the load, and He
In infinite compassion, had stooped down
  And taken it from me.

We can not tell how often, as we pray
  For some bewildered one, hurt, and distressed,
The answer comes—but many times those hearts
  Find sudden peace and rest.

Some one had prayed, and faith, a reaching hand,
  Took hold of God, and brought Him down that day.
So many, many hearts have need of prayer—
  Oh, let us pray.

Haven, Kans.

POINTED PHILOSOPHY

By Hezekiah Hinkle

Honesty

There's an old sayin' that we sometimes hear to th' effect that honesty is th' best policy. I don't doubt it fer a single minnit, but what I'd like to know is this: When a feller gives you a square deal jus' because he believes it'll be th' best policy, is that real, downright honesty, or is he jus' naturally makin' a shrewd bargin?

Somehow it seems to me that when a man's actually honest, he'll do th' right thing by you even if it don't exactly look like th' best policy from a strictly business viewpoint. Yes, even if he knows that he'll probably lose money in th' transaction. Do it when p'raps some folks'll call him a Boob fer doin' it.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

IS JAPAN A RASCAL OR A SERVANT?

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him.—Isa. 54:1.

In this passage a heathen Gentile King was named before he was born, was called the servant of Jehovah, and was sent to end the reign of the wicked rule of Belshazzar, as well as the nation of Babylon. While we are considering the question of Japan in her present wild rampage it may not be out of place to remember the past dealings of God amidst the affairs of the nations. To state the attitude of Japan and her critics may help all of us to get a better viewpoint of this situation, which attracts world attention.

The following write-up gives the viewpoint of Japan, and those that oppose her in her present course:

Claiming the province of Jehol as an integral part of the newly-organized State of Manchukuo, the Japanese have opened a major campaign for its subjugation. The Japanese army is now firmly in possession of the walled city of Shanhaikwan, after a battle in which the civilian population is reported to have suffered terrible losses through bombardment. After a five hours' resistance, the Chinese garrison is said to have retreated some fifty miles to the southwest. Japanese military officials insist that their government is desperately anxious to "localize the affair" and will cease hostilities if the Chinese agree. The Commander-in-Chief of the Japanese forces in China conferred with the commanders of all foreign forces stationed in Tientsin under the Boxer Protocol and announced that there would be no immediate danger that the Japanese would attempt to occupy Tientsin or Peiping. But the world has unfortunately ceased to have utmost confidence in any of Japan's promises or professions. Meanwhile the historic city of Shanhaikwan is reported to be to a large extent a smoking ruin. It is an ancient city, guarding the way from North China into Manchuria, and is itself guarded by a wall piled up generations ago against the Manchurian hordes. It stands close to the famous eastern gate in the Great Wall, "called in better days the first gate of the world." A year ago, when Japan was pressing the Chinese army out of Manchuria, there was desultory fighting around Shanhaikwan. Then, as now, the city was of great importance, commanding the railway route out of North China into Manchuria and the Province of Jehol. The Province of Jehol is geographically a part of Mongolia, and China intends to keep it there, whilst Japan is determined to wrench it away and attach it to the new State of Manchukuo. In spite of all that can be said in favor of the Japanese point of view it is almost impossible to avoid the conviction that there is dirty work going on around that East Gate, and that Japanese hands are no cleaner than they should be.

The other viewpoint, and one worthy of consideration, is that the European nations, as well as the United States in her early history, have done exactly what the Japanese are doing now. Japan claims that she needs room for her ever-increasing population. She also claims that these sections are practically bandit infested areas, in which nothing and no one is safe. Besides, there is a general feeling that Russia, the enemy of our present civilization, is rapidly seeking to make China a Communistic nation. If she succeeds (she has made remarkable headway) then she would be the formidable enemy of Japan, and the rest of the world; hence Japan intends to act in advance of Russia. If this is true, it may be that the rule of Japan would be more beneficent than that of communistic Russia and China combined. Be this as it may, this is the other side of the question, at least it seems to be the viewpoint of Japan.

The next question that arises is, What is to be done about it? The League of Nations recently brought in their report from the Committee of Nineteen, accepting the Lytton Report, which largely blames Japan. This action of the League has unified all Japan and has fanned the spirit of war. The Japanese are fearless; their lives mean little to them; their love for the nation everything. The next we will hear from China are the voices of some business men and investors who have money at stake, and they will cry for action. Then let America remember 1914, plug their ears with cotton, and lose whatever they must lose. War is futile. The late world war was senseless, it accomplished nothing, it wrecked much, it upset the world order, and it hastened the nations to chaos. Let no American jingos cry, "Remember the Maine," but let them cry in unison, **"Remember 1914—the World War!"** Whether Japan is right or wrong, there are better ways to settle the wrong than to pile a greater wrong on top of other wrongs. Let the nations be wise, lest they be "penny-wise and pound-foolish."

THE GERMAN VENTURE INTO UNKNOWN LAND

Whereas ye know not what shall be on the morrow.—James 4:14.

The uncertainty of life is not limited to individuals; even nations are subject to the same law. God knows the future better than we do the past or the present. As Christians we can well trust Him. Nations ought to exercise that same trust, but usually they fail to do so unless some catastrophic judgment strikes them, as it did Nebuchadnezzar and his people.

Lately, Germany moved into unknown lands when it gave power as Chancellor to Adolf Hitler. The New Outlook has well written the following:

The big political event of the past week was the appointment of Adolf Hitler as the new Chancellor of Germany. After being twice rejected last year for that office the leader of the National Socialist party is now head of a cabinet which is a compromise between a Parliamentary and a Presidential government. Hitler, it will be remembered, has repeatedly and openly scorned the German Republican government and declared that he would destroy it as soon as he could set up his personal dictatorship and become the Mussolini of Germany. The news of his appointment has caused a good deal of surprise to the world, and the newspapers on both sides of the Atlantic are filled with the story. Many friends of Germany are frankly alarmed by the situation, remembering Hitler's record in politics. But there have been many evidences of late that would point to a "new and tamed Hitler," of whom some Germans are hopefully speaking. There is an outstanding dramatic element in the Chancellor's rise to power at the age of forty-three. Adolf Hitler began as the son of poor parents in Austria. For a long time after his arrival in Germany he was not even a German citizen, but a man without a country. He joined the German army in 1914 and had a creditable war record. The advent of the German upheaval in 1918 found him bitterly opposed to the Revolution. He hated the Republic from the day it was born and vowed counter-revolution. An orator of ability and an accomplished agitator, he quickly rose to prominence within the last few years, reaching the peak of his voting strength last year. It is announced that there are such adequate safeguards surrounding Hitler and his Cabinet that there is no warrant for alarm as to radical changes in the immediate future. Nevertheless, there is anxiety in many quarters in Germany and outside. And we recall Dr. Sherwood Eddy's words to a Canadian audience the other evening: "Hitler is a petty prophet, proclaiming a Messianic hope, and inflaming the youth of Germany with the spirit of militaristic nationalism."

Germany seems to be torn between the upper and nether millstones of Fascism and Communism. She has chosen between two possible evils. It will take time to tell whether the German people should be glad or sorry because of their choice.

From the standpoint of the Lord, whose mind we can only know through the Bible and the unfolding of history, we can only say that we believe Germany is riding to her possible judgment and misery. The Germany of to-day is not the Germany that gave the world the Reformation, with its open Bible and many followers of the Lord. Since those brighter days Germany has been losing out spiritually, and the religious life of Germany has suffered an appalling slump. There was a day in which her churches were filled. The deadly effect of the work of her higher critics is all too well-known in Germany, and the rest of the Christian world to need retelling at this time. For this the nation must pay a fearful toll. Then also Germany was one among the culprit nations which drenched the world in the bloodiest and most brutal war in the entire history of the world. That holocaust of blood and tears will bring judgment from heaven, as certain as night follows the day. **God does not forget.** Whether Hitler will be the instrument of vengeance or a boon to the nation, God only knows. Personally, we wish the nation the best, and trust that the Lord will **temper judgment with mercy, remembering the fathers of the faith whose life and testimony blessed the world.**

THE CHALLENGING CRY OF THE TIMES

I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?—Isa. 6:8.

The times in which we live call for men, manly men, men of God, men of faith, men of hope, men who think right, men who live right, men who talk right and right to the

point. The world to-day has lost itself in the woods of its own planting. The night is dark, the sun has gone down, and the path is ill-blazed. The world needs guidance, as did the Ethiopian, the African treasurer. God still calls for men, men who carry high the torch of truth. Men like Isaiah and Paul are needed to-day. Lately, a well known lecturer said of a staunch minister of the Gospel, "I wish I could duplicate you a thousand times."

It is so easy to retreat when the going is hard. It reminds us of the experience of Henry of Batavia:

At one time becoming weary of court life, he determined to enter a monastery. When he presented himself to the Prior, he was given the rules of the order. The king listened eagerly and enthusiastically to all the rigid details of obedience and professed the greatest pleasure at the prospect of the strictest obedience. He promised to obey in every detail. At the conclusion of his initiation he was given this command: "Go back to your throne and do your duty in your station that God has assigned you." Ever after his people said of him: he has learned to govern because he learned to obey.

So often when the right way gets unpopular with the masses weak men stand back. It is heartening to read what G. Campbell Morgan wrote recently in this direction:

Always righteousness pays, wickedness does not. It is the fashion to-day to laugh at the old fiction in which people went through all sorts of processes, and married, and were happy ever after. That is not popular now. In the fiction I read in my youth, the villain always got his deserts before the book was done. He seemed to be very successful for a while, but he was run to earth at last. All that is out of fashion. Modern plays ignore it, and the general drift of modern fiction laughs at the idea that righteousness pays and wickedness does not; that righteousness is the secret of happiness, and that wickedness is the cause of misery.

Well, it may at least be well to remind ourselves that old-fashioned ideas are not necessarily untrue, and that newness is not a guarantee of truth. It is good occasionally to make a commonplace remark like that, to help us in our thinking. It is the fashion now if you want to dismiss anything to call it Victorian. If a thing is Victorian, it is considered as something out of date. That does not prove it wrong. There may have been some very futile things in the Victorian age. I lived and was born and brought up in it thank God; and all its influence is with me, and will be to the end; and I know that there were in it some foolish things, some of them almost as foolish as some of the things mastering the thinking of men to-day.

Many folks grow old and dull in spirit, while they are yet young in years. This is a distinct loss to the kingdom of God. The best recipe for keeping young is to keep our interest as keen and alert at forty, fifty, sixty, seventy, and to the end of life, as it is possible to keep it. We ought not to let our interests flag, while God and man need our service. The times are calling for men. God is still calling for our service, regardless of what the family register says about our age. Let us not in these times lose our keenness, zeal, enthusiasm—these are the yeast of life. The dough that sets makes poor and unpalatable bread.

Though passing years write their wrinkles upon the brow, they need not stop the brain and heart of an interested man. There is something he can do and ought to do. We need not take a foolish jaunt into the swamps of some strange land, to hunt for the elixir of life, as did Ponce de Leon, who never found the fountain which was supposed to wash away the debris of the years. Modern imitators need not continue the hunt, for neither yeast, nor some specialized diet, nor the glands of animals will keep us young forever, but we can keep the joints of our mind and soul from stiffening, if we will. We can gird up the loins of our mind, as did the Apostle Paul. Even if the arteries harden, the soul need not harden with the body. Shortly before the death of Phillips Brooks he had this to say of the Apostle Paul, as he came to his last days:

Men lose their love and trust and hope as they grow old. Here was a man who kept them all fresh to the last. Men cease to have strong convictions and grow cynical or careless. Here was a man who believed more, and not less, as he knew more of God, and of himself, and of the world. His old age did not come creeping into port, a wreck, with broken masts and rudder gone, but full-sailed still, and strong for other voyages in other seas.

What an achievement that! Are we keeping our minds lubricated? Are we holding the quality of interested attention, gallantly trying to keep fresh our faith and love, in the face of the years? The times surely call for such men.

Look at the answer of a woman whose income was sharply curtailed by the times, as the canvasser asked her for money for the support of the work of the Church. She said: "My income has been cut off somewhat, so **I think I should give more this year.**" She was no woman of great wealth, but she saw a great need. She was a real steward. She kept young, in spite of her years. Time did not harden her heart. We wish all to-day had enough faith in God to try her plan. This is a challenge indeed. The early disciples risked their all—yet they confessed that they lacked nothing. Let us meet the need of the times with such a faith.

Jesus Christ was the greatest and finest idealist of the world. He preached His ideals with a great deal of fervor, but He outdid this fervor by the enthusiasm of the life He lived in exemplication of the same. The times call for such idealists. Too often we want to work in ways that are easy, that require little effort, and no sacrifice. Jesus challenged His disciples to do the impossible. He even said, that things as immovable as mountains could be moved to another place, if people had faith like a mustard seed. He talked of a brotherhood among men, where men only thought of serving, and of a charity that forgives all. Do we think this possible, or practical, or do we think as the world does—that such teachings are radical, and won't work in these times. Others relegate what Jesus preached to another age, at least until the times become better.

May God enable us to hear His call, meet the challenges of the times, with the Word of God, as it is, without subtractions or additions. May God grant us the ardor of an Apostle Paul, the fire of a Peter, the zeal of a James, and the love of a John.

TECHNOCRACY—THE LATEST BUGABOO

Prove all things; hold fast that which is good.—Paul.

No write-up of world events would be complete in these days without mentioning Technocracy. which one of the secular dailies calls "The latest bugaboo." It was probably named correctly, at least we will let the name stand until this new system proves itself and eliminates some of its wild and fantastic ideas, if not sensational conclusions. The apostle counsels us to prove all things. in other words Christians are not to be taken up with every fly-by-night idea, or tossed about with every wind of teaching. Unfortunately, the technocrats have chosen disturbed times, when folks, like drowning men, will grasp a straw. The least you can say about technocrats is that they are good psychologists and are making the most of the sensation which they have created. However, already the tempest in the teapot is subsiding.

Some time ago the Literary Digest printed an excellent cartoon, in which they pictured Technocracy as a huge rooster, made of parts of different machines. Mr. John public stands behind the monster, awed and asking many questions. The rooster is asking many questions. The rooster is crowing, "Tech-tech-tech-tech-NO-**cracy. Probably, the rooster was correct.**

The Moody Monthly gives an illuminating comment on technocracy as follows:

The technocrats, so it appears, are a research organization which for some time has been conducting an energy survey of North America, on the basis of which they now forecast "a collapse of the price system and all that goes with it." There is some truth in what they say but it is mixed with some error also. Machinery has always been a factor in unemployment and that it is becoming increasingly so is apparent. It is equally a fact that investments secured by machinery frequently lose their value as a new kind of equipment takes the place of the old. But to say as the technocrats do, that this will continue until more than 20,000,000 of our people will be unemployed, and that our whole economic system will go to pieces, looks to very many like a fantasy. It would be a queer efficiency on the part of manufacturers to exterminate the wage-earner market. Moreover, may it not continue to be true that reducing the number of employees in one industry will create other industries to absorb them? And indeed, is it beyond the realm of probability that technocracy may reach that point of saturation where hand labor will come back again as less expensive than machinery?

However, after all these conjectures and surmisings we come back to the Bible, whose warnings are loud and strong that the whole world is fast ripening for a harvest of its iniquity. We should not be surprised in other words, if our secular contemporary were not so smart as it thinks, when it calls this technocracy a bugaboo. God's chosen people of old talked about bugaboos when it was the sound of God's trumpet they heard, and history may be repeating itself. What a comfort therefore to know that the Bible has promises as well as warnings, unto which they that believe are privileged to flee! We mention only one: "Because thou hast kept the word of my patience I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

ROME'S PROGRAM FOR AMERICA

Dr. Woolever, the wide-awake Methodist correspondent in Washington, has an amazing account in The Christian Advocate of Roman Catholic activities in press-control. He tells us that "the Roman Catholic press recently held up to the daily press of the country the warning that a daily paper printing news displeasing to that church body would be put out of business. It cited as an example a Washington daily to which the Roman Catholic Church applied the boycott, even instructing its members, as they attended mass, not to trade with any merchant who advertised in that publication. It killed the advertising income and ruined the paper. In other cases this same body, in gaining support for its own press, has treatened to boycott the merchant who does not advertise in Catholic publications." Dr. John A. Ryan who appears to be a sort of official spokesman at Washington of the Roman heirarchy, is quoted as saying in reference to constitutions embodying the principle of religious freedom: "But constitutions can be changed and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient. What protection would they then have against a Catholic state? The latter could logically tolerate only such religious

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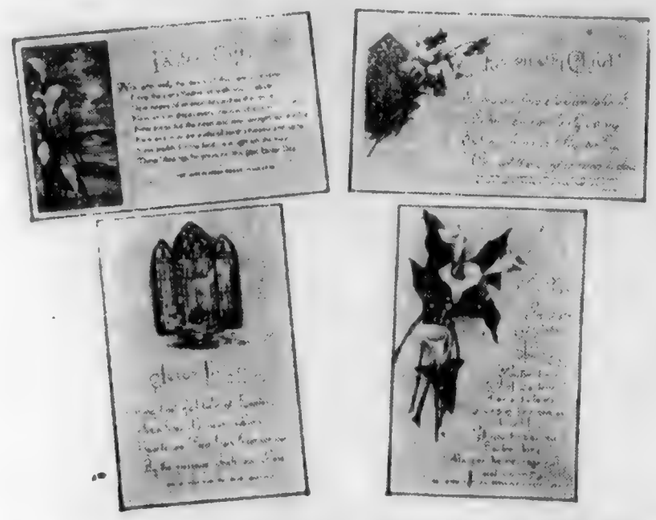

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activities as were confined to the members of the dissenting group. It could not permit them to carry on general propaganda."

This warns us of the priestly ideal. But it is an ideal that will never be realized in America and is not realized even in Ireland. The last report of Presbyterian colportage in that land concludes with these words:

"When we consider the scarcity of money owing to the prolonged industrial and agricultural depression; when we consider the hundreds of thousands of Scriptures sold during the past ten years; when we consider the everlasting activities of the Catholic Truth Society with a bookstall in every chapel, a library in nearly every village, and their own colporteurs going about the homes of the people; when we consider the opposition of the priests to our work and the very determined effort made during the year in the pulpit and the press to discredit the Douay Testament sold by our men, we are amazed that the Scriptures are finding an ever-increasing entrance into the homes of the Irish people, and there are not wanting signs that it is also finding its way into their hearts and consciences."—S. S. Times.

"Good work is always rewarded in the end, but God's approval and one's own self-approval should be enough."

NOW IS THE DAY OF SALVATION

A touching incident is related in connection with the meetings held under the direction of Mr. Moody and Mr. Sankey at Glasgow, Scotland. One evening, after the close of the service, a miner, in his working clothes, who had been deeply impressed with what he heard, still lingered and in reply to a friend who urged him to go home, said, "No, I came here to get good and I have na taken it a' in yet." After more prayers and the singing of a hymn, his heart was touched and a new joy entered into his soul. Grasping the hand of the minister, who had been talking with him, he said, "I have wondered if this might be true; I now believe it. It has brought peace to my soul. I know and trust my Savior." The following day, while working in the mines, he was crushed by a falling mass of coal or rock. His injuries were fatal. "Bend down your ear," said the dying man to a companion near him, and then added, "O Andrew! I'm thankful I settled it last night."—Dr. L. A. Townsend.

GOD'S CONSTANT PROVIDENCES

"I had a most remarkable preservation today," said one minister to another at a clerical gathering; "my horse stumbled, and it was by a special providence that I was not killed on the spot." The other minister replied, "I have still more reason to be thankful, for my horse never stumbled at all." How many of us awake in the morning after riding all night in a sleeping-car, and especially render thanks that the train did not jump the track during the hours of darkness? But if the train had actually been pitched down an embankment, and we had escaped unhurt, we would throw ourselves down on our knees and pour out our thanks to God for a wonderful preservation. I suspect that when God said, "Whoso offereth praise glorifieth me," He had reference to the habitually thankful souls who recognize His loving kindness every hour and under every kind of providences.—Dr. T. L. Cuyler.

CHRIST AS GOD AND AS MAN

Christ fed the hungry multitudes, yet He hungered.

Christ is the King of kings, yet He paid tribute to Caesar.

Christ cast out devils, yet was accused of being in league with the devil.

Christ dries the tears of the broken-hearted, yet He wept.

Christ is the true source of joy, yet He sorrowed.

Christ answers prayer, yet He prayed.

Christ is the Good Shepherd, but is led as a lamb to the slaughter.

Christ created the world, but He had no place to lay His head.

Christ is our sure defense, yet He was taken captive.

Christ is the world's Redeemer, yet He was sold for thirty pieces of silver, the price of a slave.

Christ gives the Water of Life freely, yet in dying He said, "I thirst."

Christ raised others from the dead, yet He died and by His death abolished death.—The Free Methodist.

"Within the folded seed God sees the flower, and in the will the deed."

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"Christ the Lord is risen to-day," sons of men and angels say;
Raise your joys and triumphs high, sing, ye heavens, and earth reply!
Vain the stone, the watch, the seal; Christ has burst the gates of hell:
Death in vain forbids Him rise; Christ has opened Paradise.

—Charles Wesley.

THE LIGHTS AND SHADOWS OF HIS LAST WEEK

A Passion Week Meditation

THE last week of Christ's earthly life was full of lights and shadows. He was ministered to by the tenderest and truest friends and He was pursued and finally crucified by His malignant enemies. We see good and evil, light and darkness in a climatic contest. In that week's struggle all the sinfulness, cruelty and blindness of human nature came into play and when we read of it we understand fully that only fools make a mock of sin. Here was the tragical clash of the forces contending for man's soul. Evil seemed to triumph and the crucifixion followed, but over beyond that dawned the morning of the resurrection. That was the full victory of light over darkness. If the last week has the black line of cruelty running through it, there is also the red line of sacrifice glorifying it, and the white line of truth and righteousness beautifying it. And through the storm-cloud which finally vanishes there emerges the glory of that "One Face" whose smile brightens eternity and comforts man, the pilgrim and stranger, on the journey to his heavenly home.

Visions of the Many Mansions from the Upper Room

The Upper Room would seem to require special mention. We look upon that as the tenderest and most illuminating of all His earthly experiences. We put by its side the idyllic scenes of the Bethany home where lived Mary and Martha and Lazarus "whom Jesus loved." Here He glorified human friendship and put upon it for ever the red seal of His own heart's approval. The experiences there were to be repeated through all time, not because He commanded it but because He would purify the human heart and fill it with the love and loyalty that would put charm and beauty into the home-gathering of His followers to the end of time. But the great scene was the Upper Room. There were men who had gone in and out with Him in the new crusade—the crusade which was to renew mankind. In the atmosphere of the Upper Room nothing false could live and soon Judas of the traitor heart went out into the night. Then the Master gave His wonderful communion talk in which He told them that He was going away but that He would come again and receive them unto Himself. The words He spoke have comforted countless millions through the millenniums since He spoke them. They have lifted the rainbow of hope above the grave and enabled us to see the glory of the life to come even through our hot tears. Jesus bequeathed His disciples and us the legacy of eternal peace when He said that night long ago and far away in the Upper Room:

"Let not your hearts be troubled. Trust in God, trust in Me also. In My Father's house are many resting-places. Were it otherwise I would have told you; for I am going to make ready a place for you. And if I go and make ready a place for you I will return and take you to be with Me, that where I am you also may be."

He Conquered by the Cross

Having finished they went out to Gethsemane, the judgment halls, the sorrowful way, the Cross on Calvary. He left the solemn memorial, His exalted teachings and His wonderful life to comfort and inspire His people to the end of time; to let them know that love is stronger than death and can never lose its own. To let them know also that life is worth living no matter through what dark scenes, over what rough roads, or in spite of what hatreds and injustices we must pass in order to gain the crown.

Jesus met the envy of the priests by the nobility of unselfish service; the money-lust of Judas by the supreme sacrifice; the slander of the multitude; and the perfidy of Pilate by dying on the Cross rather than yield a jot of the truth. And over against the hissing hatred of those who crucified Him—He prayed: "Father, forgive them; for they know not what they do!" And this gentle, loving prayer will yet save the world. When Jesus died on the Cross He showed the world the heart of God, and by contrast, the sinfulness of sin. As death's dark shadows gathered around Him the sky grew black with clouds that veiled the sun. Earthquake shocks followed the darkness, and the storm broke over the city. The passing of the Christ of God was "knelled by nature's vast convulsions." When the last drop fell the most solemn hour in the history of the world struck, and the crimson stain on Golgotha marked the beginning of a new life for mankind. For to the centurion and to all the rest of us the crucifixion revealed surely that Jesus is the Christ, the Son of the Living God.

But though we stand hushed and tender at such touching and tremendous sights, heart and mind refuse to be still and we look from the Cross down the coming ages. Evil scuds across our vision like angry clouds that blacken the valley and out of the darkness come cries of bleeding hearts. But we know that the sacrificial life come to its fullness on the Cross can cope with the gloom that submerges humanity. As the broken-hearted mother and women disciples who came down from Calvary blind with grief and staggering with weakness were cheered and quickened three days later by the resurrection, so the Living Lord will wipe all tears from the eyes of the mourners. And as He saved the soul of the penitent thief, and carried him with Him into paradise—the first lily of life lured into beauty by the power of the Cross—so the millions of broken lives will be made over by the Living God. Always will He grow greater to us—to the end of time and endlessly across the reaches of eternity. He is the final revelation and the ultimate power of God. On tongues of angels and of men for ever and ever His Name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.—Christian Evangelist.

IT WAS NIGHT

By John Umble

How dark the night!
Appropriate cover for a traitor's deed!
Why did He not attempt escape?
Could He who stilled the wave
And passed unharmed from Nazareth when
They sought to throw Him from the cliff,
Not circumvent old Annas' guard
When I for thirty pieces—I—
Betrayed Him with a kiss?

And yet 'tis well!
For thirty pieces, added to the sum
I've won by careful thrift,
Reserving from the general store
For my own use, allays in part
The sting of His rebuking glance
When I chid Mary for the waste
Of that rich alabaster box. Aha!
Betrayal with a kiss!

The Son of God?
If that be true, as Peter says it must,
No harm can come to Him, and I
Will keep the thirty pieces for
Mine own. His kingdom waits too long;
My foresight has provided me
My bread, in case His dreamy ways intend
No earthly reign. But would I'd not
Betrayed Him with a kiss!

A single star
Peers through the gloom above the city walls!
The Walker-of-the-waves may yet
Make use of His mysterious power
To strike His shackles off and free
That gentle hand that raised the widow's son
And brought the light to Bartimaeus' eyes.
Oh, woe is me! Oh, why did I
Betray Him with a kiss?

How still it is!
I hear no sound within the temple courts
Where twice His flashing eye and scourging arm
Have driven the traders from the gates of prayer.
Why does He not His shoulder bare,
Call down from heaven an angel host,
And smite the high priest's minions low?
He is too kind for that! And I
Betrayed Him with a kiss!

Too kind? 'Tis true!
I see it now! His goodness, meekness, all!
Alas, He will not save Himself!
The time which He foretold has come
When He for love and mercy gives
His life to save the vilest soul
That walks the earth! All men redeemed!
Save only this lost being who
Betrayed Him with a kiss!

That silver clanks!
More odious sound than shriek of tortured fiend!
The fiends shall have it! I will hurl
It in their face! O loathesome load!
Ten thousand curses light on them
Who gave it me! Ten thousand thousand fall
On me. Oh, woe! I burst with woe!
I burst! I'll die—a traitor, die!
Betrayed! And with a kiss!

Goshen, Indiana.

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THE ABUNDANT LIFE

By Stella Kauffman

THE tower clock in the city hall near by was already striking five when Ann Chase and her Aunt Carol came out of Arnold's exclusive dress shop to the street. As their chauffeur opened the door of their car parked by the curb, Carol Craigsby stepped inside gracefully, but her niece hesitated.

"I almost forgot," she explained. "I have a book to take to the library. It's there right by you. Yes, please, I'd rather just run over myself and browse around a while. I'd love to walk home.'

"But James could just as well come for you, Ann," protested Mrs. Craigsby, pursing her lips.

"Thanks, Aunt Carol. I'd really rather walk. I'll be home in time for dinner."

James closed the door as Ann started up the street. Unconsciousy she breathed a sigh of relief. The shopping of the afternoon had been wearisome to her in spite of the fact that the new evening dress she had just purchased, was her first really expensive dress. Aunt Carol had insisted upon it for the Phi Beta Gamma dance. And Ann admitted it was a beautiful thing, but even when she saw it being wrapped in filmy tissue for delivery, she had felt strangely unelated. Why had she remembered the longing she had seen in the eyes of the shabbily dressed girl standing before the shop window as she came in? Ann was unable to understand the restless feeling she experienced these days. When she was in boarding school she had been occupied with her lessons and the varied activities of the school. But since she was back home she was unsatisfied with the dinner parties and the brilliant friends with which her aunt and uncle tried to fill her time.

Ann had only a faint recollection of her own home. Once in a while a vision of her mother's face came to her as she walked out alone, but the memory was very vague. She remembered bits of the little home they had shared. Book-lined shelves, a fireplace, and by it a deep red chair; these cheerful pictures were in peculiar contrast to the heavy furniture and the cool shadows of the Craigsby home. Not that it had ever been a home to Ann. It was only a place to spend vacations from school. Aunt Carol had never understood her, nor had her Uncle Vance. Carol Craigsby was too busy entertaining her own friends to notice Ann's loneliness during those long vacations. She expected Ann, rather, to make friends for herself. She found Ann one day curled up in a chair in Vance's library reading.

"Ann, dear, I wish you wouldn't read so much. I'm afraid you don't get out into company enough."

Ann had smiled. "But, Aunt Carol, I have all sorts of company when I read. Bridge bores me, I must admit, and I haven't quite gotten used to the girls since I've come back."

"But you must make an effort to get acquainted again," advised her aunt, frowning. "You'll be sort of a bore yourself if you keep on reading so much. What's that you're reading now?"

Ann, already conscious of near discovery made a faint attempt to be nonchalant, but she felt the color rising in her face as her aunt looked disdainfully at the Bible in her hands.

"John," Ann answered, dropping her eyes.

"Now what's ever possessing you to sit around reading that?" demanded Carol. "Surely they didn't put ideas like that into your head at Crane, did they?"

"No," admitted Ann. "But Aunt Carol, why should you be so astonished to see me reading a Bible? I know you don't pretend to believe it, but after all, Aunt Carol, there must be something to it. Why Shakespeare—"

"Yes, there you go getting such ideas from your eternal reading. I used to think there was something to it, when I was a child. But those old religious superstitions have died out, Ann. And you'll soon find out that it's all fanaticism."

Ann sat silent, with dropped eyes. She had always felt embarrassment under her Aunt Carol's disapproval. But finally she cleared her throat and said quietly, "Of course, what you say may be true, Aunt Carol. But there's something about the matter that demands I must decide for myself. I'm going to read this Bible."

Within the library, Ann found her favorite librarian at the desk. She smiled and gave her the book she was carrying. "Thank you so much, Hilda. I liked that a lot. It made some things so plain to me."

In some way Hilda had previously discovered her friend's needs. Ann had just now finished "The Witness," a story of a true Christian experience. Hilda had suggested it when Ann had admitted she was tired of the new fiction. Having a rich Christian experience herself, Hilda took the opportunities such contacts afforded to suggest books that had helped her. The book Ann had just read had helped to fan the flame of spiritual interest that had so strangely sprung up within her heart. She felt a desire for more knowledge. Not that she understood her need or desire; it was Hilda who was quick to sense the awakening that was taking place within her.

At Ann's request Hilda chose several more books for her. After Hilda had gone back to the desk, Ann lingered in the stacks to browse among the many volumes. She had wandered back to the theology department and was looking through one of the books she had pulled out, when a light tap on her shoulder startled her. She looked up to see her Uncle Vance standing by her, laughing.

"Taking up theology?" he asked in an amused tone of voice.

Ann felt the color rising in her face, but she answered lightly, "I'm thinking of it," as she replaced the book.

"I came down to get you, Ann. Carol said you dropped in here. It has started to rain."

"Rain? Why I never thought of rain when I said I'd walk home. Not that I'd mind the rain, of course."

"Well, come along, or we'll be late to dinner. I should think you'd be in a hurry to open all those boxes that Arnold's delivered this afternoon. I can't understand why you never get excited about your clothes. But I guess Carol does enough for both of you."

They hurried to the business coupe parked just outside of the library. As they started down the street the rain beat down

THE TRIUMPHANT CHRIST

If the Christ who died had stopped at the cross
His work had been incomplete;
If the Christ who was buried had remained in the tomb,
He had only known defeat.

But the way of the cross never stops at the cross,
And the way of the tomb leads on
To victorious grace in the heavenly place
Where the risen Lord has gone.

—Selected.

with increasing heaviness so that as the car headed into the more residential section it became more difficult to see to drive.

"Whew!" exclaimed Vance Craigsby as the lights of a passing car almost blinded him. "This is April for you. April showers, though, bring May flowers. Phil called for you this afternoon when you were out."

"Did he?" asked Ann unconcernedly.

"Well, I must say you're a modest maiden, Ann. Do you know, young lady, that all the young women in your set are—"

Vance Craigsby slammed on his brakes and skidded to a dead stop. A little black figure had suddenly loomed before the lights of the car. Ann felt a sickening faintness as she realized what must have happened. Both Vance and Ann were out of the car at once. The slender figure of a little gray-haired lady lay directly before the wheels of the car—quite still. They picked her up carefully. She must not be hurt badly, for she was breathing and there were no signs of bad bruises. Ann picked up her umbrella and a loaf of bread from the street. She felt sympathizing tears flow down her cheeks.

"She'll be all right directly," said Vance gaining control of his voice.

"Oh, what can we do with her?" sobbed Ann in pity and fear.

"Take her home when she comes to," answered Vance nonchalantly.

Almost at once the wrinkled eyelids flickered and the blue eyes made an effort to smile.

"I'm so sorry," she said haltingly. "I didn't see you when I started across the street. I guess maybe I don't see so well any more."

"There, there!" soothed Ann. "It's all right now. Is your home near here?"

"Yes, yes. I'll be on my way now," and the old lady made an effort to walk, but Vance, who was still holding her, protested.

"No, don't try to walk now. Here, I'll help you into the car, and we'll take you home."

"Oh, you're so kind. Just around the corner, it is. To the right."

They found themselves before a small house set in between a church on the corner and a larger house. There was no light within.

"I'm so glad," sighed the old lady, "that Paul and Hilda aren't here yet."

Craigsby almost carried her into the house. Ann found the light switch near the door. The house was cozily furnished and homelike.

"Now, Mrs. ——" Vance began.

"Kendall," the old lady supplied.

"Well, Mrs. Kendall, you lie down here and I'll call a doctor."

"Mercy, no," Mrs. Kendall protested. "You needn't do any such thing. I'm not hurt; I'm just a little upset.' To prove her strength she arose to her feet. Craigsby caught her as she almost fell to the floor.

"Now, look here," he said, "You lie still. Where is the telephone?"

"There in the stairway," she indicated.

Ann busied herself helping the old lady to take off her damp coat and in the meanwhile, introduced herself and her uncle. She wanted to offer to do something, but hesitated, knowing there was so little she knew how to do.

"Can I start something for your dinner?" she asked as she straightened the pillow under the gray head.

"Oh, mercy, dear. I suppose they soon will be coming—Hilda and Paul. I was going to have supper ready for them. There are chops and peas to prepare, and I was going to make cornbread. But Hilda can get something for us when she comes," she added quickly, glancing at the daintiness of Ann's dress.

"But I'd love to do something, if I could," Ann urged timidly.

"Well, my dear, do you want to stir up the cornbread? It would taste good to the children on such a night."

Ann smiled. "Really, I'd love to—if you tell me how. You see—"

"Yes, I understand. It's all right. Just sit down here. Of course, you wouldn't know how, my dear.

"But I really want to. Won't you tell me how? I've worked about in the kitchen some and I'd just love to try it."

The old lady was pleased. "Why of course, you may try, if you want to. There's an apron behind the pantry door and you'll find everything in the big cupboard. Bring in the big notebook in the top drawer of the cupboard and I'll find the recipe."

Ann tied the brightly colored apron over her dress and busied herself at finding the pans and ingredients. She had almost forgotten her Uncle Vance, who had difficulty in getting in touch with a doctor, but he soon came into the kitchen.

"Why Ann, what are you doing?" he asked with a frown of disapproval. "We're going home just as soon as we can. You shouldn't have started anything."

"Oh, but it's going to be fun, Uncle Vance! I'm making cornbread."

"Not so bad," murmured Vance. "It seems I remember a good piece of cornbread somewhere in my dim past. But when those children come we're leaving."

Ann left her occupation for a few minutes to play nurse when the doctor came. He seemed to blame the shock of the accident for the weakness of the patient, rather than the slight injuries he found. "But she must rest," he said.

When the doctor had gone, Ann returned to the kitchen to finish the cornbread. Her uncle followed her. "Listen, Ann," he said, "the old lady is all right, and we've got to be going home."

"But Uncle Vance, I must watch this cornbread. See it's all ready to put in now."

Ann poured the yellow mixture into the greased baking pan and put it in the heated oven.

"Now, you needn't stay," Vance argued. "Her daughter will be here in a few minutes, she said."

Ann and her uncle went in to where Mrs. Kendall lay. She must have sensed the disappointment in Ann's face, for she was quick to say, "You're not going off now, are you? Oh, you really mustn't. I want to talk to you. We must get acquainted. And you'll want some of the cornbread, too."

Ann's face lighted. She looked questioningly at her uncle. "Uncle Vance, you run home then, so Aunt Carol will know where we are, and you can send James after me in an hour or so."

Vance Craigsby consented reluctantly. "I'll send James after you at eight," he promised.

Ann felt a glow of satisfaction as she glanced at the table a little later that she had set. The pork chops were sizzling and the smell of coffee was in the air. She was taking the well-raised and browned cornbread from the oven when the door opened and two happy but wet faces burst into the room.

But the glad light in their eyes vanished when they saw their mother lying on the davenport and some one else in the kitchen. Ann came in quickly to help explain. Almost immediately and with great delight she noticed that her library friend was "Hilda."

"But, Mother, what has happened?" they demanded.

"I got in their way when I crossed the street," Mother Kendall explained. "I'm not hurt. They even had a doctor for me. He said I should rest for a while. But I'm not hurt."

"Thank God," murmured the son as he knelt by his mother.

"Yes, we must always thank God," the old lady said, reverently. "Come, let us thank Him now."

Ann felt herself drawn near to them. They knelt by the little mother. Paul Kendall led in prayer. As he prayed Ann felt lifted out of herself. For the first time she

WALKING IN THE RAIN

By Stella Kauffman

I love to walk beneath an April show'r,
For every drop is like a soft caress;
The rain comes down to wash the earth's new dress,
To bring from out the bud the glowing flow'r,
To give the hidden life a growing pow'r;
Each drop is sent some bursting bud to bless—
My heart responds to this sweet tenderness;
I see new loveliness each brimful hour.
To walk abroad in April's soothing rain
Starts in my heart a joyous song of spring;
Each drop has pow'r to melt away the pain
I thought I knew; and now I want to fling
Aside all care, and in my heart again,
And on my lips, there is a song I sing.

West Liberty, Ohio.

felt the touch of Christian fellowship and prayer. There were tears in her eyes when they arose. The others were quick to sense the tenseness of the moment. For a little all were quiet. Then Hilda said, "Mother, and Paul, this is the girl I told you about the other day. I think God has sent her to us so that we can help her solve her great question."

Mrs. Kendall reached for Ann's hand. "God bless you," she said. "We want to help you if we can."

The supper was delicious, and the tenseness of the situation wore off as Ann tasted the success of her first efforts in cooking. She learned that Paul, who had proved more than entertaining, was the pastor of the little church next door. All too quickly the time sped by and James was there for her.

"I'll come again to-morrow," she told Mrs. Kendall as she said good-night to them all.

The next afternoon when Ann rapped on the door of the Kendall home, she carried in her arms a large parcel. As she unwrapped it before the little old lady, she felt more than satisfied at the glow of happiness in the old lady's face.

"There, it's a lily, you see. I do hope it opens by Easter. Just another day. Oh, that's right, to-morrow's Saturday." For a moment Ann's face clouded as she thought of the dance Saturday night.

"Oh, it's beautiful already," exclaimed Mrs. Kendall. "A lily is so nice for Easter. Christ is like the lily—pure and lovely. I can't thank you enough."

Saturday afternoon found Ann in the little home again. The last few days had been happy days. There were new friends, new joys and, above all, new hopes. She was about to leave for home when Paul Kendall suggested that she visit his church the next morning.

"You really would enjoy the Easter service," he urged. "And your lily will have opened." He indicated the lily bud that was slowly developing.

Ann responded eagerly, "Oh, I thank you so much. I'll come. Are you taking the lily over?"

Paul nodded. "It will be an inspiration."

Ann's cheeks were glowing as she closed the door of the cottage after her. But her happy thoughts were interrupted when she saw the Craigsby car waiting for her at the curb. Her Aunt Carol was icily silent as Ann entered the car.

"I want you to know, Ann, that you're not going to be running there to see those folks all the time," she said.

Ann felt her happiness of the past few days depressed to an atom. "But Aunt Carol, they're wonderful people."

"But not our kind of people," reminded Carol Craigsby haughtily. "If you insist upon such association, you understand you can be no niece of mine."

Ann's throat was suddenly choked, and there were no further words.

Dressed in the shimmering softness of her Easter gown, Ann passed over the waxed floor of the dance hall a few hours later. Dancing with Phil Alexander, Ann felt her thoughts constantly wandering off, lost in memory of the events of the past few days, to the little home, to her new friends. Tomorrow she was going to sit in the little church and hear Paul Kendall's clear voice telling the Easter story.

Ann scarcely knew how she managed to free herself. She only knew an intense desire to get away to herself where she could think. She had almost run down the corridor outside the reception room. She found the door of a small room open far down. There was a leather bound chair near a desk. She sank into the chair. But if she thought to be alone, Phil Alexander thought differently. He had followed her and stood grinning in the door way.

"So Cinderella thought she'd run off, did she?" he teased.

"For once in your life, Phil, please give me the pleasure of being alone."

"But you can't expect to run off like this," he protested.

"Why shouldn't I if I feel like it?"

Phil Alexander retreated to the door. He seemed to realize that Ann was in earnest. Ann standing at the window of the little room did not hear the click of the door lock as he closed the door in going out. Phil chuckled under his breath as he anticipated her consternation.

Ann once more lost in her absorbing thoughts, relived each moment since she had bought the dress she now wore. She glanced at its shining luxury disdainfully. All that it stood for—all the luxury her aunt and uncle wanted to shower upon her—had not brought her happiness. She had found that happiness in a little home. She had found the answer to all her questions there. She had learned it was a life of usefulness and service which was happiest. She had found that the Christ of the Bible was the Christ of her friends. He was the Supreme Friend. Finally she had come to a decision. She bowed her head and asked God to give her strength to do what was best. Aunt Carol would of course be angry, but she must, to carry out God's purpose, forsake even the Craigsby home if necessary.

Having arrived at a decision, Ann started to the door only to find it locked. She remembered Phil's closing it, and, thinking he would soon be back to open it, she went over to the leather chair.

Hours later she was awakened from her sleep by her Aunt Carol bending hysterically over her, and Phil Alexander standing shamefacedly by.

"Oh, Ann, Ann!" sobbed Carol Craigsby before Ann was properly awake. "Oh, you don't know what I suffered. I waited for you to come home to tell you how sorry I was I had made you so unhappy this evening. And you didn't come and you didn't come. Then I called at Lacy's and they said the dance was over. Jane said she hadn't seen you all evening. And I called Truman's. Oh, Ann, I thought of all the terrible things that might have happened to you. And then I called Phil. I thought you might have gone somewhere else with him. And he remembered having locked you in here and leaving you." She wiped her tears.

"I thought some one would surely open the door," explained Phil lamely. "I was coming back myself, but I guess I forgot."

Later while Ann was preparing for bed, her Aunt Carol still hovered near her. "I never knew before, Ann, how much I have learned to love you. Everything I said to you this evening came back to me. Not for any reason would I want you to leave us. I've thought sometimes you weren't happy," she sighed. "But I do want you to be," she added wistfully.

Ann came over to her and put her arms around her neck. "I'm so glad, Aunt Carol," she said, "because I've just learned what happiness is. I was going to tell you this morning. I almost was afraid to, but now perhaps you'll understand. Aunt Carol, I'm going to church this morning. I have decided that the Christian life is the happy, abundant, life. Will you come with me?"

Carol Craigsby's eyes filled with tears. "Yes, dear child, I'll come. I knew you were happy with your new friends. I saw you were changing. Perhaps I may find happiness too."

The subdued light of the sun shining through the windows of the little church on Easter morning rested on Ann's head as she sat beside her aunt. The Easter lily was there in the full beauty of perfection. But most beautiful to the two who had come to seek the truth, were the words of Paul Kendall's text: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

West Liberty, Ohio.

NOT BY MY STRUGGLING NOR YET BY MY TEARS

A drowning boy was struggling in the water. On shore stood his mother in an agony of fright and grief. By her side stood a strong man seemingly indifferent to the boy's fate. Again and again did the suffering mother appeal to him to save her boy. But he made no move. By and by, the desperate struggles of the boy began to abate. He was losing strength. Presently he arose to the surface, weak and helpless. At once the strong man leaped into the stream and brought the boy in safety to the shore. "Why did you not save my boy sooner?" cried the now grateful mother. "Madam, I could not save your boy so long as he struggled. He would have dragged us both to certain death. But when he grew weak and ceased to struggle, then it was easy to save him."

To struggle to save ourselves is simply to hinder Christ from saving us. To come to the place of faith, we must pass from the place of effort to the place of accepted helplessness. Our very efforts to save ourselves turn us aside from that attitude of helpless dependence upon Christ which is the one attitude we need to take in order that He may save us. It is only when we "cease from our own works" and depend thus helplessly upon Him that we realize how perfectly able He is to save without any aid from us.—J. H. McConkey.

THE DOCTRINES OF SIN, SALVATION, AND SANCTIFICATION AS HELD BY THE EARLY MENNONITES

By John Horsch

In quotations from Menno Simons' writings in this article the first reference in the parentheses is to his Complete Works in the Dutch language, of 1681, and the second to his Complete Works in English.

On the doctrine of original sin the Swiss Brethren and early Mennonites agreed with the dominant Protestant churches. Menno Simons stated their position as follows:

"As Adam and Eve were bitten and poisoned by the infernal serpent and became of sinful nature, and would have been subject to eternal death if God had not again accepted them (upon their faith in the divine promise), so also all we who were born of them are by birth of a sinful nature." (461b; II 261b).

The Brethren taught that all descendants of Adam inherited a sinful nature, but that through the atoning sacrifice of Christ all infants are within the covenant of divine grace and are saved notwithstanding original sin. Rejecting the view that the baptism of infants annuls the guilt of original sin, they attributed to the blood of Christ which was shed for all men what in Catholic theology is ascribed to the act of baptism.

"We believe that all children who cannot yet distinguish between good and evil are assuredly saved through the sufferings of Christ, the second Adam." says Conrad Grebel. And again: "As concerns the argument that faith is required of all [for salvation] we hold that children are excepted, and believe that they are saved without faith." In the disputation of Bern, in 1538, the spokesman of the Brethren said: "The infants are saved and are heirs of eternal life through the death of Christ . . . although they have inherited the sinful nature from Adam. But as they have inherited it without any fault of their own, so also they are saved without faith."

Menno Simons wrote on the salvation of the infants:

"And although infants have neither faith nor baptism, think not therefore that they are lost. O no! they are saved, for they have the Lord's own promise of the kingdom of God, they are saved, not indeed through any element, ceremony or external rites, but only by grace through Jesus Christ." (20b; I, 36a).

"If infants die before they come to years of understanding and before they may hear and believe, they die under the promise of God and are saved, and this by no other means than the precious promise of grace, given through Jesus Christ. Luke 18:16." (404a; II 198b).

Dietrich Philips wrote:

"Hence we conclude with the apostles and with the entire Holy Scriptures that inherited sin has been atoned for and taken away by Christ to this extent: The infants may not be judged and condemned for the sin of Adam. That the nature of the children is inclined toward evil does not condemn them: it is through the grace of God not accounted as sin to them, but as long as they are childlike and without the knowledge of good and evil, they are pleasing and acceptable to God through Jesus Christ."

The supposition that the Swiss Brethren did not accept the doctrine of justification by faith, or salvation through the blood of Christ, is another unfounded insinuation of their opponents. George Blaurock, in a brief confession of faith which he addressed to the Council of Zurich, wrote:

"Christ Jesus came to bring again what was lost through the fall of Adam, through which we all would be dead in sin if God had not sent His Son and given Him all power in heaven and on earth, that every one who would call upon His name and trust in Him should have eternal life. Through His death all who call upon His name shall have forgiveness of sins. For an outward indication of this, He commanded them to be baptized. . . . And that they [those who were baptized] might continuously be mindful of the death of Christ and never forget His shed blood, I have talked to them about Christ's ordinance which He instituted at His supper, and we broke the bread and partook of the cup in order to be mindful that we all were redeemed by the one body of Christ and cleansed by one blood, that we might thus be one in our Lord, and one the other's brother and sister in Christ."

The Confession of Schleitheim (the first Mennonite confession of faith drawn up by Michael Stattler and approved in 1527) has, in the article on baptism, the following to the point:

"Baptism shall be administered to all who have been instructed, who show repentance and newness of life, and who of a truth believe that their sins were taken away by Christ, and are willing to walk in the resurrection of Jesus Christ and to be buried into His death, that they may rise with Him, and who of their own accord desire to be baptized by us."

Martin Butzer, having had a number of conferences with Michael Sattler, said that "his principal objection to infant baptism was the general belief that man is christened, or saved, through baptism, when in fact it is faith that saves." Butzer added that "concerning redemption through Jesus Christ on which all depends we have found in Michael Sattler no such errors as in Hans Denck."

Wolfgang Capito, one of the Zwinglian reformers of Strasburg wrote in 1527 about the Swiss Brethren: "Their most prominent point of teaching is that we should hear Christ the Son of God, and that whoever believes in Him has everlasting life." Martin Weniger, the principal spokesman of the Brethren in the debate of Zofingen, in 1532, said: "As the people of Israel were delivered from raging Pharaoh by the blood of the Passover lamb, so also we are delivered from the fetters of Satan by the blood of Christ." Again, in the debate of 1538, at Bern, the Brethren said: "Christ is the new and living way. . . . As through one man—Adam—death came into the world, so also through one—Christ—it was taken away. All who believe in Him have eternal life through His blood."

Pilgram Marbeck, a prominent minister of the early Brethren, says on justification by faith:

"The apostles have preached the Gospel as they were bidden, namely that Christ died for the sins of the whole world, that He has reconciled the Father, has atoned for unrighteousness by His blood, and saves from eternal death, so that henceforth every believer, being a temple of God the Father, Son, and Holy Spirit, has become partaker of the new, eternal life and is to live blamelessly."

Again Marbeck says:

"To believe that baptism cleanses the infant from original sin and through it the child is christened, or made a Christian, as is the general belief of the people, is terrible idolatry and an abomination before God; it is, as said above, a derision and mockery of the blood of Christ. For only the blood of the spotless lamb, Jesus Christ, through every one's personal faith and renewing of the heart, cleanses from sin."

It has been generally supposed that among the reformers of the sixteenth century Luther in particular emphasized the doctrine of salvation through faith in Christ and His atoning sacrifice. In plain fact, however, Menno Simons stressed this doctrine as much as any other reformer, and he was more consistent than Luther in his teaching on this point, since he rejected the doctrines of baptismal regeneration and of forgiveness of sin through partaking of the communion. And Menno Simons emphasized sanctification as persistently as salvation by faith. Menno Simons wrote:

"There will in eternity be found no other remedy for our sins, neither in heaven nor upon earth, neither works, merits nor ordinances (even though they are observed according to the Scriptures), neither enduring persecution nor tribulation, neither the innocent blood of the saints, nor any other means, but alone the immaculate blood of the Lamb which out of pure grace, mercy and love was shed once for all for the remission of our sins" (113b; I:155b).

"Those who trust in their works or ceremonies for salvation deny thereby the grace and merits of Christ. For if our reconciliation consisted in works and ceremonies, grace would come to naught and the merits and virtue of the blood of Christ would all be void. O no! it is grace and will be grace in all eternity, all that the merciful Father through His dear Son and Holy Spirit has done for us grievous sinners" (115b; I:158a).

"The Scriptures know of only one remedy, which is Christ with His merits, death and blood. Hence, he who seeks the remission of his sins through baptism, rejects the blood of the Lord and makes water his idol. Therefore let every one have a care, lest he ascribe the honor and glory due to Christ, to the outward ceremonies and visible elements" (17b; I:32a).

"We point therefore alone to Jesus Christ who is our only and eternal righteousness, reconciliation and propitiation with the Father, and know of no trust in our own works. My reader, I write the truth in Christ and lie not" (246a; II: 25a).

"All those, therefore, that seek other remedies for their sins, however great and holy they may appear, than the remedy provided by God alone, deny the Lord's death, which He suffered for us, and His innocent blood which He shed for us" (33a; I:52a).

"Behold, kind reader, we do not seek our salvation in works, words or sacraments, as do the theologians, [of the state churches] although they ascribe this to us, but we seek it alone in Jesus Christ, and through no other means in heaven or on earth. In this only means we comfort ourselves and in no other. We hope by the grace of God to abide in it unto death."

"But that we shun carnal works, and desire to conform ourselves in our weakness to His word and commandment, this we do because He has thus taught and commanded us. For whosoever does not walk according to His doctrine, testifies by his deeds that he does not believe in Him nor know Him, and that he is

not in the communion of the saints. (John 15:7; I John 3:10; 5:10; II John 6)."

"For the truly regenerated and spiritually minded conform in all things to the word and ordinances of the Lord; not for the reason that they suppose to merit the propitiation of their sins and eternal life; by no means. For this they depend on nothing except the blood and merits of Christ, relying upon the sure promise of the merciful Father which was graciously given to all believers, which blood alone, I say again, is and ever will be the only and eternally valid means of our reconciliation, and not works, baptism or Lord's Supper, as said above" (115b; I:158a).

"For this can never fail; where there is true Christian faith, there is also dying to sin, a new creature, true repentance, a sincere, regenerated, unblamable Christian. One does no longer live according to the lusts of sin but according to the will of Him who purchased us with His blood, drew us by His Spirit and regenerated us by His Word, namely Jesus Christ."

"True faith which avails before God, is a living and saving power which is, through the preaching of the holy Word, bestowed of God on the heart; moving, changing and regenerating it to newness of mind. It destroys all ungodliness, all pride, unholy ambition and selfishness, makes us children in malice, etc. Behold, such is the faith which the Scriptures teach us, and not a vain, dead, and unfruitful illusion, as the world dreams" (280a; II:59a).

"The believers are ready, in their weakness to obey His holy word, will, commandment, doctrine and ordinances, and thus they show in deed that they believe, that they are born of God and of a spiritual nature. They lead a pious, unblamable life before all men" (462; II:262).

"My dear reader, I warn you with a faithful heart to take heed. He can not save you, nor pardon your sins, nor show you His mercy and grace, except according to His word; namely, if you repent, if you believe, if you are born of Him, if you do what He has commanded you and walk even as He walked. For if He could save sinful, carnal man without regeneration, faith and repentance, He would not have taught us the truth" (124b, I:169a).

In a *Supplication* handed over to the civil authorities by the Brethren in the Canton Zurich, in 1589, they say:

"But, dear sirs, as concerns the accusation made by your preachers that we would be saved by our works and sufferings [enduring persecution], and thus render the redemptive work of Christ vain and useless, in this they do us wrong; for all the good that we can do or accomplish is only the fruit of a true living faith."

From a later period we have a statement to the point from the pen of George Thormann, a decan or minister of a higher rank in the state church of Bern. He said that the Brethren do not believe that we are saved by our works or merit, "but by grace alone, through the redemption that is in Christ Jesus (Rom. 3:24)." He added that an elder (bishop) of the Brethren whom he asked regarding this point assured him that "they ascribe no merit whatever to their works, knowing fully that their works are quite imperfect before God and do not merit anything before Him."

While the Swiss Brethren did not teach perfectionism, they preached a Gospel of salvation from and victory over sin and over the adversities of life. In their booklet *Vindication* they protested against the opinion "that it is possible for no one to live according to the Gospel and be obedient to the divine commands and to keep them, or to believe in Christ and die to sin according to the requirements and doctrine of the Gospel." "In our time," says Conrad Grebel, "every one hopes to be saved by a faith which consists of outward appearances, without the fruits of faith . . . and while remaining in the old life of sin." Hans Marquart, a minister of the Swiss Brethren, said in a sermon before the Council of St. Gall: "Only those who dying to sin, to the flesh, and to all evil desires, do not give place to sin, but walk in the will of the heavenly Father through the grace of His Son Jesus Christ, in the power and assistance of the Holy Spirit."

One of the spokesmen of the Brethren in the disputation at Zofingen said:

"From these Scripture passages it is clear that a faith which is without works is no faith and does not avail before God. It is a mouth confession but a denial by the works. . . . The Kingdom of God does not consist in words nor in boasting but in the power of God."

Martin Weniger wrote in 1535 in his *Rechenschaft* (confession):

"If Christ's kingdom is truly within us (Luke 17), we obtain grace to do the will of God and serve Him acceptably with reverence and godly fear (Heb. 12:28). If we are under grace (Rom. 6:14), sin cannot reign in our mortal bodies (Rom. 6:12), for Christ died for all that they which live should not henceforth live unto themselves but unto Him who died for them and rose again (II Cor. 5:15). . . . John says, If we say we have fellowship with Him and walk in darkness (that is in sin, Eph. 5:11), we lie and do not the truth."

Pilgram Marbeck wrote:

"We recognize as true Christian faith only such a faith through which the Holy Spirit and the love of God come into the heart, and which is active, powerful, and operative in all outward obedience and commanded works. We believe that one is made a child of God and free from the law and the bondage of sin only through such a faith by which the Spirit, as the power of God, lives in the heart and does His work. There, then, is liberty. (II Cor. 3:17). . . . To such liberty one comes by abiding in the words of Christ (John 8:31) and through the law of the Spirit of life through which one is made free from the law of sin and death (Rom. 8:2), but not from the law of Christ, or from the obligation of obedience in the things which He has taught and commanded. This is disowned by Schwenckfeld [who denied the need of practicing the Christian ordinances]."

The Brethren believed, as was indicated above, that the true Christian life is a holy life of separation from sin and the world, a witness to the saving and keeping power of Christ, and that such a life alone is consistent with the Christian profession. Zwingli, Bullinger, and others accused them of rejecting the doctrine of salvation by faith and of believing to be saved by their own works. Zwingli made this charge against the Brethren on an entirely inadequate foundation; he quotes as evidence the following sentence from the Schleitheim Confession: "Baptism shall be administered to all who have been instructed, who show repentance and newness of life, and who of a truth believe that their sins were taken away by Christ, and are willing to walk in the resurrection of Jesus Christ." To mention walking in the resurrection of Christ in this connection, says Zwingli, is to indicate trust in works: it is making Christ of no effect.

Various writers, among them Bullinger and Johannes Kessler, have charged the Brethren with unduly emphasizing good works and Christian virtues. "They always preach repentance and holiness," says George Thormansi. While they emphatically taught that salvation is by faith, they placed equal emphasis on the truth that true faith is unfailingly fruitful of consistent Christian living. They differed decidedly from state church Protestantism by emphasizing the fact that in Scripture justification by faith is inseparably connected with conversion and newness of life. They denounce as heresy the idea largely prevailing in state church Protestantism that one may be a Christian (being justified by faith) without taking the Christian profession seriously and walking in newness of life. They believed, according to Bullinger, that in the national church the preaching of grace was "much too superficial" (ringfertig). In their opinion the need of consistent Christian living was not sufficiently stressed in the national church.

The Swiss Brethren and Mennonites did not hold that the sinful nature is, or may be fully eradicated, or that all propensity to sin is destroyed in the believer. They did not teach that the believer's own righteousness can ever become faultless before God, or that perfection and sinlessness are within human reach. They held that before Him who "searches hearts and reins" no one is perfect and sinless. But they believed it possible and essential that the Christian's life be *unstraeflich* (irreproachable). They insisted that the true Christian life includes *bussfertugkeit* which means a continuous willingness for repentance, due to a realization of personal unworthiness and of the need of divine forgiveness. They preached "conversion from the world to God and from righteousness to a *bussfertig* life."

Scottdale, Pa.

THE VALUE OF STORM AND STRESS

We were going through a great furniture factory when our guide, the superintendent, pointed out to us a superbly grained and figured sideboard in the natural wood. "I want you to observe the beauty of this oak," he said. "It is the finest selected timber of its kind, and the secret of the intricate and beautiful graining (I doubt if you would ever guess it) is just this: that the trees from which it was taken grew in a spot where they were exposed to almost constant conflict with storms."

What a suggestive fact! How nature is constantly contributing to the true interpretation of human life. The storm beaten tree develops the closest and finest and most intricately woven fibers. When it is cut down and the saws lay bare its exquisitely figured grain, the cabinetmaker selects it as the material for his finest work. So with the human life beset by sorrows, tests and trials. If it stands the storm, how the winds of God strengthen and beautify it! What fineness of feeling and character grow out of the tossing and straining to which it has been subjected! There can be no such rare pattern of fiber in souls that grow in the sheltered places of life. We need life's stress. Character cannot be developed into its strongest and most beautiful forms without it.—B. James.

We have the privilege of confiding in One who is always the same.—M.

His Resurrection

TEXT: That I may know him, and the power of his resurrection.—Phil. 3:10.

Jesus is the basis for the resurrection. In Phil. 3:7-11 we find that Paul practices self-denial and entire consecration and self-sacrifice that he may know Him and die with Him and be raised from the dead with Him. He sought diligently to know and have a thorough understanding of Jesus and the power of His resurrection. That power became a motivation factor in his life and work. To him Easter meant a change, a transformation, the resurrection.

Easter to-day is not so much a day to be celebrated as an experience to be entered into. The power of His resurrection has been motivating the Christian Church ever since that memorable morning. That power is exemplified in various ways. It is recognized by friend and foe. Scores of individuals worship Him in some form to-day. His resurrection causes much of this worship, for it calls us to think deeply on life and its meaning.

The apostle Paul's meditation was challenged to the point that he requested, "That I may know him and the power of his resurrection." The fruit of the power of Christ's resurrection can be seen from three angles.

First, it is a personal transforming power. It is seen in the new life in Christ. The day that we break the old life and enter into the new is Easter Day, no matter what day of the calendar it may be. That new life is based on faith in Christ. Rom. 4:22-25, "Wherefore also it was reckoned unto him for righteousness. Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification" (Revised Version).

This transformation is seen in spiritual knowledge. There is no greater force than, I KNOW. This new life is tested by personal experience. The apostle Paul's life illustrates many personal tests. The best evidence of this new life or the power of His resurrection is seen in boots and not in books. This transformation is a change from a life of sin and debauchery and crime to a life of righteousness and holiness. It is by the power of His resurrection that we break free from sin and blossom out into a beautiful life with Christ. The poet has said in "The Chrysalis:"

"I hold you at last in my hand,
  Exquisite child of the air;
Can I even understand
  How you grew to be so fair?

"I hold you fast in my hand,
  You marvelous butterfly,
Till you help me to understand
  The eternal mystery,

"From that creeping thing in the dust
  To this shining thing in the blue:
God give me the courage to trust
  I can break my chrysalis too."

May we have faith in Him so that our chrysalis of sin may be broken and that we may live with Him in that new life and light and all that came forth when He arose.

His Resurrection

"And with Him hope arose, and light, and life;
  Men said, 'Not Christ, but death died yesternight,'
And joy, and truth, and all things virtuous
  Rose when He rose."

Second this marvelous power is seen in that it is a world-transforming power. It has waged and is continuing to wage a great battle. This great conflict was begun with twelve gallant men against one billion pagans. The twentieth century Christian Church is giving evidence of victory over sin and the world. Every continent has the Gospel to-day. All lands and nearly all people have had or are having the privilege of hearing about Him and the power of His resurrection.

This marvelous power conquers the Church's internal enemy, namely heresy. Heresy in a sense is worse than paganism, for it is more treacherous in its work. It is a civil war in the Church and it is the worst kind of war. But Christianity conquers it, and the Church continues down through the ages with her message of Jesus and the power of His resurrection and inviting souls to turn from sin to Jesus as their Savior and Lord.

Another marvel of this power is that it conquers sin in the life of individuals to-day. "Easter is Easter not because Jesus rose from the dead long ago, but because He still lives, and because there are among us those who KNOW that He lives." A converted soul realizes a vital personal relationship with Jesus and knows that He is conqueror over sin. A converted soul does not serve God for wages. He serves Him because of his love for Him. "He that will serve God for wages will serve the devil for a raise." Sin is dispersed in a soul when Jesus is invited in and not before He makes His advent. When He makes his advent into a soul a transformation takes place. This change is due to Jesus' victory over sin. The power of His resurrection is a transforming power.

Finally, we see this resurrection power transform death. It changes the angel of gloom into the angel of light. The presence of Jesus wipes away death and makes it only a transition. I am reminded of a story about a little girl, who was tripping lightheartedly through a graveyard at dusk one day as she was going home after an afternoon's play with a chum of hers. Upon arriving home she was asked if she was not afraid. "Oh, no; I only cross it to get home," was her reply. You too have to cross it because it is the shortest cut home, some day, if Jesus tarries. Death is not really death; it only seems so. We say the sun sets, but it never does. The condition of the sun in the evening looks like a going down, but it meets us bright as ever the next morning. So death is only the shadow or the appearance of death. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for THOU ART WITH ME." In Christ, and in Him alone is a glorious triumph over death.

Paul in the face of the martyr's block rejoiced in the "crown of righteousness." II Tim. 4:7, 8, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me that day; and not to me only, but unto all them also that love his appearing."

In England three Quakers clapped their hands in holy triumph at the martyr's stake because they felt the power of Christ's resurrection. Stephen knelt in prayer and in the hour of death lifted his eyes to God, realizing the power of His resurrection as the rocks were being hurled. Jesus' critics realized His power to raise others from the dead when they sought to kill Lazarus because he was a great testimony.

To-day we may realize tears; we shall know to-morrow the triumph.

To-day we shall know earth's sorrows; to-morrow we shall know the joy of heaven.

To-day we view the mounded graves; to-morrow we shall see the triumphal glory.

He Lives

"Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die that so I may
Rise glorious at the judgment day."

The object of life is not to acquire riches, fame, or to live at ease. It is to grow a soul, to develop a character that is worthy of being in the presence of God in eternity. The thought of survival after death gives a new consciousness of power to press on against the obstacles in life, and to realize a true Christian character. For me I do not hesitate to say that this is one of my constant forms of energy as I try to bring out my personal ideals and Christian character. With the apostle Paul I have a desire to know Him and the power of His resurrection.

Peoria, Ill.

When a believer rejoices in trial, he shows he has a God who still lives.—Selected.

Editorials

"He Arose"

"Low in the grave He lay—Jesus, my Savior!
Waiting the coming day—Jesus, my Lord!
Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives forever with His saints to reign;
He arose! He arose! Hallelujah! Christ arose!"

When the truth of Jesus' resurrection dawned upon the sorrowing disciples, they were filled with great joy. And well they might. Of course they should have known that He would rise, because He had often told them about it. But humanlike, they were so disheartened at the dark events that had just happened in connection with the trial and death of Jesus that they could not see the silver lining that lay beyond the heavy clouds that were overshadowing them. But when they saw the empty tomb, the shining angels, the Christ Himself they could no longer doubt, and their sorrow was turned into joy. They could now join in the spirit of the glad refrain: "Hallelujah! Christ arose!"

The resurrection was henceforth to be the theme of their speaking and the controlling force of their lives. It was the great doctrine upon which the apostles based their preaching. No matter how others mocked the idea they kept on faithfully teaching it and gave up their lives for it when necessary. And so they continued to preach the glorious message, telling it to their neighbors and friends, to the hostile Jews, to the mocking Gentiles, to those who were receptive and to those who were opposed, to people of Jerusalem, Judea, Samaria, and Europe, until the message reached the uttermost parts of the earth. It has been handed down from generation to generation, by word and by the inspired written record, until it has reached us, and we too join in the glad chorus, "Hallelujah! Christ arose!"

As Easter comes to us each succeeding year we are reminded anew of the fact that Christ arose from the dead. And we are certainly glad for this annual memorial day. "What does Easter mean to us?" is a practical question which we do well to ask ourselves. The first Easter meant widely different things to the various groups of people that were vitally concerned with the event. To the soldiers it was a time of fright, and finally, because of the money offered them by the Jewish leaders, a time of commercialism. To the Jews it meant another predicament into which they were brought by this unlearned prophet of Nazareth. To the masses of people it was only another day that had no special significance to them. To the disciples alone it was a day overflowing with joy.

Just so to-day Easter means many different things to people. To some it is nothing more than a spring holiday, in which rabbits, and eggs, and new clothes, and pleasures of various kinds predominate. To others it is a time of commercialism when business takes on new life. And sad to say, there are still millions of people who know nothing about the risen Christ and to whom the day which commemorates this great event means nothing at all. Only those who walk in newness of life because they "know him, and the power of his resurrection," can grasp the great significance of the day and really from the heart join in the song: "Hallelujah! Christ arose!"

"Happy Days"

"Happy days are here again," is a slogan that was heard quite frequently in the recent presidential campaign, and is still brought to our ears from time to time as various actions are being proposed or put into effect by the new administration. People differ widely as to what constitutes happy days and as to what will bring them back, provided they are not with us at present. Some think that if and when beer is again sold in the open happy days will return; others think that some form of farm and unemployment relief will do the trick; still others have various and sundry plans that they think will bring happy days to our nation after a prolonged period of depression.

The reason for the varied plans and objectives is perhaps to a large degree a matter of definition. To some people who are fond of alcoholic beverages, beer may be the last word in achieving happiness. To many others the idea of happiness is such that a foaming mug of beer would not add to it in any way, but instead subtract from it, because of the knowledge that people who need bread spend their money for something that harms rather than helps them. And so we could go on through the list, showing the difference in people's ideas of what constitutes happiness and what are the best methods of achieving it.

But we can probably all agree that the coming of spring will have more effect upon bringing happy days than any man-made legislation or other panacea that might be suggested or put into force. The bursting buds, the springing grass, the fragrant flowers, the caroling birds, the pleasure of working in the soil, the promise of fresh vegetables and fruits soon to be produced by Mother Earth, will certainly do wonders in bringing fresh hope and cheer to people who have been struggling against cold and hunger and general want during the winter months. It is well to remember, however, that real happiness or joy in the truest sense can only be found in things spiritual, and not in the material things of life. The things of this life may cause tribulation and distress, but they can never take from us the joy that springs from a vital union with our Lord Jesus Christ. "Your heart shall rejoice, and your joy no man taketh from you" (Jno. 16:22).

Planning Summer Activities

Now is a good time to plan for church activities during the coming spring and summer months. For instance, if your congregation is thinking of having a Summer Bible School it is not too early to begin to plan for it now. Local Bible conferences, singing schools, Sunday school meetings or normals, young people's institutes, revival meetings, and other special services fit very well into the activities of the coming months if they are planned so that the time for them does not conflict with the annual district conferences and the biennial general conference, which will occur again this year. Whether we speak of individuals, churches, or other organizations, the old adage holds good: "Plan your work, and work your plan."

Christian Life

REJOICE ALWAYS

By Elmer Borntrager

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:4, 5).

If we have reason to be saddened by the thought of the crucifixion of Christ, we have more reason to be made glad by the thought of the resurrection of Christ. It was necessary for us to be crucified with Christ—that our old body might be dead and we could have newness of life. It would do no one any good to learn a lesson without applying it to his life; neither would it be necessary for our body to be crucified if we could not walk in newness of life.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5). Christ died so we could have deliverance from sin and forgiveness of sin; He rose again that we might rise with Him and live unto God. Rom. 6:11. "But now being made free from sin, and become servants to God (the work of the resurrection), ye have your fruit unto holiness, and the end everlasting life (our reward and reason for rejoicing)" (Rom. 6:22).

As we again think of the Easter season, let us revive our hearts with rejoicing for the wonderful salvation we have, for our new life in Christ Jesus. We can rejoice that we have a living Savior who can help us in our new life in order that we may rejoice every day under all circumstances. Oftentimes we forget to rejoice, and when we get to a strange land we hang our harps upon the willows. Let us always remember to sing our song.

Are not the present times placing us in a strange land? People to-day are not accustomed to being in want; they are used to high living and enjoying themselves in the pleasures of the world. Now that things are changed they become mournful, discontented, and without hope. The Christian has the opportunity to sing his song in the strange land. Isn't it sad that some of us Christians make such a failure in singing our song and in rejoicing? One professing Christian said, "Humph, the Lord will provide! Where would we be now if we wouldn't scratch for ourselves?" If such would be the condition of all Christians, we could not be the salt of the earth and we might as well be trodden under foot of men as far as our influence in the world is concerned. It sometimes becomes necessary for the world to require of us mirth and ask us to sing one of the songs of Zion. The world realizes maybe more than we do, sometimes, that we have a new life, a living Savior, and that the righteous shall not be forsaken nor His seed begging bread.

Christians, as well as the people of the world, are having trying times. The present depression did not come because of the imperfection of rulers, but it is here because God saw that the people needed a lesson. The unbeliever and the Christian alike are being taught a lesson. The Christian can rejoice because he realizes that God knows the heart and that it is for his good. The Christian also still has his one great reason for rejoicing—the new life. Let us take the example that Paul and Silas gave as recorded in Acts 16:25, "And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them." Paul and Silas were in a strange land, but they still sang their song. The world cannot rejoice because it has lost its reason of rejoicing—the pleasures of the world made possible by prosperity.

Oftentimes chastisements come upon us as God's children, which sometimes discourage us. We are always forgetting that God loveth whom he chasteneth. Paul mentions some of the sufferings he endured (II Cor. 11:23—27), but he said he gloried in the Cross of our Lord Jesus Christ. It was hard for us to crucify the flesh, but because of that we received a new life, a life of rejoicing. Just so, let us rejoice in suffering, as it is for our good and for Christ's glory.

We should not be discouraged because we have many trials and temptations; James tells us to count it all joy when we fall into "divers temptations; knowing this, that the trying of our faith worketh patience." But we say if we have temptations we fall and lose fellowship with God. We need not fall; we have a living Savior and a new life, enabling us to come to the Savior and receive help so that the trying of our faith may work patience and not destruction.

The resurrection of Christ should make us happy and joyful, not only at Easter time but all of our life. Let us think of the many reasons we have for being joyful as Christians, then show our appreciation to the Lord by living a joyful life. We do not want to stop at rejoicing by ourselves, but let us do as Mary Magdalene and the other Mary did, with great joy tell others of our risen Lord and Savior. Whether we are at home or in a strange land let us rejoice and sing our song.

Bloomfield, Mont.

AN EASTER PRAYER

By Joanna Sudermann Andres

As in the early dawn of this bright morning
The bird awakes to praise Thee, Risen One,
So let my soul, awakened from its slumber,
Pour unto Thee a ceaseless breath of song.

And as the leaf, born in this springtime dawning,
Breaks its dead past and turns to Thee for life,
So free my soul. In fervent aspiration
Let me inhale the life that flows from Thee.

Then it may be that on some break of morning,
As lilies bloom amid the leaves to-day,
My life may rise from out this sphere of service
To bloom in purer fragrance unto Thee.

Newton, Kansas.

THEIR UNDERSTANDING OPENED

"Then opened he their understanding, that they might understand the scriptures" (Luke 24:45).

Can we conceive the great anxiety and stir there was when Jesus was resurrected? He had spoken to His followers, telling them how He would be put to death, but that He would rise again the third day. They could not grasp this. It surely must have been a dark, dark time to them while He was in the grave. He was on hand to meet their every need, but now He was gone. He was placed in the tomb and the sealing of the tomb, as was their custom, was also completed. Two of His followers were on their journey to Emmaus. How sad their hearts must have been! They talked over the late happening, and communed together. He touched their eyes before they could see **Jesus.** He drew near, and went with them. Their eyes were holden so they would not know Him. He asked what their communication was, and why their sadness. Cleopas answered Him, "Are you a stranger in Jerusalem"? They undoubtedly thought every one should have known of this happening. He drew out their sorrow: "What things"? They told Him the sorrow of their hearts. Jesus of Nazareth, who was a Prophet mighty in deed and Word before God and all the people: the chief priests and the rulers delivered Him to be condemned to death, and crucified Him.

They had trusted that He should have redeemed Israel, and it is the third day since these things were done. Some women were at the sepulcher early in the morning and His body was gone, and they saw a vision of angels who said, "He is alive"! Hallelujah, yes, He is "alive for evermore"! "I am He that liveth, and was dead, and behold, I am alive for evermore" (Rev. 1:18). Some who were with us went to the sepulcher, and found it as the women had said, but saw Him not. He listened to their sorrow, and said, "O fools, and slow of heart to believe all that the prophets have spoken." They had been told of this time, but could not understand.

The Resurrected Christ is now with them. He began at Moses and all the Prophets and expounded the Scriptures concerning Himself. Their eyes were opened, and they **knew** Him. Do we know Him, the Resurrected One? Have we open eyes? Is our vision of Him clear? Has He opened our

understanding? Their hearts burned while He talked with them and opened to them the Scriptures. Do our hearts burn while He talks with us? He is still speaking to His dear children, and opening their understanding of the Word. It is when He opens the understanding that He can unveil Himself through His Word.—C. J. Felty.

VICTORY VERSES

Compiled by J. D. Mininger

The resurrection of Christ was a time of victory. Death and sin were defeated by the triumphant Christ. We may have victory daily if we live lives hid with Christ in God. Read the Victory Verses compiled by Bro. Mininger. Better still, memorize them and make them a living force in your life.

The following are a collection of verses setting forth the possibility and blessedness of living the victorious life here and now. Listen to the testimony of one who has memorized them:

"I have been reviewing the Victory Verses recently and they are just as new and wonderful and blessed—yes, I believe much more so—than when I first learned them. I have thanked God for them over and over—and you too for having us learn them. I Cor. 10:13; II Tim. 4:18; Heb. 9:24; Isa. 41:10; and others I couldn't forget if I tried."

Why not memorize one each week, or better yet, hand them to your Sunday school superintendent and have him teach them to your Sunday school? This was done at the Kansas City Sunday school. We pass them on in the hope that they may prove a blessing to many others.

1. **II Tim. 4:18,** And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

2. **I Cor. 10:13,** There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

3. **Rom. 6:13,** Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

4. **Rom. 6:14,** For sin shall not have dominion over you: for ye are not under the law, but under grace.

5. **Isa. 54:17,** No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

6. **II Cor. 2:14,** Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

7. **II Pet. 1:10,** Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

8. **Psa. 19:14,** Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

9. **Jno. 10:27-29,** My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

10. **Rom. 5:20,** Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.

11. **I Jno. 4:4,** Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

12. **Eph. 6:16,** Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

13. **I Jno. 5:4,** For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

14. **Isa. 41:10,** Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

15. **Jas. 1:12,** Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

16. **Heb. 9:24,** For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

17. **Rom. 8:32.** He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

18. **Isa. 9:6,** For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

19. **Psa. 65:11,** Thou crownest the year with thy goodness; and thy paths drop fatness.

20. **Matt. 6:33,** But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

21. **II Cor. 9:8.** And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

22. **Heb. 7:25,** Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

23. **Heb. 4:15,** For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.

24. **Heb. 4:16,** Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

25. **II Chron. 15:7,** Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

26. **I Cor. 6:19.** What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

27. **I Cor. 6:20,** For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

28. **Eph. 6:18,** Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

29. **Rom. 5:1,** Therefore being justified by faith, we have peace with God through our Lord Jesus Christ,

30. **Rom. 8:1,** There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

31. **Rom. 12:1,** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service.

32. **I Tim. 4:12,** Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

33. **Jno. 14:23,** If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

34. **Jno. 14:21,** He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

35. **I Cor. 15:57,** But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

36. **I Cor. 15:58,** Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

37. **Heb. 12:28,** Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.

38. **Titus 2:14,** Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

39. **Isa. 53:6,** All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

40. **II Cor. 5:21,** For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

41. **Phil. 1:6,** Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

42. **Phil. 4:6,** Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

43. **Phil. 4:7,** And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

44. **Phil. 4:9,** Those things, which ye have both learned, and received, and heard, and seen in me do: and the God of peace shall be with you.

45. **Gal. 1:4,** Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.

46. **II Thess. 2:16,** Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

47. **II Thess. 2:17,** Comfort your hearts, and stablish you in every good word and work.

48. **Rom. 15:13,** Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

49. **I Thess. 2:19,** For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

50. **I Thess. 4:16-18,** For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

THE MESSAGE OF THE APOSTLE JOHN TO YOUNG PEOPLE

By Harold Sommerfeld

The central theme of the first epistle of John is that of fellowship between God and His people as the fellowship between a father and his children. The verse referred to above is especially for young men, or to young people, because they are strong, have the Word of God abiding in their hearts, and have overcome the wicked one.

Is this message, that John has written, for us as young people of to-day? Have we been strong, do we have the Word of God abiding in our hearts? Have we been able to overcome the wicked one? If we can answer these questions in the affirmative, then this message is certainly for us.

As young people we want to take this as a message from God to us. We are eager to live the victorious life that makes us partakers of God's richest blessing.

None of us desire to yield our lives to the evil around us. We do not want to live our lives in vain. If we have failed we want to know why and wherein lies the secret of a successful overcoming life.

Ever since the fall of man life has been a warfare between the forces of Satan and the forces of God. The forces of Satan pull downward into sin, wickedness, and eternal destruction. The forces of God pull upward to high and noble lives and to eternal life with Him. Thus life itself is a warfare. Every human being that God has created is compelled to decide whom he will serve—God or the devil. There is no neutral ground. Every act of man registers for God of for Satan. In order to please Him we must fight to serve Him. Paul tells us in I Tim. 6:12 to fight the good fight of faith.

We may take Paul's message to Timothy to apply to the problems in our lives of to-day. We are face to face with the problems of holding to the faith and living the overcoming life. The conditions under which we must live make this problem more difficult with each generation.

We, as young people, have problems with which our parents were seldom confronted. It can no longer be said of us that we are a rural people. The cities with their opportunities of financial gain and other conveniences have bid high for the help of our young people. And as soon as this present crisis is over more of our young people will probably go to the cities than ever before. And can we say that this is not right? If our doctrines are good for those who live an isolated rural life, are they not good for those who become intimately associated with the world? Does not becoming a Christian make a better merchant, or a better doctor, or a better nurse? And while we rejoice to see men of the different professions we also realize that they who go to the cities are facing a new problem that only those with the courage and stamina of character born of the grace of God can overcome.

Another problem that confronts us is that of what to believe concerning the Bible, commonly called liberalism. On every hand we are confronted with men who teach only part of the Bible. This problem faces us when we go to school, when we read a book or magazine, or when we turn on the radio.

Many of our young people are pondering over the problem of getting an education without having their faith undermined. And it is because of the seriousness of this problem that our church has built schools in which we might be well founded in the faith. And happy is that young man or young woman who has the privilege to attend a school which is not a hotbed of infidelity.

We may also ask, "What shall we read?" or, "How shall we spend our leisure time." But we can not mention all of the problems that we as young people have. These are only a few, and each of us have individual problems which we must solve in order to live the overcoming life.

We may ask, "Why does God permit us to be confronted with problems which try our faith and courage?" In James 1:2, 3 we read, "Brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." God wants men who are patient.

I Pet. 4:12, 13, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Do we want to accept all that Christ's suffering has brought us without doing any suffering ourselves?

I Pet. 5:10, "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

PRAYER FOR THE FIRST WARM DAY

Let me plant a garden
Lest I harden
In spirit, to a stiff unyielding thing
Impervious to Spring—
Packed down and trodden tight as yellow clay
On some still-born, close-lidded heat-choked day.

Winter has oppressed me,
Cold possessed me;
Let me kneel submissive to the sun,
Its winey magic run
A riotous enchantment through my veins;
And grant me soon the tenderness of rains.

Let me feel the mellow
Earth; be fellow
In gay adventure to the groping worm;
Responsive to the germ
Of immortality in each moist root—
Of valiant hope in every frail, damp shoot.

—Lewette Pierce.

Matt. 16:24, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

It is God's purpose to try us that we may work the works of the salvation we have received, revealing the new life that He has placed within us; that in solving these problems we may grow in grace and strength and make manifest that new life that has been imparted to us to the glory and praise of God's name.

Living the overcoming life helps to enrich our lives. It is the men who have struggled for what they did whose work really stands the test of time. For two years John Bunyan suffered such intense agony of soul that he began to despair of ever finding peace with God. But no, victory came, and we have his "Pilgrim's Progress" a book that is second only to the Bible in volume of sales. Why did God test him so severely? Through that experience he was enabled to write a book that would be a help to other men trying to live an overcoming life.

The songs, "Abide with Me," "My Faith Looks up to Thee," and "O Love That Wilt Not Let Me Go," are only three songs that were composed at a time when the authors' crosses lay heavily upon their shoulders. Many a minister can testify that the sermon which brought him the most spiritual joy was the one which he found by wrestling on his knees with God in prayer.

Living the overcoming life helps to enrich our character. In Rev. 7:13 the elder asks, "What are these which are arrayed in white robes?" The answer comes back, "These are they which came out of great tribulation." Spurgeon says, "Many men owe the grandeur of their lives to their tremendous difficulties." Mackay says, "It is the man who has had a weary struggle with pain and sorrow who wins the name of 'Son of Consolation'." If there is any glory in character it is in the strength and depth, and these come from experiences with God. Some one says that the iron entered Joseph's soul while he was in the pit waiting for the traders. Be that as it may, we know that God tried and tested Joseph until he was strong enough to rule Egypt. And we may say that He tried and tested Moses for two-thirds of his life that he might serve Him the remaining one-third.

If you would find a person with the glory of God shining on her face go to some old grandmother who has had many difficulties but solved them with the help of God. Truly there is a peace that passeth understanding.

If you would find sympathy go to some one who has had suffering and sorrow. At such time mere words mean nothing. It is the heartfelt experiences back of them.

The overcoming life will also enrich our experiences with God. With all of the problems facing us as young people it is possible to live an overcoming life. If we were to rely upon our own strength we certainly would fail. But we can rejoice that we have access to a power greater than we are and greater than the wicked one. John in this same epistle in the fourth chapter and the

fourth verse says, "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." Here is the secret. It is He that is within us, who works in and through us to strengthen us.

We do not always understand God's method of strengthening us. He is a refiner, trying us in the fire. Mal. 3:3, "He shall sit as a refiner and purifier of silver." The refiner of old takes the most pains with the most costly metals. He never leaves his crucible, but sits down by it lest it get too hot and mar the beauty of the metal. There he sits, blowing away the dross and impurities until he can see his own reflection in the metal. Can God see His face reflected in our faces, or must He take a little more time to refine us?

Rev. 2:17, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." There is the reward. To him that overcometh will I give Christ, the Living Bread. And the white stone stands for forgiveness of sins, and a new name.

We may all be overcomers if we but take God into our hearts, for He that is in us is greater than he that is in the world; therefore he that is in us can overcome him that is in the world.

Canton, Kans.

"WHERE TWO OR THREE ARE GATHERED"

An Easter Message

We have not realized the significance of the resurrection.

The annual recollection of the resurrection of our Lord is the means of tremendous inspiration for Christian living. We learn to recognize that the entire gospel centers in this great event. The Master Himself pointed forward to it as the explanation and justification of His marvelous acts. The early church preached it as the great underlying argument of the gospel. The enemies of Christianity denounced it, scoffed at it and attempted to suppress the preaching of it. Where it is believed and preached the message bears fruit. Where it is slighted or denied the remaining message is sterile.

We understand that, because He broke the power of death and the grave, we ourselves shall still be going on when the flaming suns have become but cold cinders. Moreover, we understand that, because He conquered death, He has also broken for us the power of sin and made possible our resurrection from spiritual death to triumphant spiritual vitality here and now.

Even so, we have not exhausted the significance of that great event.

Consider, for example, this fact: When Jesus returned from the grave and appeared to His disciples He did not remain constantly visible to them. He appeared and disappeared. He appeared to Mary Magdalene, but left her. At about the same time He appeared to several women, and evidently disappeared. He appeared to Peter that same day, but nothing is said other than that He did "appear." That evening He walks out to Emmaus, but disappears as soon as the two disciples recognize Him. The same evening He appears among the ten who are at supper —and then disappears. A week later the same sort of appearance to the eleven. Later the appearance in the early morning mist on the shore of Galilee, and nothing is said of continued residence with them. There is the great appearance to five hundred brethren in Galilee. Finally, there is the appearance to the eleven that ended in the cloud that took Him from their sight. Paul, summarizing it all, says He "appeared"; it is nowhere indicated that He remained for any time. This went on through the space of forty days.

Now, why this appearing and disappearing? Why not a constant life with them as before?

Do we not have a hint at the answer in the statement that the disciples were struck with fear at those earliest appearances, and the absence of mention of such fear in the later instances? Was it not all done in order that those disciples might become accustomed to the thought that the Lord might appear among them at any time? that they might thus come to think of Him as always present, always able to reveal Himself, if He chose? So these early disciples would go about their work with the sense of His presence, with the knowledge that He was there to see, to guide, to guard, to help, to bless. Little wonder that they went about the task with such effectiveness. What tremendous significance, then, was there for them in the promise of the great commission, "Lo, I am with you alway!"

Corroborating this line of thought is the fact that these appearances were altogether confined to the disciples. They were not designed to convince the unbelievers of His resurrection and deity. They were designed primarily to convince His followers that He was alive and always with them. That conviction is what we need to-day. We need to recognize again that a few Christians meeting in Jesus' name constitute a potential church, a working unit, a potent means of evangelism. He is in the midst. Whether they be many or few, if they but recognize His presence and power, there is no limit to what they can do. Because they are His, because they are there and because He is there, the great commission rests upon them, both in its obligations and its promise.

The angel told the women He was not among the dead, but the living; that the disciples should go to Galilee. In Galilee He gave the great commission. The whole of the forty days is dominated by the thought that He is preparing His followers for conquest, and fundamental in that preparation is the conviction that, where two or three of His are, He is.—Christian Standard.

THE MEANING OF GOOD FRIDAY

By Robert Shank

The observance of the Friday before Easter Sunday, commonly called Good Friday, as a day for solemnly and reverently recalling the agonies and suffering of our Lord Jesus, has been almost lost by the present Protestant Christian Church.

This anniversary of the crucifixion of Christ was early recognized by the Christian Church as a day allowing for no festivities, and to be passed in serious contemplation of the awfulness of man's sin, the great sacrifice required for his redemption, and the eternal indebtedness of all Christians to Christ as their Savior.

Until about the seventh century even the churches remained closed over Good Friday as a sign of mourning. After the eighth century a regular procedure of service was adopted, which prevails with very few changes in the present ritual of the Roman Catholic Church.

This service was majestic in its very simplicity and directness, and for its interpretation of the meaning of Christ's death. The altar and the officiating clergy were dressed in somber black. The Scripture reading of the day consisted of the history of the passion as recorded in the Gospel of John. This reading was often chanted by three priests, one representing the narrator, and the other two, the different characters in the story. The service was brought to a close by special prayers for all branches of the church and for all ranks of men, even including the heretics, schismatics, Jews, and heathen. It is readily seen that this service approached the true Christian spirit more than most other Roman Catholic ceremonies. Extremely simple, the service depended upon the forcefulness of clear facts for its impressiveness. In a special prayer for all mankind, regardless of nationality and belief, the church recognized that Christ died for the whole world and brought redemption to all who accepted it.

Most of the Protestant churches do not commemorate the day with any kind of special service, although some such services are held. Some years ago the custom of having Good Friday services was more general among Mennonite churches than it is to-day, although a few services are no doubt held in various places. This lack of observance on the part of Protestant churches is probably due to the tendency of the Protestant Church to emphasize the resurrected, living Christ in contrast to the Roman Catholic emphasis on a suffering Christ on the Cross. The spirit of love and self-abnegation in a Christ who was willing to suffer the tortures of the cross with all the sins of humanity weighing upon Him, has been somewhat overlooked in the great rejoicing over a risen and triumphant Christ. The sacrifice has been overshadowed by the mighty triumph.

The meaning of the crucifixion should not be forgotten. It is the victory of a risen Christ who gives us life everlasting, but it was the humble, loving Christ, who willingly suffered more than man can understand, who made possible life everlasting for us. The greatness of the sacrifice should certainly help us to appreciate the greatness of the gift.

Pehuajo, Argentina,

MISSIONS

TWICE-BORN INDIANS I HAVE KNOWN

By Bruce Kinney

The American Indian is an interesting character, but needs the Gospel of Christ, just as do all other classes and races of people. We are glad for these glimpses of our red brethren who have found Christ and are engaged in His service.

White Arm is a Crow Indian who thirty years ago had never heard of the Gospel. In fact it is not known that any of his tribe was then living the Christian life. When he first heard the story of Jesus it sounded good to him; he gave up his allotment for the use of the missionary and took another not as valuable. Several years passed before he could make up his mind to walk in the Jesus Road. Finally he went to a great convention with the missionary and was so impressed that he accepted Christ. Some Indians there, not of his own tribe, helped him to understand the Gospel by means of the sign language.

White Arm was asked, through an interpreter, how he knew that he was a Christian. The Indian has a habit of thinking before he talks much on any important matter—not a bad habit. After considering he told the following experience:

"I knew I had a bad heart. It was not necessary for the missionary to tell me that. But I did not know how to get rid of it. The missionary told me to pray to Jesus and He would give me a new heart. I prayed and prayed but it did not seem to do any good. I believed the missionary would not tell me a crooked story so I kept on praying. It was like a dark room, no windows, no light. I could not see. I kept on praying and all of a sudden, just like a man strikes a match, I could see."

White Arm had never read God's Word in any language. He had never heard "The entrance of thy word giveth light," and other similar passages. But this untutored pagan described in his own language the change that had taken place in his soul.

* * *

Buffalo Meat was a Southern Cheyenne warrior who led his people in the "last outbreak" of that tribe against the white man. He was considered so dangerous that, when he was captured, he was taken in chains and kept a prisoner in the fortress at St. Augustine, Florida, lest he incite his people to new wars. When finally he was released a mission had been established near his home and his keen mind was not long in detecting the difference this influence had made in his people. He became a Christian and for years led an exemplary life. He was elected a deacon and could be seen serving the Lord's Supper with dignity.

* * *

Gotebo, long a Kiowa warrior, standing on a chair at a great meeting, speaks to more than a thousand Indians of different tribes assembled together. Holding up a walking cane, he says, "When I cut this stick in the forest it ws so crooked that it looked as though it could never be made straight. I wet it and twisted and bent it and put it in the sun. Then, after it had been in a vise for a long time, I whittled and polished it. Now see how fine and smooth it is.

You see me. I led a crooked life for a long time. I used to go on the raid with my tribe and would attack an Indian camp or a white settlement and plunder it. When I found a sleeping baby of an enemy I would grab it by the heel and throw it into the air and catch it on the point of my spear. Then Jesus took me in His hands and twisted me. How it did hurt at times! Finally he made me straight enough so that I could walk in the Jesus way. I do not see how Jesus could forgive a man like me but He did and He will forgive you if you will follow Him. When I was young I never heard of the Jesus Road and the forgiveness of Jesus. Perhaps that was some excuse for me. But you have heard it so that now you have no excuse. Don't put it off longer but take Him to-day."

* * *

John Frost, another Crow Indian, had only gone through seven grades of education but when he was converted he at once began to preach. He had never even read the Bible but a good woman who knew her Book, taught him to apply himself and before long he was given charge of a station among his own people. He has accomplished more for his Lord than many a college and seminary graduate with long training. Listen to him plead with an Indian congregation.

"At one time," he said, "all of us worshipped the eagle. Some part of his body was good medicine to us. Not long ago when I was visiting up in the mountains, at the home of a Christian friend of mine, who did not worship the eagle, I saw that he and his boys had caught a young eagle and had chained it to a small platform. I told him that he ought to let it go free for God meant it to soar in the clouds and not be tied down. After some talk they cut it loose, but it did not seem to know that it was free to fly. It walked around eating scraps of meat that had been out of its reach. They tried to scare it away but it would not go. Finally one of the boys took off his coat and whipped it. It looked surprised and then tried its wings and was off. It soared in the air and finally lighted on the topmost peak of a nearby mountain. That is like a lot of our own people. They live tied down to earth by sin, eating scraps of food that they can pick up by the way. They do not know that Jesus has paid the price to set them free from sin, but some are finally startled into action. They find that they are really free and raise their wings to fly aloft."

* * *

Sherman Coolidge, a full blooded Northern Arapaho Indian, was found by General Coolidge on the battlefield. The general adopted him and in due time sent him to school. Later he was graduated from college and from Seabury Divinity School, was ordained a priest in the Protestant Episcopal Church, and served as a missionary to his own tribe for almost twenty years. He became a rector of a white congregation, and was advanced to the position of Canon in the Episcopal Cathedral of Denver where he served until his death in January, 1932. His story is told in Who's Who. He was known far and wide for his gentle Christian spirit, fine ideals and earnest purpose to serve his Lord.

* * *

Chief Left Hand, a war chief of the Southern Arapaho, was converted late in life. He made a touching Jesus talk at the Northern Baptist Convention in Oklahoma City in 1908. As he sat down a white haired old preacher arose and said, "Forty-four years ago I lived in Denver and enlisted in the army to fight the Indians then on the war path. At the battle of Big Sandy, Left Hand led the Arapahos. I sought his blood that day, but to-day I am his blood brother in Jesus Christ, our Lord." These words created a profound sensation so that the great audience called the preacher to the platform and those two old men, one time warriors and enemies on the field of battle, embraced each other with joy. That is what the Gospel does for the Red Man, and for the white man too. Bob Burdette, describing this scene to one who had not witnessed it said: "It impressed me so much that I believe I will be telling that story over and over again after I have been in heaven a million years."

* * *

Hugo Bonnaha, a full blooded Yavapai, has some education. He found Jesus Christ as his Saviour and for many years was a faithful employee in the smelter at Clarkdale, Arizona, winning the confidence of white and Indian employees. For several years he studied under a nearby white pastor five or six times a week, and for three years now he has devoted his whole time to Christian work. He has two organized churches and drives thousands of miles seeking otherwise neglected groups of Indians.

* * *

Time and space limitations do not allow me to tell of David Owl (Cherokee), Gabe Parker (Cherokee), Henry Roe Cloud (Winnebago), Arthur Parker (Seneca), Ruth Hicks, Richard Aitson and other outstanding Indians who have done great things for God and humanity because of their love for Jesus Christ. A great host are graduating from schools and colleges or are taking

graduate work to fit them for teaching, preaching and other forms of useful service, all in the name of Christ. One such teacher wrote: "For a long time I was in doubt what I should do. To-day, in this government Indian school, I have 100 young Indians in my classes in the regular day school and in Sunday school. I have found my life work and when I see their eager brown faces looking up into mine, I am thrilled at the opportunities to lead them into better ways."—Missionary Review of the World.

HISTORY OF THE WORK AT "30 DE AGOSTO"

By Elvin V. Snyder

"30 de Agosto" is not a day of the month, although it means "30th of August." In this case it is a small town of about twelve hundred people, thirty miles south of Trenque Lauquen and forty miles east of Tres Lomas. T. K. Hershey and E. V. Snyder passed through there on a small tour in July, 1930, and while distributing tracts and conversing with a number of the people they requested us to open a Gospel work there. This matter was presented to the Pastor's Meeting and permission was given to take the Bible Coach there for a few weeks of meetings.

The result was that the last of September saw these brethren, together with Brother Zagami, our colporteur, in that town to hold

The Bible Coach at "30 de Agosto"

a ten days' series of meetings on the street. During the day they would visit the interested families and sell Bibles and books. The attendance at the meetings was good, considering the weather, so they told the people that if there were a sufficient number interested a weekly meeting would be held for them.

There were fifty-nine who signed cards, meaning they wanted us to come, at least, and that they would help in supporting the work. Not all of these, of course, have been true to their word. Some, however, have been truly converted and are doing all they can to help.

In a few weeks, then, after the money had been raised for the benches in the other congregations, and the benches were made, everything was ready to rent a hall and begin a permanent work. Bro. Shank was given charge of this town with the idea that he would work it on his trip to Tres Lomas, but on account of the awkward train service from Pehuajó, the Trenque Lauquen pastors helped a part of the time. From Trenque Lauquen they went by auto and were able to return the same night after the meeting.

Until January, 1930, the attendance was as high as ninety persons. Since then it has fallen to thirty or forty, largely because curiosity wears off after a short time. Those who remained, however, are faithful and are helping a little toward the rent which was extremely high for a small town.

Bro. Shank ministered to this town until the Swartzentrubers returned from their furlough in November, 1931. They have had charge of this work since. Finding a group of faithful attendants who had given evidence of conversion Bro. Swartzentruber made definite preparations for their baptism. On June 20, 1932, twelve persons celebrated their first baptismal and communion service. The joy of that occasion was marred only by the very sad death of a young sister whose faith and enthusiasm had been an inspiration to all the others.

From November 7, to 10, 1932, a short series of meetings was conducted by Bro. T. K. Hershey, in which twenty-nine others expressed their desire to follow Jesus. This, with the general interest of the town, seems to indicate that 30 de Agosto should grow rapidly. Pray that it may.

America, Argentina.

HARNESSING YOUTHFUL ENTHUSIASM

The greatest and the basic crusade of all is one into which the youth of the world may throw all their strength of body, mind and spirit—it is the crusade to enlist men and women in full surrender to God as He has made Himself and His way of Life known through Jesus Christ. The failure of most crusades is that they leave God and His laws out of account. They depend on human organization, resources and leadership, rather than on God's power and direction. The Christian missionary crusade is one that is worthy of all the devotion, the zeal, the sacrifice that men and women can give to the cause. It is nothing less than full partnership with God in making men God-like in character and in bringing the whole world into harmony with His program of life and love. It is a crusade that includes every other high ideal and worthy cause—temperance, moral purity, economic justice, law observance, better race relations, international peace and world friendship. The only true and lasting foundation for a better personal life and for better human relationships is right relations with God, the Creator and Ruler of the universe. He has revealed Himself and His Way of Life through Jesus Christ and the New Testament. Here is a Leader worthy of all honor and unswerving loyalty. Here is a cause worthy of our fullest devotion—of energy of mind and body, of all our possessions and of life itself. The most cheering fact is that if we enlist in this Cause we are in partnership with God Himself; such enlistment brings new strength and joy and usefulness to many, and victory is assured.—Missionary Review of the World.

WANTED—A WORKER

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker, He calls a worker. When He has work to be done, He goes to those who are already at work. When God wants a great servant, He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the wine-press.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine cup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.—Unknown.

When the Holy Spirit resides in power in the heart, He keeps the self-life so utterly in the place of death that temptation has no fascination, no power. The appeals of hell are flung against the ear of death: there is no response, no motion of obedience. Try it, reader: be not content to have the Holy Spirit within thee; see that He fills thee; and thou wilt experience that blessed condition in which the sparks of temptation shall seem to be quenched in an ocean of water, as they touch thy heart.—Christian Living.

Educational

GLIMPSES OF CHILD NATURE

IV. The Prayers of the Child

By Clara Hershberger

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14).

"And he took them up in his arms, put his hands upon them, and blessed them" (Mark 10:16).

These are the very familiar words of the Great Shepherd who beckons His little lambs to come to Himself. Christ wants the little ones in His kingdom because He has need of them. And the child is in need of the Christ and seeks Him through the avenue of prayer.

It has been said that prayer is a human instinct—that it is just as natural to pray as to cry. We begin early to pray. Who can remember his first prayer? We talked to God almost as soon as we talked at all. Of course, we were taught to pray, just as we were taught to walk and talk, but there was something about us that made us want to do all of them.

Froebel says, "The child's first ideas of prayer come to him when an infant by the mother's kneeling beside his crib in silent prayer; her bowed head and kneeling body tell of submission to and reverence for a power greater than herself; her tone of voice when she speaks of sacred things is far more effectual with the little listener than the words she says." This connection between the outside gesture and the inward soul-attitude fills his little soul with reverence. It is this sense of reverence that the child needs, more than the specific teaching in his early period of life.

Does not the thought that your real inner life inevitably tells upon that of your child, rouse in you the desire to live the highest, noblest spiritual life of which you are capable?

The child usually learns his first prayer from his mother. Later on he adds to the prayer petitions of his own choosing. A mother said that in her childhood she was taught the prayer:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep,
If I should die before I wake,
I pray Thee, Lord, my soul to take."

She said she was often afraid that she might die before the morning came, and that it gave her a feeling of fear. When she had a little girl of her own she taught her to say:

"Thank you, Father, for your care,
All this day and everywhere.
Help me do the things I should,
Always happy, kind and good.
God bless Mother, and Daddy, and Ruth Anne. Amen."

She felt satisfied that her child had nothing to fear with this prayer and hoped that it would give her something to build upon.

The early prayers of the child are at times somewhat selfish. I once read of a certain clergyman who says he remembers distinctly as a small boy telling a lie and then praying that his mother might not find it out, for, as he told the Lord, "he didn't mean to do it." He says he evidently asked amiss, for he remembers distinctly that she did find it out—but he didn't stop praying any more than he stopped walking or crying or singing.

When we speak of the prayers of the adult we think of certain characteristics which are essential to effective prayer. These also characterize the child's prayers. One of these is faith. Who can believe all things like the child? The story is told of a twelve-year-old boy who was taking an examination in Civil Government at school. One of the questions called for the answer "Supreme Court." The boy could think of the word "court," but not of the word "supreme." So he bowed his head on his desk and prayed—and then it came to him, "supreme," and he wrote it down. The boy had faith and his prayer was answered.

A little colored girl was ambitious to learn to read. She prayed two months for the way to open that she might learn. At the end of the two months a tired, traveling minister came along her way and asked to rest awhile at the home of the grandmother where the little colored girl had her home. Arrangements were made for the little girl to read in exchange for a two months' rest. She worked very hard, and learned to read quite a little before the time was past, for the child knew she had a God-given chance in answer to her prayer.

Another characteristic is definiteness and simplicity. The child prays with a definite goal. He knows what he wants and asks for it at once in a simple childlike manner. It is only after he is older that he opens his prayer with eulogies to the Father and to Christ and follows with a list of generalities.

A third characteristic is purity. The child's prayer is pure, sweet and beautiful, like the blossoms in springtime; and there is a fragrance around the throne of God rising from the blossom-prayers of child souls.

It can also be said that sincerity is a characteristic of child prayers. I believe they are often misunderstood in this. Some will say they are just children, and make light of their prayers.

Many years ago there was a band of children who united to pray. They had a pledge concerning the simple duties of wholesome living which they signed, and they used to meet after school to pray about it. One of the number was overtaken with temptation and broke the pledge. The others all stayed and prayed with her, a little girl of twelve. She confessed with weeping and sought and found forgiveness.

It was just a company of children and some said, "They are too young to know what they are doing," but still the children prayed, and in a very few years the schoolhouse where they met was crowded with worshiping people and many sought and found Christ there.

How sad might have been the result had the discouraging remarks of thoughtless people brought an end to these spiritual efforts! An illustration of the harm which can be done in the spiritual lives of sincere children is found in the case of two boys who were spending the week-end in a neighboring town. On the evening of the Sabbath day they went to the house of prayer. Being strangers and not knowing the time of meeting they arrived early. They asked the sexton in which room the meeting was to be held, and he replied, "There are two separate meetings this evening, one for the young people and one for the older folks. Beings you are just boys I suppose you wouldn't have anything to say anyway, so you can come in here where the older folks meet." The boys had definitely decided to testify for their Christ—but the words of the sexton blasted all their desires to speak for their Lord that evening.

What effect does the prayer of a child have on you? The words of a little boy, "God bless daddy," followed a father all day as he went about his work, and he prayed that he might be worthy of the prayers of his little boy.

In a little prayer meeting one evening a golden-haired girl of seven years reverently bowed her head and prayed, "Dear Jesus, make me like one of Your little lambs." The Good Shepherd heard her and not long after He took her in His arms and carried her to His heavenly fold. A big boy heard her pray that night and he tried to pray like she did—but he couldn't.

I believe the child is an apt teacher when it comes to prayer. We would all do well if we had the faith of the child; if we would be as definite in our prayers, and also show the sincerity that is characteristic of the child's prayer.

Iowa City, Ia.

THE DOCTOR'S MOTHER

A Romanist soldier was lying wounded in France, when a chaplain went near him, and the wounded man said,

"I don't want you—you don't believe in 'Our Mother.'"

Said the chaplain, "We respect Mary as the mother of our Lord, but you look as if you need the doctor."

"Yes," said the man. . .

The chaplain answered, "Will you have the doctor, or the doctor's mother?"

We need Jesus Christ, the Great Physician, more than His mother.

—Sunday School Times.

FROM THE HOLY LAND TO THE HEART OF EUROPE

XVI. A Week Amid the Charmed Light of the Rhineland

By Anis Ch. Haddad

In approaching Cologne from Hildesheim, the country gradually improves. The ground is no longer flat, but undulates, while the landscape begins to be bounded with ranges of hills and is much more populous than farther down the country. Many beautifully situated villages have been touched by the railway, which has somewhat torn the veil from over them; but they have held out bravely and, once beyond their gates, we wander again in the charmed light of the Middle Ages. Grand old hillsides covered with their immemorial vineyards; old villages in the valleys, wherein a time-honoured simplicity still holds its sway; hill around which old world legends cluster; and valleys where all is peace and plenty and content—here we may roam in a dreary, blissful, antiquated land, where the best that nature can do for hill and dale greets us at every step, and where the work of art's best days lies softened by time's lightest touch. On every hand we were running parallel with much that was curious and quaint, and at every turn we elbowed odd-looking peasants who were doing odd things in odd ways. Then we whirled again by gentle curves, acquainting us gradually with the charming details of the foreground—pale green copse, fields hedged with hawthorn, long lines of poplars in the plain—while all the way, the distant horizon grew richer, bluer, and more mysterious. It is a wide country with many villages, mere hamlets, dotting the fields. We had now entered an almost Catholic territory and the frequent occurrence of crosses and figures by the flowered waysides told us that the population was over two-thirds Roman Catholic.

Passing onwards we immediately crossed the left bank of the Rhine, on which Cologne is situated. Here the Rhine is a magnificent river of about one-third of a mile in breadth. When Cologne came into sight, I remember pulling down the carriage window in the late hours of the afternoon to get a first peep of it, thereby bringing upon my youthful head execrations in three languages from old fellow passengers for causing a draught. And as the sun was gradually setting Cologne lay before me very peacefully, and I "loved" the first glimpse of it. The view of Cologne from the opposite end is exceedingly striking, in consequence of the number of spires and towers which are seen shooting upwards from the dense mass of dark old houses and walls, and above the rest are observed the Gothic tower and lofty ridge of the world-renowned cathedral.

Cologne owes its origin to the invasion of Germany by the Romans. A Roman army under their general, Marcus Agrippa, a contemporary of Augustus, here pitched their camp about the first year of the Christian era; and from the favorableness of the situation the encampment became a regular Roman station. Here was afterwards born Agrippina, granddaughter of Agrippa, and wife of the Emperor Claudius, and by this lady the town was enlarged and called Colonia Agrippina. Its present name Cologne, or as the Germans style it, "Koeln," is only a modernization of Colonia. The later Roman emperors and their generals built a

A Peep at Beautiful Cologne through the City Gate

number of edifices in the town, of some of which certain portions are still pointed out; but the greatest increase, both as to its magnificence and its size, took place during the Middle Ages, when it was one of the free towns of the German Empire. Under the auspices of its archbishops, it became a town of religionists, and to such an extent was church building carried on within it, that the place is said to have at one time possessed 2500 ecclesiastics and as many steeples as there were days in the year. It is, however, certain that at the period of the French invasion, the town contained eleven collegiate churches, nineteen parish churches, nineteen convents of monks, thirty-nine convents of nuns and forty-nine chapels. The commerce which used to center at this spot in the Middle Ages had taken another direction and the repeated violent persecutions of Protestants and Jews, from the fourteenth to the seventeenth centuries, had been the means of expelling the most wealthy and industrious inhabitants. The French gave the last blow to the ecclesiastical glory of Cologne by sweeping away the whole of the ancient religious institutions, and after stripping the churches and monasteries, turning them into stables and barracks.

The accounts which were given in the eighteenth century are quite different from what would have been written in the fifteenth century. A century ago Cologne itself was picturesque enough, even if the great "Dom" or cathedral was as yet unfinished, and seemed likely to remain so, and even if the various smells in the narrow streets were so bad as to inspire poets and writers to celebrate them in verse and epigram. The old town had not yet been swamped in the new; the old walls remained with their loop-holed gates, encircling the city. To-day what a contrast! Nowhere is the greatness of the new Germany more conspicuously displayed, more completely demonstrated, than in the streets of Cologne, a city with a history going back beyond the Christian era. Here is a city of 500,000 inhabitants, well-built and prosperous to the highest degree. It has far outgrown its ancient walls, of which only the massive gate towers remain standing. Its cathedral, which stood unfinished for almost a millennium, was completed between 1824 and 1880, on the original plans for the most part. It is a noble structure, but not the only ecclesiastical edifice which is worthy of our admiration, for the city still abounds with grand churches.

But on the whole, Cologne is a modern city and the sightseer will view it as such. Few will believe that the skulls ravished from Milan in Italy, and so long shown to myriads of pilgrims as the true relics of the "Three Kings who adored Christ at Bethlehem," were more than an imposture. Few will do more than wonder at the mountains of bones said to belong to St. Ursula and her eleven thousand virgins, who were here slaughtered. No one to-day would think that the wondrous tale of the cathedral builder who sold his soul to the devil for the plan and then outwitted him by exorcising him with a bone of St. Ursula, only to be cursed by the baffled archfiend with the prediction that his work should forever remain unfinished and his name be forever unknown, is more than a variant of a popular folklore tale. Few will do more than smile at the house of Richmodis, where two carved horses' heads, looking out of a garret window, testify to a miracle performed where

a rich woman, supposedly dead of the plague and buried in haste, was found alive by grave robbers! Her husband finding her at the door in her shroud, refused to accept her as a living woman, saying "I would sooner believe that my horses were stabled in the garret than that you are not a ghost," whereupon the horses stuck their heads out of the garret window and whinnied at him!

In the streets of Cologne there is the same bustle of incessant commerce as in any other big city. Afar off I could see the ancient tower of the cathedral, but as I approached the precincts I lost my way in a maze of narrow streets and light-obstructing buildings, and it seemed as if I never were to see the world-famous shrine I was in search of. The cathedral, of which I shall speak fully next month, is constantly besieged by the clatter of trams, and it is the gateway to the beautiful Rhine. Assuredly, it lacks for all its splendor, the cool, quiet grace, the loveliness and the majesty of other well-renowned cathedrals I visited. And yet there is, it seems to me, no church, ancient or modern, in the world with more sheer power about the high lift of its vault, with more indomitable strength about the lines of its facade. It is too bad that this cathedral does not receive either within or without, the reverence it deserves. The insistent vendors of picture postcards meet us at its portals; there is a "cash desk" at the entrance to the choir; one is even warned in a dozen languages to "beware of pickpockets," and little placards tell us that "the beadles are instructed to check immediately any disturbance." It is difficult to be appreciative in such an atmosphere, and yet one cannot help admiring the vast columns of the nave, the lofty beauty of the choir and transept, the delicate and fragrant charm of the great paintings.

Beautifully Situated Cologne on the Rhine

Next famous to the cathedral comes the water, the world-famed "Eau de Cologne" undoubtedly one of the sweetest of all artificial perfumes. Enough to say that no visitor to Cologne will experience any difficulty in purchasing as many bottles of the genuine "Eau de Cologne" as he may be minded.

Almost fatigued from our walk we took refuge for a little rest in the beautiful church of St. Maria in Capitolia. This is reported to be the oldest church in Cologne, having been founded about the year 720. Originally the site had been a prominent knoll, but the ground being levelled around, we now ascend to the floor of the church by a flight of steps leading from a cloister in a back court. Entering it by this secluded path we found a large congregation at vespers, and sitting down, spent some time in scanning the pictures, monuments, and other works of art with which the walls are decorated. Though founded in the eighth century, which gives it an amazing antiquity, it did not appear to be older than some other churches we had visited. The edifice contains a splendid reliquary of marble and gold over the high altar; and the sculpture of some of the monuments is more than usually interesting. In one of the side chapels, there is a carved stone, representing a child holding up and offering an apple to the infant Jesus in the arms of the Virgin. The abbot noticing that we were looking at this piece of sculpture with an unusual interest, invited us smilingly to his airy room which commands a beautiful view over the Rhine, and while we were with him we listened to the following legend:

"Near this church there lived in former times a poor but pious family. The husband who was a shoemaker, sought to support his little family by the labor of his hands. The greatest delight of the parents was their only son, Hermann, a pious, good, and virtuous child, who endeavored by obedience and filial affection, to repay all that their anxious love had performed for him. Hermann was sent by his parents to school and never did he go there without first offering up his infant prayer before a stone image of the Blessed Virgin in the neighboring church. On holidays, when the other boys were playing about in the streets and public places, he hastened to the image and communicated to the heavenly child which she bore in her arms all that he had learned and still wished to learn. The infant Savior listened to his story with a kindly ear, and often invited him to come up and play with him, but it was always too high for the boy to reach the place where the image stood. When, therefore, he looked up with a sorrowful countenance, the blessed virgin consoled him by saying that he would one day be bigger and would then be able to play with the child.

"One day, when his mother gave Hermann a beautiful apple he hastened with great joy to the sacred image and offered it to the child saying, 'There is my apple for you.' The blessed image stretched forth its tiny hand to him and, with an expression of marvellous kindness, took the apple. Inexpressible was the delight of Hermann, so that whenever he received presents either of fruits or cakes, his first thought was to carry them to the image of the infant Jesus, who always accepted them with thanks and kindness.

"Hermann was now to become a shoemaker, for his parents could no longer afford the expense, and were therefore, obliged to withdraw him from school. With a heavy heart he stole one afternoon into the church to make known his sorrows to the infant Christ. And as he now looked up with a tearful eye, to the child and its holy mother, the blessed virgin, addressed him saying, 'What ails you, Hermann?' Thereupon he related the cause of his grief and stated how gladly he would continue to attend school, but that it was too great a burden for his parents and that he must consequently become a shoemaker. 'That shall not be, Hermann,' answered the blessed virgin, consolingly, "go to the cross passage; there you will find on the left hand of the door a stone. Lift it up, and you will find what you need.' With tears in his eyes Hermann thanked her and hurried to the stone, which although somewhat ponderous, he removed without difficulty, and beneath it found what he sought for. He could now continue his studies without being a burden to his parents, for whatever he wanted he found under the stone.

"When he arrived at an age to make choice of a career, he determined to devote himself to the Church, and to enter the Benedictine Order. He now applied himself with great assiduity to the study of philosophy and theology and neither desisted day nor night from his pursuit, so that he almost forgot the blessed virgin. But somehow all his exertions were fruitless; notwithstanding his ardent application, he was unable to make any progress in the science. He, therefore, again had recourse to prayer.. Whilst overwhelmed with the toil of the day, he lay prostrate one night before the altar in earnest application, a sweet sleep came over his eyes and he dreamed a most exquisite dream in which the blessed virgin appeared before him, leading the infant Jesus by the hand, who invited Hermann with a friendly mien to come and eat with Him, in return for the fine apples and other delicious things with which Hermann had so often presented Him. He thankfully accepted the invitation and whilst he sat at the costly table, attended by cherubim of exceeding beauty, enjoying the heavenly repast, he awoke and the vision had vanished. But he felt himself wonderfully strengthened and completely changed in his inmost nature. His studies now proceeded at a rapid pace. Universally beloved and respected by all, and above all, celebrated for his learning, Hermann Joseph, continued long to live in the abbey of this church, where he died and was buried." His sup-

posed tomb is still shown till this day. Cologne is indeed in the Land of the Legends. But, as we said before, few will believe the ancient legends that cluster round this old and yet modern city.

Next month: **The Famous Cathedral of the Land of Legends.**

Jerusalem, Palestine.

THE PURPOSES OF EDUCATION

Considered from a Christian Viewpoint

IV. Intellectual Development

By Edward Yoder

The Christian viewpoint in education regards man's intellect or mind as a gift bestowed upon him by the Creator along with the other talents he has. This part of his native endowment must therefore be developed along with the others, if the individual is to possess a well-rounded character, if he is to be a balanced and a whole man. Mental training is equally as important from this viewpoint as religious and moral training.

The intellect may be thought of as an instrument which is fitted and prepared to serve the individual's use in life. It can be trained for clear and incisive thinking, for observing with careful accuracy, for drawing correct conclusions from its observations, for reasoning in a logical manner, for analyzing the problems and situations that come before it, and for discovering the solutions for them. It also learns to assimilate experience, storing it up for use against a time of need, and reproducing it when needed. Every one can carry on these mental activities with varying degrees of skill and efficiency. But every type of mind can be greatly strengthened and its power increased by means of systematic training.

For its development the mind requires an abundance of knowledge and experience. Upon these the mind must feed if it is to grow strong and useful. The appetite for experience we call curiosity, and the process of assimilating it is known as learning. Knowledge is also useful and good in itself. The Scriptures hold up knowledge, instruction, and wisdom as being of the highest value to man. According to the opening chapter of the Proverbs it is the fools that hate knowledge. In the same book we learn that "wise men lay up knowledge," and that "through knowledge shall the righteous be delivered." The prophet Hosea complains that in his day God's people were being "destroyed for lack of knowledge," and that they were rejecting knowledge.

There is a kind of knowledge that puffs up, that inflates the self with pride. The tendency to intellectual pride and to a feeling of superiority because of the unsanctified possession of knowledge and intellectual experience is often evident. The atmosphere found in schools sometimes fosters a sophisticated attitude on the part of young and inexperienced persons. Knowledge that shows itself off in this way is a very superficial knowledge. Its possessor, or better said, its victim, in the words of the Apostle Paul, "knoweth nothing yet as he ought to know," because he is obsessed with the notion that he knows much. He is puffed up with the imaginings of his own heart.

True knowledge and deep learning foster humbleness of mind. They develop the open-minded attitude that always characterizes a learner. Because he measures his small store of accumulated experience against the omniscience of God, the Christian finds no occasion for exalting himself, but quite the contrary. He knows that the human mind is finite and that there are decided limits to its powers of comprehension in every direction. He uses diligently every opportunity that presents itself for learning facts and for ascertaining the truth, but he is under no illusions about either the greatness of his knowledge or the finality of his conceptions. At the best he imperfectly apprehends ultimate truth at a very few points; he can never fully comprehend the whole of it. Because other honest minds also apprehend portions of the truth, he is inclined to be modest in estimating his own attainments and also tolerant towards those who differ from him in their conclusions.

With mental development also should come a critical and discerning habit of thought whereby the mind learns to make discriminations, to test all things and to hold fast what is good. The natural desire to ask questions and to make investigations for oneself can well be encouraged at every stage of life's growth. In the earliest years, when the mind is very immature and most formative, it needs to be sheltered from direct contact with erroneous ideas and opinions. Later on, when the fundamental mental habits have been fairly established, it is important to help the student more and more to face the facts of life as they are. He must be encouraged to experiment and to investigate some things for himself. With helpful guidance he should learn to handle ideas, to think out matters for himself, and to form his own conclusions. Should he be sheltered too much in a sequestered school atmosphere and form the habit of accepting unthinkingly the opinions and conclusions given him by others, he will afterwards be seriously handicapped for meeting the problems of thought when he encounters these in the actual life of the world.

The Christian student learns to be critical of his own opinions and ideas, examining and analyzing them honestly and freely. He judges his own self even more severely than others. With the Spirit of God in his heart he faces all the facts of life and experience with courage. By practice and development he learns to discriminate and to evaluate ideas, opinions, theories, and conclusions, his own as well as those of others, for what they are really worth. Where the critical faculty has been left undeveloped, the individual is likely to be tossed about and swayed by every breeze of opinion. He becomes a helpless victim of catch words, specious slogans, fine phrases, and clever arguments. He probably falls in line with the passing fads of thought because they are popular at the moment.

Christian education instills in the student a sacred regard for the truth, a love for genuineness in every thought and word and deed. He that is intellectually honest abhors every kind of sham and pretense. He instinctively recoils from all semblance of hypocrisy or of make-believe, or of insincerity, either in his own thinking or that of others. Such an attitude leads men and women to be genuine in character. The individual's habit of thought and his attitude towards the truth in the end make his character, for "as he thinketh in his heart so is he." Self-deception is the most subtle kind of deception. A secret wish or a secret pride in the heart easily starts off a process of reasoning and rationalizing for justifying itself to the mind.

The opportunities for developing one's intellectual strength are within the reach of every one to-day. Schools afford good opportunities for learning, although these are sometimes accused of hindering rather than helping some types of students in the development of their intellects. In this day of multiplied libraries any one by adopting and carrying through a well-planned program of reading and thinking can train his mind very effectively. The careful and thoughtful reading of a limited number of books representing the best in the world's literature will accomplish more in this direction than the thoughtless reading of endless volumes of current literature which is soon forgotten. A thorough mastery of the English Bible, Bunyan's Pilgrim's Progress, Shakespeare, and such like works will develop an appreciation for what is best in English literature, as well as train the mind to think and enable it to express itself clearly.

Finally, from the Christian viewpoint, the mind and its activities are not looked upon as being of ultimate authority. The Christian realizes that within particular spheres and with specific limitations reason and logic are trustworthy guides to truth. But there is no worship of the mind or of the reason on his part. For him the reason and its processes are one means among a number for discovering truth. He carries on all his mental activities as always subject to spiritual realities. He acknowledges the truth of Paul's words in the second Epistle to the Corinthians where he speaks of bringing the thoughts of the mind into obedience to Christ. According to a free paraphrase of II Corinthians 10:5 he uses the weapons of spiritual conquest "for demolishing theories and every rampart that is thrown up against the knowledge of God, and for taking prisoner every project of the mind to bring it into the obedience of Christ." Hesston, Kans.

THE DEVELOPMENT OF THE ULTRA-VIOLET RAY IN MEDICAL SCIENCE IN RECENT YEARS

IV. A Cure and Preventive

By Selena Gamber

This is the last of this interesting series of articles on a subject that is much discussed to-day. Sister Gamber has given a practical discussion of a somewhat technical subject, for which service we thank her.

Naturally there is a deep interest in learning what diseases are cured by the ultra-violet rays. It is, however, just this aspect of the subject that presents the greatest difficulty. [24]A study of available literature on the subject shows that nearly every disease has been claimed by one or another to have been cured, or at any rate greatly relieved, by exposures to ultra-violet light.[25] This subject must be studied by physicians.

The tendency to rickets in children living in the crowded dark rooms in city tenements had been thought due to "bad air" or "noxious gas." Physicians used sunlight for cure and prevention. Investigators at Columbia and John Hopkins Universities announced the fact that there is a lack of calcium and phosphorus in the blood of persons suffering from rickets. A remarkable series of research efforts followed not only in America but also in Germany and England. The combined results of these now show that by the use of artificial light, accompanied by a diet rich in vitamin D, this disease can be controlled. A striking proof of the efficiency of light treatment in the prevention of rickets was made by Selkirk, Greenbaum, and Michell. They carefully analyzed and recorded cases of babies irradiated by ultra-violet light. They found that eleven minutes of irradiation per month protected 98 per cent of those studied from rickets. They concluded that a small amount of ultra-violet irradiation from a good source is a practical method of preventing rickets in the human infant. Dr. Huldschinsky[26], working in Berlin, found rickets in many children between three and five years of age, in the Oscar-Helene Home for crippled children. All these patients showed badly developed limbs or spinal curvatures, and extremely slow growth. He gave them radiations from the quartz mercury lamps and sunlight. He had much success with this group. Later he turned his attention to the prevention of rickets in young children. In this he has had remarkable success during the past six years.

Tetany (convulsions), a childhood disease, due to low blood calcium, can be cured by the same method used for rickets. Bowlegs are often due to improper bone formation rather than by putting the weight of the body on them too early. Any bone disorders due to the lack of calcium and phosphorus in the blood are controlled by ultra-violet light. Dr. Stanley Banks[27] states that of all the uses of ultra-violet rays in the field of public health the first in importance is the prevention and cure of rickets, malnutrition, and general disability in infants. The fact seems amply proved that ultra-violet rays have a profound influence in building up a relatively solid foundation in rachitic infants at the very threshold of life.

In Denmark light treatment has replaced surgery in the majority of cases of surgical tuberculosis. In this country it has been used in the N. J. Adams Memorial Hospital, New York, and Springfield Lake Sanitorium, Akron, Ohio, for several years. Rest, diet, and open air are most important in treating tuberculosis, but ultra-violet light has a definite value. Many cases of tuberculosis have been improved perhaps because of the tonic effect of the rays on the entire body, bringing about increased appetite and capacity to digest and assimilate food.

Ultra-violet is valuable in anemia. It increases the iron content of the blood. In many forms of rheumatism and arthritis light treatment has brought good results. In most rheumatic disorders the functional activity of the skin is sluggish and skin temperature low. If correctly administered, ultra-violet light will remedy rheumatism for long periods.

Dr. Bainbridge of the Naval Hospital in Brooklyn, New York, has used the violet rays in treatment of sinus infection. Any scar that can be reached may be reduced in size. Stitch abscesses and septic wounds respond quickly to violet rays. Pain in and around a wound due to inflamation is quickly relieved; post operative nausea and vomiting may be prevented. The general toning up of the nervous system improves the patient greatly. The usefulness of ultra-violet rays in the field of surgery is increasing.

Dr. Donnely claims that many colds may be prevented. He attempts to disinfect the mucous membranes of the nasal pharynx, tonsils, and nostrils. He claims to have marked success in preventing the development of pneumonia and influenza. Ultra-violet treatment in mental hospitals is increasing. It is considered the most powerful help in certain mental disorders.

From the foregoing review it is clear that the ultra-violet rays cure rickets and other bone deficiencies, caused by a lack of calcium and phosphorus in the blood. They are used in both medical and surgical cases, as a general tonic and for preventive effect.

General Summary

Almost all medical practitioners use the ultra-violet rays in general practice. Apparently their practical use has been developed to a great extent during the past ten years. While much has been discovered about these rays the development of their use in medical science is still in its beginning. It is certain that this method of treatment has come to stay. This field of discovery is a large one and with all the modern methods of research it is not doubted that there will be many marvelous discoveries of the use of the powerful curative value of ultra-violet light.

Manheim, Pa.

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24. Blunt, Ultra-violet Light and Vitamin D, p. 134.
25. "Such claims are entirely unjustified and misleading, and frequently bring discredit to the value of the rays." Dr. Page, Goshen, Ind.
26. Blunt, Ultra-violet Light and Vitamin D in Nutrition, p. 84.
27. Banks, American Medical Journal, LXII, p. 5.

ONE TOUCH OF GOD

At one time a group of men were attempting to raise an obelisk in Egypt to its base, and the work was under the supervision of a very exact and careful engineer. They had raised the great mass of granite to within a few inches of the level of the base and then were unable to lift it farther. They could not get it up to the level of the pedestal by their utmost efforts. But there was a secret in nature that they did not know. There was a sailor there who knew all about it. He shouted, "Wet the ropes!" As they did so, the ropes began to groan and strain and shorten, and the great mass rose and rose, till it came to the level of the base, and they could push it over and establish it firmly on its pedestal. It was a little secret, but it was an effectual one. The men had pulled at the cordage and strained away at it, but the obelisk was in mid-air, and there it hung until the cry came to wet the ropes. Dear friends, the instant we let the Holy Ghost saturate the soul, the Lord Jesus Christ brings into it all His infinite forces of love and power. One touch of God will do all that our tugging and struggling could not do.—A B. Simpson.

GOOD REASONS FOR A FAMILY ALTAR

1. A family altar in your home will send you forth to your daily task with a cheerful heart, stronger for your work, truer to duty, and more determined to glorify God.
2. A family altar in your home will bring you strength to meet discouragements, disappointments, and unexpected adversaries.
3. The family altar in your home will make you conscious throughout each day of the sustaining companionship of Christ.
4. A family altar in your home will sweeten your home life, resolve misunderstanding, and relieve friction.
5. A family altar in your home will largely determine the eternal salvation of your children.
6. A family altar in your home will assist the work of your pastor and stimulate the life of your Church.
7. A family altar in your home will be an example to other homes for a richer life of service and devotion to God.—Florida Baptist Witness.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Character Study is of special value when we study it from the viewpoint of God. God chose men as His special instruments for service in the world. What the Bible records of them is written from the viewpoint of what God was teaching through them. We want to discern between the method of the world in exalting the man of attainments and the method of God in magnifying the man's office that thereby he might magnify the Lord who is using him. Elisha was such a man, one whom the Lord greatly honored with power to which the people had respect, but the purpose of his whole career was to impress Israel with the fact that God had not forsaken them in their land if they would look to Him in humble faith. The king was rebuked for forgetting that there is a "prophet in Israel" when Naaman the Syrian came for healing. And when Elisha died, the reigning king recognized that the prophet in Israel was more than the chariots of Israel for a defense of the nation, because through him God wrought mercies for the land. God must remove His instruments that the people may cease looking to the instrument and remember that it is God who gives the blessing as much through one instrument as another, when they are in the place where He can work through them.

God varies the figures by which He pictures His plan of salvation in order that we may be led to understand it from various aspects. The **figure of the resurrection** for the experience of the man who has passed from the position of a condemned sinner to a justified saint is a striking one and may be helpful in bringing the truth home to hearts in a way that they might get the truth, which otherwise they would fail to get. **The dead and the living faith** is another figure in which death and life mark the contrast between pretense and reality in the experience of the Christian. **Fruitbearing** is only another figure that expresses the vital connection that we must have with Jesus if we would make right progress and be of real use to Him.

We cannot take too much pains to impress the ideal conditions for the **happy Christian home.** The Christian is the only instrument God has in the world to bring the light of His truth to bear upon mankind. When there is much apostasy and false profession, the darkness of the world increases. As men drift away from the high standards of the Word of God for the **home life,** the darkness and degeneration becomes more marked, and the nations fall low in the scale of morals and spirituality. Surely this is a time of darkness with reference to this subject. May we rise to the full of our opportunity to impress the young with the truth. For upon the future home-builders rests the hope of continuing the light upon the candlestick.

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The Topics Committee has already planned the main topics for the year 1934. We crave an interest in the prayers of all concerned that this work may in its further development be wisely planned by the leading of the Spirit of God, and that all who are connected with the preparing of outlines and thoughts might be under the guidance of His hand. May the Lord increase the interest of all our young people in the vital things of life and give us a revival through their proper increase in wisdom and stature and favor with God and man.

PILLARS OF FAITH—ELISHA (Jr.).—II Kings 2:1-25

Topic for April 9

MOTTO

"The Chariot of Israel."

MEDITATIONS ON THE TOPIC

I. **Elisha** was called of God to continue the work of Elijah in the land of Israel. God had given the Spirit which rested on Elijah to Elisha. He had showed to the sons of the prophets that this was true by the way He had given the power to work miracles to Elisha. He had returned from the place where Elijah had ascended to heaven and took the mantle of Elijah and smote the water of the Jordan. The water divided, so that he passed over, just as it had done when Elijah smote it before. Elisha was used of the Lord to show Israel by miracles that God is the true God and that Israel needs Him if they would be happy and prosperous. God taught the people to respect His prophet Elisha. When the youths mocked him, they were making fun of the religion of Elijah and Elisha by telling Elisha to "go up" as they had heard that Elijah had **gone up** in the chariot of fire. Elisha simply told the judgment that God would send for their ungodly conduct and then the two bears came out and slew them according to his words. Elisha was used to bring to different persons in Israel a knowledge of God as a God of blessing. To the poor widow whose oil was made to increase God was a Saviour in her distress from the danger of losing her sons to pay debt. To the kind woman who had given him a place to lodge God was One who not only brought reward for her kindness to His prophet but a very present help in time of trouble, and who was able to make His gifts good by raising up the child that He had given her as a gift.

Whatever miracles Elisha performed were intended to teach the people that the living God is the One whom they should regard, and to whom they should give unquestioning obedience.

II. **The Text.**—II Kings 2:1-25.—This account tells of the time when Elisha, who had been the close companion of Elijah, was introduced to his work. He received a double portion of the Spirit of Elijah and was recognized by the sons of the prophets as having the place formerly occupied by Elijah. His miracles also recommended him before the people as the chosen of God. Both the blessings upon Jericho and the curse upon the youths of Bethel were introductory to his calling, showing the blessing of God upon those who seek it and the curse upon those who think lightly of Him.

III. **Junior Program Suggestions.**—The life of Elisha is very interesting to the juniors if it is properly set forth. Every junior should learn the story of the life of this godly man. By assigning a series of events in his life to different individuals a very good complete story of his life can be gathered in one meeting. By assigning some thoughtful adult a topic that will gather up the story of his life and adapt the lessons to the junior mind a very successful meeting should result. Interest in the facts, and then a practical application of these facts will hold an interest to the end and impress the lessons that this man's life stood for, and that it still stands like a pillar of faith, giving us a guide to the way of life we should follow. Just as Elisha pointed Israel to the true God and helped them to remember that He was yet in Israel with the faithful, so the men and women of God, though they be few to-day, are the ones God is counting on to keep the fact of God before an ungodly world to-day. "Pillars of faith" we call them. Let none pass these pillars idly by. Remember why God has set them up for us, and profit by the purpose of their standing among us. May each of us be a pillar ourselves.

OUTLINE STUDY

I. Called of God:
1. To be prophet in Elijah's room.—I Kings 19:16-21.
2. Endowed with a double portion for faithfulness.—II Kings 2:1-15.

II. Performs Miracles by the Power of God:
1. Divides the Jordan.—II Kings 2:14.
2. Heals the waters at Jericho.—II Kings 2:19-22.
3. Children are destroyed for irreverence.—II Kings 2:23, 24.
4. Multiplies the widow's oil.—II Kings 4:1-7.
5. Restores the child to life.—II Kings 4:18-37; 8:5.
6. The meal in the pottage.—II Kings 4: 38-41.
7. Feeds one hundred men with twenty loaves.—II Kings 4:42-44.
8. Cures Naaman's leprosy.—II Kings 5: 1-19; Luke 4:27.
9. Gehazi is smitten with leprosy.—II Kings 5:26, 27.
10. Causes iron to swim.—II Kings 6:6.
11. Reveals where the king of Syria is.—II Kings 6:12.
12. Asks for open eyes to see invisible forces.—II Kings 6:17.
13. Smites Syrians with blindness.—II Kings 6:18.
14. Predicts wonderful facts.—II Kings 7; 8:9-13; 13:14-19.
15. A dead man revived whose bones touched Elisha's.—II Kings 13:21.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Elisha."**
2. Memorize a Verse with the Word Elisha.
3. Prepare to Tell One or More of the Miracles of Elisha.

4. What Prophecies Did He Make? Tell One of Them.
5. Lessons from the Life of Elisha.

For Seniors.

1. Elisha's Mission to Israel.

PERSONAL THOUGHT

Elisha was a light to Israel by the life of faith which he lived before God. So let our lives be God's instruments to lead other lives to know Him.

SEED THOUGHTS

And so Elisha took up the mantle that had fallen from Elijah. It was not a badge of distinction, but of work and of office. With this mantle he retraced his steps to the bank of the Jordan. One upward glance: "Where is Jehovah, the God of Elijah—even He?" spoken not in doubt nor hesitation, but on the contrary, in assurance of his own commission from heaven, with all that it implied—and, as he smote the waters with the mantle of Elijah, they once more parted, and Elisha went over.

So shall the waters of difficulty, nay the cold flood of death itself, part, if we smite in faith with the heaven-given garment; so shall the promise of God ever stand sure, and God be true to His word; and so may we go forward undauntedly, though humbly and prayerfully, to whatever work He gives us to do.—Edersheim.

A miracle is a supernatural event, whose antecedent forces are beyond our finite vision, whose design is the display of almighty power for the accomplishment of almighty purposes, and whose immediate result, as regards man, is his recognition of God as the Supreme Ruler of all things, and of His will as the only supreme law.—A. E. Kittredge.

Have faith in God, and trust His might
That He will conquer as you fight,
And give the triumph to the right
Have faith, have faith in God.

Have faith in God; press near His side;
Thy troubled soul trust Him to guide
In life, in death, whate'er betide,
Have faith, have faith in God.
—El Nathan.

THE RISEN LIFE.—II Cor. 5:14-16; Rom. 6:1-12

Topic for April 16

MOTTO

"And you hath he quickened, who were dead in trespasses and sins."

MEDITATIONS ON THE TOPIC

I. **The Spiritual Resurrection.**—The resurrection of Christ's body is a reality. The same body came forth which had been dead; but it came forth a living body. The means of death had been used upon His body and He died. The living power of His Spirit was able to quicken the body to life and cause it to come forth alive to die nevermore.

We too must die spiritually. The spiritual body of sins (of which Christ's fleshly body is a type) must be crucified—"They that are Christ's have crucified the flesh with the affections and lusts"—and there must be no more provision made for their continuance. Rom. 13:14. Hence, the body of the sins of the flesh being "reckoned dead" is buried, by reason of the baptism of suffering which killed it. It is buried by making no more provision for its existence. It is buried by getting the past sins from our sight and affection as far as possible. It is buried by having no more fellowship with sin. It is buried by becoming strangers to it so that it has no room to find encouragement in our life.

We too are raised spiritually. A new life comes forth. The Spirit of God now occupies the place in our life which the spirit of sin occupied before. This new life has no more to do with the old life. Even though there is the same body and mind and soul as before it is new, because the life of God now occupies and rules so that the whole being is made to serve in the things of God which are right and holy and Godlike. There is no more fellowship with the works of darkness. A new fellowship has been established with Christ. We are dead to the world but alive unto God, when before we were dead in sin and alive to sin, but dead to God and righteousness.

II. **The Text.—II Cor. 5:14-16.**—There is a complete change of fellowship in the new life. Having been dead we have been redeemed from that death by one who died for us. Our life now is in the interests of Him who purchased us by His death and rose again to give us a new life. Old things have all passed away and all things have become new (v. 17).

Rom. 6:1-12.—This passage sets forth the reason why it is out of order for believers to continue in sin. The very fact that he is dead to sin, spiritually speaking, and alive to God should make it very incongruous for such an one to go on sinning. Rather he must reckon the facts as they have been performed for him in the great change, and live according to the reality of the change.

III. **Junior Program Suggestions.**—The subject of the risen life may be somewhat difficult for those who are not acquainted with the new life. Yet there is a possibility of revealing the same to them in part if they are old enough to discern likeness in figurative speech. The terms "dead" and "lost" in reference to the sinner are used not always in a material sense. The prodigal son in Luke 15 was said of his father to have been both dead and lost and upon his return to be both alive and found. If you can get the junior mind to explain how that came about there will be an analogy by which you can lead him on to the deadness of the sinner toward God, and the experience that is needed to make him dead to sin instead, so that he may be made alive unto God. Jesus' death closes the sinful career whenever the sinner is ready to appropriate it by faith. What takes place legally by God's reckoning also takes place really by the operation of God in our lives so that we become alive by the divine nature in us.

To simplify the fact and reveal the need of that which God alone can do will be to bring to the Junior that which is very valuable to every one who understands it and thereby becomes wise unto salvation through faith which is in Christ Jesus. The outline for Junior assignments will suggest what has here been set forth. May we labor prayerfully that God's blessing may follow the efforts with the junior meetings.

OUTLINE STUDY

I. How Spiritually Dead.

1. Dead by estrangement from fellowship.—Luke 15:32.
2. Dead in a carnal mind.—Rom. 8:6.
3. Dead in sins.—Col. 2:13.
4. By a life of pleasure.—I Tim. 5:6.
5. In formalities.—Rev. 3:1.
6. Under wrath.—Jno. 3:36.

II. The Spiritual Resurrection Accomplished.

1. Through the Word.—Jno. 5:24, 25; 6:63.
2. By believing.—Jno. 6:35, 51-58; Acts 3:19.
3. By Christ's work.—Rom. 7:24, 25; Eph. 5:14.
   a. Our substitute in death.—Rom. 6:6; II Cor. 5:21.
   b. By His resurrection power.—Rom. 6:8, 9; Rom. 4:25.
   c. By His Spirit.—Rom. 8:1, 2.

III. The Risen Life Manifested.

1. No longer in sin.—Eph. 2:1-3.
2. In a new fellowship.—Eph. 2:4-7, 20-22.
3. In a holy life.—Eph. 2:10; 4:23-32.
4. In a heavenly affection.—Col. 3:1-4; I Jno. 3:1-3.
5. In a Christlike walk.—Col. 3:12-14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, **"Risen," "Resurrection."**
2. Memorize a Passage from the Outline.
3. How We Are Dead to God.
4. How We Become Dead to Sin.
5. The Need of Being Made Alive to God.
6. How the Dead Man Acts.
7. How the Live Man Acts.
8. The Resurrection Power.

For Seniors.

1. Natural and Spiritual Deadness.
2. A Death That Means Life (Rom. 6:11).
3. A Life That Means Death (I Tim. 5:6).
4. The Character of the Risen Life.

PERSONAL THOUGHT

A converted soul is as great a miracle as the resurrection of Christ from the dead. If this is a fact in my experience I should treasure this fact by yielding myself to the power of it.

SEED THOUGHT

I then fully trusted in Jesus;
And oh, what a joy came to me!
My heart was filled with His praises,
For saving a sinner like me.

No longer in darkness I'm walking,
For light is now shining on me;
And now unto others I'm telling
How He saved a poor sinner like me.
—Chas. J. Butler.

Amazing grace, how sweet the sound,
That saved a wretch like me!
I once was lost, but now I'm found;
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear,
The hour I first believed.—John Newton.

A LIVING FAITH.—Jas. 2; Eph. 2:1-10

Topic for April 23

MOTTO

"Faith which worketh by love."

MEDITATIONS ON THE TOPIC

I. **A Living Faith** is inseperably linked with the grace of charity. Faith that would be credible enough to lay hold on the elements of power so as to move mighty mountains, after all, would be valueless in the realm of eternal life if that faith had not so laid hold on Christ as to become possessor of the grace of love which manifests its perfection in many other graces. I Cor. 13. A living faith is more than a confession of facts. Devils believe the fact of a living God and of the judgment that He will execute upon their wickedness. Jas. 2:19. We must indeed believe that God is and that He is a rewarder of them that diligently seek Him (Heb. 11:6), but with this essential element in faith there must be such an element in our faith that, should it be brought to the test for an expression, would immediately be proved by is works. "Abraham believed God and it was accounted to him for righteousness." God saw the heart of Abraham before any outward work was manifest and recognized the quality of his faith. Some

years afterward God tested out that faith by asking obedience to His command in the sacrifice of Isaac. Abraham stood the test by going far enough to satisfy God and prove to man that his faith was real. He could believe God in spite of most trying outward appearances. God could believe Abraham because he could see what was not yet seen by man.

James unveils this faith as a faith which is without respect of persons. A man possessing it loves the poor as well as the rich. He loves his neighbor as well as himself. He not only keeps one point of the law but keeps the whole law of righteousness. A faith that does not reach as deeply as this is not possessed of salvation at all. Such a faith is void of the qualities that lay hold upon God's grace in a way to obtain the divine nature that expresses itself in obedience to the law of righteousness.

II. **The Text.**—Jas. 2.—James here sets forth the working out of faith as a principle that produces good works in the life of those who have it in its reality. He admits a kind of faith that is barren of fruit, and hence dead.

Eph. 2:1-10.—Here Paul teaches the Ephesian Church that faith is the gift of God by which we enter into a relationship of fellowship with God through Christ Jesus. Works as a means to salvation are futile. But works as a product of the new creature which God has created are according to God's foreordained plan of our lives.

III. **Junior Program Suggestions.**—The story of the lives of men and women who manifested by their works that they had a faith that might be called a "living faith, will be of special interest to the boys and girls. Dwell upon these characters in the meeting and find enough examples in the Bible and outside the Bible to illustrate a "dead" faith, which their works declare to be dead.

One vital part of the meeting is to impress the practical side for each individual—how to obtain a living faith? It is a very simple matter. It does not require any agonizing on our part, only a simple following of the plan of God like "good-ground" hearers by a good and honest heart, accepting the message of God and patiently letting it have the desired effect in our lives. Resist not; quench not. "To-day if ye will hear his voice, harden not your hearts." The Suggestive Assignments for juniors will help to open up these points. Adapt to the understanding of those in your meetings or let a senior conduct the meeting by questions that lead out and impress the thoughts to be impressed.

OUTLINE STUDY

I. How It Is Known.
1. By good works.—Jas. 2:14, 18, 26; Heb. 11:1-6.
2. Enduring hardness.—Heb. 11:23-40.
3. Meeting conditions of salvation.—Heb. 11:7.
4. Obeying in spite of adverse circumstances.—Heb. 11:8-16.

II. How It Is Obtained and Kept.
1. It comes by hearing the Word.—Rom. 10:14.
2. It comes as the gift of God.—Eph. 2:8; Jno. 6:44, 65.
3. There must be a right attitude of heart.—Jno. 5:40-44.
4. It is fixed upon the right object.—Rom. 10:8-11; II Tim. 3:14-17.
5. It is held by a good conscience.—I Tim. 1:19; 6:9, 10.
6. It must be cherished.—I Tim. 6:11, 12; I Tim. 4:12-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Faith."**
2. Memorize a Passage from the Outline.
3. Examples of Living Faith (found in Heb. 11).
4. Proving Faith to be Dead.
5. How to Obtain a Living Faith.
   a. Reading and Hearing the Word of God Aright.
   b. Responding to the Call of God upon Our Conscience.
   c. Walking in the Light We Receive.

For Seniors.
1. The Meaning of Faith.
2. The Relation of Faith and Works.
3. The Way of Safety in Keeping Our Faith.

PERSONAL THOUGHT

Are we the workmanship of God through Christ Jesus? Have we that living faith that brings us into vital relationship with God's plan of salvation and produces a life of righteousness?

SEED THOUGHTS

To believe on Christ is initial faith; to receive Him is appropriating faith; to understand Him is intelligent faith; to assimilate Him is active faith.—Cornelius Woelfkin.

To trust God as seen in the face of His Son, and to believe that He loves us—that is faith, that is what we must do to be saved.—A. H. Boyd.

Faith makes all things possible, and love makes them easy. Faith makes the Christian, but love proves him.—Sel.

Workless faith God never regards,
Faithless work God never rewards.
—D. L. Hood.

The faith of the head is the faith that is dead;
The faith of the heart is better in part;
But the faith of the hand is the faith that will stand,
For the faith that will do must include the first two.—Sel.

Faith is the soul's intake; through it God's life comes in. Love is the soul's outlet: through it God's life pours forth. To clog either is to stay the flow of life.—Sel.

Faith is the root of all good works. A root that produces nothing is dead.—Wilson.

THE ESSENTIALS OF A HAPPY HOME.—Psa. 127; I Pet. 3:1-7

Topic for April 30

MOTTO

"Happy is that people whose God is the Lord."

MEDITATIONS ON THE TOPIC

I. **The Happy Home** can be deprived of many things that still do not rob it of happiness. There may be a very simple house to live in. There may be only a meager supply of provisions. The furnishing may be scanty and crude. The location may be far from ideal. Yet such privations cannot rob the home of its happiness if it retains the essentials that make for happiness. Material possessions are needful, but material possessions cannot bring happiness unless there are some more enduring ingredients brought in to bless the material surroundings. Better is a tent or a cottage with the elements of peace and contentment than a mansion without such elements.

There may be a measure of happiness in homes that do not worship and obey God. But there is no real happiness on earth anywhere that is not first of all sanctified by the presence and blessing of God. Fellowship with one another on earth is not enduring unless there is in it that element of godliness which sanctifies the fellowship to eternal good. Love that ends in the earthly relations only lacks that quality that lifts it far above selfishness and narrowness and carnal ends. Peace born only of mutual agreements and natural adaptations, helpful as that may be, is not able to furnish "a drop in the bucket" in comparison to the peace that is born both of natural adaptation sanctified with "the peace of God which passeth all understanding." Joys that come into homes whose ends do not reach above what is earthly, sensual, devilish, bring no lasting satisfaction and bring an emptiness when the earthly source of them fail. But the legitimate earthly joy irradiated with the joy of the Spirit fills the home with true splendor.

II. **The Text.—Psa. 127.**—This passage shows that all labors are vain without the help and blessing of God. But with His blessing there is true happiness and success.

I Pet. 3:1-7.—Here we have pictured the husband and the wife who take their place in relation to one another as God has designed and thus are brought under His favor and blessing.

III. **Junior Program Suggestions.**—Home is a place where all ages may have a share in its making and in its attendant blessings. Apply such topics to the junior program which bears particularly upon the junior's part in the making and the enjoyment of home happiness. Lead them to see that far beyond our present enjoyment was the living God who planned the home and made laws for its happiness and success before we were born. The obedience of our parents and grandparents before us prepared the way to make home a happy place for us. All the unhappiness that comes into the home has come because of disobedience to God's law in some way. Boys and girls can further the happiness by a faithful obedient life or they can mar its happiness by disobedience and unfaithfulness to duty. Impress that the simple everyday tasks given to the boys and girls are the part that they can give and it is not out of their reach daily. The topics for assignment have been chosen for juniors with this in mind. Use these, or some more adaptable of your own choosing to the end that the minds of the juniors may have practical reminders in their everyday walk.

OUTLINE STUDY

I. Godliness.
1. Following God's plan in founding a home.—Gen. 2:14; Mark 10:9.
2. Doing God's will in life.—Psa. 127:1.
3. Teaching the family, of God.—II Tim. 1:5; Prov. 22:6; Eph. 6:4.
4. Practicing godly customs.—Deut. 6:4-9; Eccl. 12:1.

II. Love.
1. Husband and wife.—Eph. 5:25; Tit. 2:4, 5.
2. Parents and children.—Eph. 6:1-6.
3. Brothers and sisters.—Heb. 13:1.
4. Others in the home.—Eph. 6:5-9.

III. Wisdom.
1. In children.—Prov. 15:20; Prov. 23:24.
2. In husbands.—I Pet. 3:7; Prov. 15:24.
3. In wives.—Prov. 14:1; Prov. 12:4.

IV. Peace.—Psa. 34:11-16.

V. Submission.
1. Husbands, giving themselves.—Eph. 5:25.
2. Wives submitting themselves.—Eph. 5:22-24.
3. Children obeying.—Eph. 6:1-3; Prov. 23:22.

VI. Mutual Service.
1. Joyful parenthood.—Psa. 113:9; Psa. 127:5.
2. Burden bearing.—I Pet. 3:7; II Cor. 12:14; I Tim. 5:4.

VII. Industry.
1. Diligence in good work.—Eph. 4:28.
2. Building up the home.—Prov. 31:27.
3. Serving in hospitality.—I Pet. 4:9, 10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Home."**
2. Memorize a Passage from the Outline.
3. Making Home a Happy Place to Be:
   a. By Giving Heed to the Bible.
   b. Receiving the Advice of Godly Parents.
   c. Letting Love Go Out for All in the Home.
   d. Doing My Share to Bear the Home Burdens.
   e. Making Home a Fit Place for Jesus to Be a Guest.

For Seniors.

1. Assign the Several Divisions of the Outline above to Different Ones.

PERSONAL THOUGHT

Is each one of us contributing his part in the making of a happy home of that type which God can bless?

SEED THOUGHTS

A happy home is a single spot of rest which a man has upon this earth for the cultivation of his noblest sensibilities.—Robertson.

There is no happiness in life, there is no misery like that growing out of the dispositions which consecrate or desecrate a home.—E. H. Chapin.

Home came from heaven. Modeled on the Father's house of many mansions, and meant the one to be the training place for the other, the home is one of the gifts of the Lord Jesus—a special creation of Christianity.—Jas. Hamilton.

Home and heaven are not so far separated as we sometimes think. Nay, they are not separated at all, for they are both in the same great building. Home is the lower story, and is located on the ground floor; heaven is above stairs, in the second and third stories; and as one after another the family is called to come up higher, that which seemed to be such a strange place begins to wear a familiar aspect; and when at last not one is left below, the home is transferred to heaven, and heaven is home.—A Dickson.

Home and Jesus! The two should be inseparable. Husband and wife need the clasp of that infinite love to keep their hearts true to each other. Parents need the guidance of that infinite wisdom and the power of that infinite strength, to keep them patient and long-suffering and gentle and wise in the training of immortal souls.—A. E. Kittridge.

Home is love's treasure house complete,
Where loved ones gather round the hearth;
It is a place to Christians more sweet,
Than any spot on earth.—J. S. Shoemaker.

Friendship and joy, and perfect peace,
Should in the home be made to grow:
They'll tend Home's happiness to increase,
And make it a heaven below.—J. S. S.

CHRISTIAN FRUIT-BEARING.—Jno. 15:1-15.

Topic for May 7

MOTTO

"Ye have your fruit unto holiness."

MEDITATIONS ON THE TOPIC

I. **Fruit-bearing Christians.**—It takes more than a nominal Christian to bear the fruit of a Christian life. If one could become fruitful by taking up the name of being a Christian, being baptized, becoming a member of the church, and being counted on the roll of members, then there would be many who could thus bear fruit. Perhaps then it would be wise to follow the plans of the state churches in past generations in which they made church membership practically compulsory. But genuine Christian fruit-bearing does not come from any such outward work. Just as the tree we plant must be a live tree so the life of a Christian must be more than a mere form. And just as the life of the tree must be of the kind that bears the fruit desired so the Christian must possess the life of God in his inner being, if he would bring forth fruit unto holiness.

Having settled the kind of fruit desired through the work of God on the inner life, it is important that this newly grafted bud be given the opportunity to grow into a fruitful branch. Jesus emphasized this need by the exhortation, "Abide in me and I in you." Our part is to abide in Him; then He will do His part of abiding in us. The work we do is to yield and let Him work, to receive and assimilate what He provides for our nourishment. The result is fruitfulness. It is not enough just to receive the Word of Christ and the Holy Spirit's operation within, but we must submit to the work of purging or pruning that all superfluous development that detracts from fruitfulness may be cut away, leaving the life fully devoted to the bearing of "much fruit."

II. **The Text.—Jno. 15:1-15.**—Here Jesus by a parable of the vine points out the union between His fruitful disciples and Himself. Following with applications by which they may understand and take hold of the teaching to the profit of their life.

III. **Junior Program Suggestions.**—The deep theological facts which men often like to revel in to the exercise of their intellect, is not essential to a fruitful life. The junior mind can well be taken through the course followed by the Great Teacher with His disciples. He led them from the lesson on the vine to a lesson on their inner life. But even that had its mystical side simplified so that what is His to do was left to Him and what is ours to do was made plain. His words (v. 7) correspond to the sap in the vine. These must enter into our experience through our willingness to receive and obey. Likewise these may be shut out of our lives by the opposite course of unwillingness to receive and obey. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (v. 10). Following this principle of simplification and instruction, shape the program of the juniors so that they will be led to know their part and to trust the Lord for His part in the work of fruit-bearing. See Suggestive Assignments for Juniors. Draw out by questions and sugestions. Let the most thoughtful give their explanations on topics assigned to them.

OUTLINE STUDY

I. Fruit "after his kind" (Gen. 1:12).
1. The divine graft.—Jas. 1:18-21.
2. Abiding.—Jno. 15:5; Rom. 6:22.
3. A divine union.—Rom. 7:4.
4. "By Jesus Christ."—Phil. 1:11.
5. The product of the Holy Spirit.—Gal. 5:22, 23.
6. Know the kind by the fruit.—Matt. 7:15-20.

II. What the Christian Fruit is Like.
1. Deeds of righteousness.—Eph. 5:9; II Cor. 9:8-11.
2. The effect of true repentance.—Matt. 3:8.
3. Holy conversation.—Prov. 12:14; Matt. 12:33-37.
4. Praise to God.—Heb. 13:15.
5. Abounding graces.—II Pet. 1:5-8.

III. Conditions for Fruitfulness.
1. Meditation on the law of God.—Psa. 1:1-3.
2. Good and honest heart.—Luke 8:15.
3. Dying to self.—Jno. 12:24, 25.
4. Under the care of the Master Pruner.—Jno. 15:2.
5. Abiding in Christ.—Jno. 15:7-10.
6. Through chastening.—Heb. 12:5-11.
7. Planted in the house of the Lord.—Psa. 92:13, 14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Fruit."**
2. Memorize a Passage from the Outline.
3. Fruit-bearing:
   a. The Kind of a Tree or Branch.
   b. Where We must Grow.
   c. Forms of Fruit Called Christian.
   d. How to Be More Fruitful.
   e. Getting Right.
   f. Growing Right.
   g. Bearing Much Fruit.

For Seniors.

1. The "Kind" of Fruit Called Christian and How to Get It.
2. A Fruit bearing Condition.
3. The Fruitful Life.

PERSONAL THOUGHT

What kind of fruit are we bearing? If we find bitter fruit, we may well look into the sources of life from whence it comes and yield ourselves to Him who alone is able to make us fruitful unto God.

SEED THOUGHTS

If you have nothing of the spirit of prayer, nothing of the love of the brotherhood, nothing of mortifying the spirit of the world, nothing of growth in grace, of cordial, habitual, persevering obedience to the Divine commands, how can you have been brought nigh by the blood of Christ?—Gardiner Spring.

Spend the time you have spent in sighing for fruit, in fulfilling the conditions of its growth.—Sel.

Fruitage of loving hearts makes the world worth living in.—Sel.

Spiritual fruit is the sign of a true Christian heart.—Sel.

More purity give me,
More strength to o'ercome;
More freedom from earth-stains,
More longings for home;
More fit for the kingdom,
More used would I be;
More blessed and holy,
More Savior like Thee.—P. P. Bliss.

ELOCUTION OR THE SPIRIT

Bishop Simpson preached, some years ago, in the Memorial Hall, London. For half an hour, he spoke quietly without gesticulation or uplifting his voice; then, in picturing the Son of God bearing our sins in His own body on the tree, he stooped as if laden with an immeasurable burden, then rising to his full height, seemed to throw it from him, crying, "How far? As far as the east is from the west, so far hath he removed our transgressions from us." The whole assembly, as if moved by an irresistible impulse, rose, remained standing for a second or two, then sank back into their seats. A professor of elocution was there. A friend who observed him, and who knew that he had come to criticize, asked him when the service was over:

"Well, what do you think of the Bishop's elocution?"

"Elocution?" said the professor, "that man doesn't want elocution; he's got the Holy Ghost."—The Illustrator.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JESUS MINISTERING TO JEWS AND GENTILES (World Friendship Lesson).—Mark 7:1-37

Lesson for April 2, 1933

Golden Text.—Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—John 10:16.

Washings—ceremonial, sanitary. vs. 1-6. Sanitary cleanliness is an aid to bodily health and is indicative of good breeding. But it is not godliness, nor even next to it. Ceremonial cleansings have a spiritual signification. Here (v. 4) they are called baptisms (Greek). And the Jewish ablutions were pourings not immersions. But the ceremony can be carefully performed without the proper spiritual counterpart, in which case the outside of the cup is clean but the inside—see Matt. 23:25.

Real defilement. vs. 7-23. The utmost refinement of manners and the strictest observance of religious rites may accompany an inner life as black as anthracite and as malodorous as a cesspool. That which is within makes the ultimate man, and will sometime exude to the surface and reveal the real from the apparent.

Clean meats. v. 19. For purposes of religious instruction animals had been divided between clean and unclean from the days preceding the Deluge. The natural symbol now is superceded by the spiritual reality (Rom. 14:17), and all meats are sanctified. I Tim. 4:3-5.

Verse 24. As all animals are clean for food purposes so God also ordained that all mankind should be eligible to the benefits of His grace. Acts 10:34, 35. And when the exclusive Jew rejects our Lord he perforce has to flee to the Gentiles for peace. And here we have a hint of what the Church (the body of Christ) will do when the Jewish nation rejects its message. Acts 13:46.

Verse 25. Human need is universal, and God through Christ is the ultimate source of supply. Phil. 4:19; Psa. 23:1. The supply comes to us through many channels, but from one source. Sometimes it comes direct. This woman in her need came into the immediate Presence. In her anxiety she anticipated the breaking down of the wall between Jew and Gentile, (Eph. 2:12-18), but the wall was still there and hindered the blessing. Ruth through love and humility overcame that barrier; so did this nameless woman. Not as a Jew but in the role of a "runaria" (little dog) she begged for a crumb and got it from the Master's table. Pride and faith are incompatible (Jno. 5:44) but humility, love, and faith are agreeable and inseparable company.

Decapolis. It was in this district that Jesus had healed the demoniac possessed with the legion. Here upon His return Jesus found another difficult case. But at the touch and the word the impossible was accomplished.

He sighed. v. 34. The Master was weary. Work did not cause this, but rather the depression which comes as a result of the sense of failure. He could reach the physical part of these people but their hearts were slow to open.

Publishing it. v. 35. Mankind honors Jesus with their lips but refuses to obey Him. I Sam. 15:22.

Verse 37. Truly He hath done all things well, but how much better He could have worked through us if we had not hindered Him by our selfishness and unbelief.

JESUS REQUIRES CONFESSION AND LOYALTY.—Mark 8:1-9:1

Lesson for April 9, 1933

Golden Text.—Whosoever will come after me, let him deny himself, and take up his cross, and follow me.—Mark 8:34.

Compassion (v. 2) means to share equally another's suffering. Isa. 63:9. Whether that sharing has to do with food and raiment for the body (Matt. 6:28-34), or instruction on solving the duties and problems of this life, (Isa. 28:26-29), or the yet greater need which is spiritual—instruction in truth, and succor in temptation, and grace for service, (Heb. 2:18; 4:16; Jas. 1:5)—the Lord is our unfailing sharer.

Signs. v. 11. Possibly one of the most subtle temptations of Satan is to tempt people to show off. The athlete is tempted to demonstrate his strength or skill, the wise man to demonstrate his prowess in the fields of knowledge, the good man to parade his goodness, and the man to whom exceptional powers of the spirit have been given to parade them in the delivery of ornate sermons, the speaking in tongues, and the working of miracles. If the Lord never paraded His prowess (and He did not), by what process of reasoning can any of His servants find justification to do so? Jno. 5:41-43.

Leaven. vs. 14-21. Luke 12:1; I Cor. 5:8. Hypocrisy, malice, and wickedness in one heart will, like a stone thrown into water, be felt throughout the length and breadth of the sea of humanity. Beware that you are neither the instigator, recipient, nor propagator of such leaven. Gal. 5:9; Heb. 12:14-17.

Verse 27. Through hearsay we learn about Christ and what we learn is often error. but through personal contact we learn Christ. Phil. 3:8-10. Step by step, as we enter into a deeper spiritual relation with Christ, we also, step by step, learn the deep things of God. A disciple, then a servant, then a friend. John 15:15. First a learner, then a doer, then a partaker. I Pet. 4:13.

Verse 29. Much of our faith is stereotyped. We accept the creed of others because we have confidence in them and are too sluggish in mind to think for ourselves. But if you ever lose faith in your leaders, what will you have then? Only a faith that has been forged by personal experience and thinking, aided by the Holy Spirit, is strong enough to give you an anchorage unfailing. Adam was made in the image of God; the Son of God was made in the image of man. Gen. 1:27; Phil. 2:7. And He is not ashamed to call us brethren. Heb. 2:11.

Verse 31. Spiritual illumination is gradual. After Peter's testimony which he gave by divine inspiration he was slow to receive the message of a crucified Savior. The disciples seemed closed to this truth. They did not receive it, although they were told it repeatedly. Only after the resurrection did they comprehend its gracious necessity and glory. So we too often close our hearts to undesirable revelation and miss much.

Verse 33. Savourest—a habit of thought. Peter thought habitually as a carnal man. A ray of light had reached his darkened mind a few minutes before, but he is now again the old Peter. But before you judge Peter, examine yourself. There are other carnal Christians beside Peter and the Corinthians. I Cor. 3:1-3. And no matter how exalted an opinion you may have of your spiritual state, a humble self-searching will reveal enough of the worldly mind to bring you to a state of repentance and sorrow at your low spiritual state. The carnal mind will always make me a Satan (adversary) to Christ. Rom. 8:7.

Verse 34. The cross means death. Death to the old life precedes life in the new.

JESUS TRANSFIGURED.—Mark 9:2-29

Lesson for April 16, 1933

Golden Text.—And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.—John 1:14.

Only one was worthy to go with Moses to the top of Sinai, but three were invited to

accompany Jesus. My own judgment of myself may easily be wrong (I Cor. 4:3-5) but the judgments of Christ are infallible. Therefore thank God if, like Paul, you are counted worthy. I Tim. 1:12. But even the best sleep while Christ is praying.

Verse 4. Why should Moses and Elias be interested in the crucifixion? See Heb. 11:40. From Adam to the last man none can be saved except by the atoning blood of Christ. Acts 4:12. So these two, representative of the Covenant of the Law and Prophets, rejoiced in the prospect of redemption completed, and they encouraged the Savior to go on so that heaven might be peopled.

Verse 5. Mountain-top experiences are good for us. Spiritual visions are also. He who backslides after such experiences is worse than Solomon. I Kings 11:9, Psa. 63: 1, 2.

Verse 7. I Jno. 5:9. A large number of people of Palestine besides the Twelve believed that Christ was the Son of God. Christ Himself gives a great array of witnesses to this fact in Jno. 5, but the several heavenly testimonies remove all doubt. Every father knows his own son. Again if men accept the Word of God from the hand of servants how much more necessary it is to accept it from the hand of the Son! Heb. 1:1, 2; 2:1-4; 3: 6, 7; 5:9.

They could not. v. 18. The preacher cannot preach because he has been ordained; the healer cannot heal because the authority to heal has been delegated to him. It is true that when God commissions He also empowers, but the power is not available except as I make myself subject to receive it upon bended knees. The routine of ordinary sacred service can be performed by dull and formal professors, but if I am to quench all the fiery darts of the wicked one, if I am to be mighty through God to the tearing down of strongholds of sin, if I am to accomplish the seeming impossible, —I must have faith that prevails through fasting and prayer. Eph. 6:16; II Cor. 10:4; Mark 9:23.

If thou canst. v. 22. The disciples could not, for they had choked the channel of spiritual power by their dullness and lethargy; the father could not because his faith was less than that of a grain of mustard seed; the scribes nd the multitudes could not, for with all their knowledge of the Bible they had no more spiritual life than the heathen idols which they despised. Even Christ is hindered by their unbelief. But He had not been in the Mount in vain, and when the father prays for faith, the child is restored.

Faith. Faith has many gradations, from the little which is seemingly submerged by doubts, to the faith which seemingly knows no doubt. But the strongest as well as the weakest in faith can pray with profit as did this father. Perfect faith and power are not found in mortal flesh. Wherefore I Thess. 4:1; II Thess. 1:3; Phil. 3:12.

Easter Thoughts

The most dreaded enemy of man is death and the most universal longing of mankind is that beyond the vale of tears there may be for him an endless life.

God puts these longings into our hearts not to disappoint us, but that our aspirations may become realities. In Christ's death and resurrection He opened the way to endless life, and those who follow after Him shall have it. In resurrection power He is now fighting to overcome all His enemies. The battle is long and will end only when death itself is overcome in the resurrection at His return.

In the resurrection power of Christ I am also fighting a long battle. Daily through that power I conquer the base temptations of the flesh, daily I seek the things which are above (Col. 3:1-17), but daily I must meet fresh assaults of the powers of evil. At last death may seem to gain the victory, but I fear not the outcome and at His appearing death itself shall be swallowed up in victory.

JESUS REBUKES SELF-SEEKING.—Mark 9:30-50

Lesson for April 23, 1933

Golden Text.—Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.—Romans 13:10.

Why can not some people get anything out of the sermon? Because their minds are occupied with other thoughts that effectually exclude what the preacher has to say. Herein lies the answer as to why the disciples could not receive the Master's teaching concerning His approaching death. They were so occupied with the prospects of an earthly Messianic kingdom, which appealed to their fancies and ambitions, that they could not receive the facts of the true way to the Messianic throne and glory—the lowly way of Calvary. May it not be that the fascination of the future earthly reign of Christ lies in the ambition on the part of Gentile Christians to reign with Him then. Maybe you will—but you will not reign with Him either naturally or spiritually at any time unless you crucify your ambition for personal greatness. Matt. 18:3.

Verse 34. What is pride? The desire to be always in the front of the procession—to keep ahead of the Jones's. What does it do? It makes the supposedly superior people to look down with contempt on the common herd. It makes the lower classes to envy and hate the higher. In the Church and among nations and groups of society it is the base of all contention and strife. Prov. 13:10. To hide it we often assume a false humility, but the proof of its presence lies in the fact that we can not stand to be humiliated. Just recently a man and his wife in this city who had been in high standing in a plain church were disgraced by the exposure of their ungodly conduct. Within three months both had lost their reason and then died. Cause. Pride that could not brook being humbled.

Verses 38-40. Pride—the superiority complex—is what makes all the different sects of Christendom think that they are superior to every other and that the Lord works only or chiefly through them, and many a religious bigot imagines that whenever any work for the Lord is to be done, it can not be done right unless he personally performs the work.

Verse 41. There is work for us all, and the service of love for Christ and His people is always pleasing to Him. Heb. 13:16. Notice that the reward is not given because the doer is Christ's, but because the receiver is Christ's. To neglect the little things in Christian service is to miss the opportunity to do big things.

Verse 42. Better never to have lived than to have lived in such a way as to be a bad example; better never to be a parent than to bring up children who as the result of my training will serve the devil; better to have a mutilated torso, better to suffer the loss of all earthly things, than to so use this body and present means at my disposal so that in the end I will lose my soul. Better to be saved by the skin of my teeth than to go full-handed into hell. Yea, better for me to say, "No," to the flesh now than to have the Lord say, "No," to me from behind the closed door. Matt. 25:10-12.

JESUS SETS NEW STANDARD OF LIVING.—Mark 10:1-31

Lesson for April 30, 1933

Golden Text.—And as ye would that men should do unto you do ye also to them likewise. Luke 6:31.

Verses 2-12. A permission is not a commandment. I Cor. 7:6. God always hated divorce. Mal. 2:16. Neither was polygamy His ideal. V. 8. In the olden times certain wrong things were allowed under the rule of "the permission of expediency." The same is still true in the governments of the world, and even in the discipline of the churches.

BUT—the man who has hopes and aspirations to see Him face to face and to be like Him (I Jno. 3:1-3) will not live on the plane of what is permitted—socially, legally, or ecclesiastically—but on the higher plane of God-likeness. Job 31; I Cor. 9:12. Hard hearts—too hard for even natural affection to enter—are the cause of marital infidelity. Where hearts are thus, lust (mistakenly called love) is at the helm and steers the marriage bark upon the rocks at the siren call of sensual gratification.

Verse 13. Children are God's best gift to the family. Psa. 127; Psa. 84:3. The time to bring them to Christ and to teach them the Way is childhood. Isa. 28:9-13. Not only is the kingdom of God the inheritance of children (v. 14) but if grown-ups would enter therein they must become as little children in unassuming love and faith and dependence. As He then took the babes in His arms and blessed them, so when we come to Him as they did, He will also take us in His arms and bless us.

Verse 18. Mother is an able theologian when she calls God, "The Good Man." Absolute goodness is found only in Him. That is why we call Him God. God is only a variation of good. Relatively some men are properly called good. This young man was good in this sense, but he still lacked. And the best man on earth lacks sufficient good-

(Continued on page 127)

BIBLE STUDY

TABERNACLE STUDIES

XIV. The Tabernacle and the Christian

By the Bible Study Editor

We have noted the significance of the structure of the tabernacle as related to our Lord and His ministry for the believer. There is definite correspondence in the service of the tabernacle and its furnishings with the nature of the service of Christ. There is also a comparison which may be made between the tabernacle and the life of the believer in Christ.

Threefold Nature of Man

The apostle speaks of the three-fold nature or parts of human life—the spirit, soul, and body. Perhaps it is only the Word of God that can definitely distinguish between the soul and spirit (Heb. 4:12), but that there is such a distinction in the mind and purpose of God is evident. It is not so difficult for us to determine the distinction between body and spirit and between body and mind. We know also that there is a spiritual being, the life which dwells in the material being, and our language is not a mysterious terminology when we speak of the soul and the body as distinct parts of our being. In the study of human nature men are accustomed to use the triangle expressed by soul, mind, and body, with the "soul" side of the triangle uppermost and the two sides—mind and body, —forming the apex pointing downward. As one has said, "Always keep the soul side of the triangle uppermost, or you come into great difficulty and confusion."

It is remarkable that the New Testament is filled with allusions to the spirit—not the Holy Spirit—but the spirit of, or in, man. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord, Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5:23). This text alludes to the three natures of life as the present possession of every believer. Many other texts speak of the life of the believer as "in the spirit." Gal. 5:16; 5:25; Rom. 11:9; 7:6; 8:5; I Cor. 2:4; 5:5, etc.

Then there is the eternal existence of our being which we speak of as the soul. "I saw the souls of them" (Rev. 6:9-77). It is also true that the eternal being is spoken of in the term of spirit. "Lord Jesus receive my spirit" (Acts 7:59). Both the spirit and soul of man are of the spiritual realm. The body is of the earth.

Because of this trinity of the nature of man, the tabernacle in its trinity of ministration is adapted to a particular service for mankind. There is a particular service of the Lord for us while we are in the flesh, while we reside in the world, in the realm of material things, even in the world in which our Savior lived and where He died to make atonement for our sins. There is also a service for men in the spiritual life, where faith acts and the spirit is blessed with all spiritual blessings in heavenly places in Christ. Eph. 1:3. In the realm of the spirit the Christian finds his greatest attainment and highest pleasure in this life. In that realm there is a constant ministry for the believer; it is the realm of the antechamber of heaven itself. And the soul is not without its hope. As Job said, "I shall be satisfied when I awake in his likeness." With all the spiritual illumination and contemplation which the mind this erroneous application, and, in their enlonging and anticipation for greater and better things for that quality of our being, the soul, which nothing else can supply but the glory of a spiritual habitation—heaven.

An Erroneous Application

This application has been made of man's likeness to the tabernacle: The outer court is the body; the holy place is the heart—the affection; and the most holy place is the head—the mind. But one will at once recognize that the triangle is out of its proper position, for the mind is not the supreme part of our being. Too many have made this erroneous application, and, in their endeavor to follow out this perverted significance, have fallen into many errors of faith and experience. They have made a sacrifice of the body. They have made it to suffer, and mortified it, in the thought of atoning for sin. Others have endeavored to place it upon the altar as a gift to God, thereby seeking to deny self or appease God for their sins, or please God by their offering. In either case, the offering of the body or its experience is altogether out of harmony with the significance of the tabernacle. For in the outer court Christ was made an offering for our sins. It was Christ's body that made the atonement and it leaves no place for a similar service on the part of man with his own body.

The error of making the heart or affection the holy place of the sanctuary has led to the false idea and experience of the moralist, who, by his asceticism creates a realm of holy contemplation and satisfaction for his own spirit, and each moralist has a holy place of his own into which none other is allowed to enter, or, if entering, finds no rest for his own soul. There each moralist eats his own "bread of humiliation" and worships in the incense of his own carnal praise, for "out of his heart proceedeth" what our Lord describes as an unholy incense before God. The light of his holy place is his own conscience, under whose judgment every honest man will cringe in shame; but in such a holy place, the heart and affection of man, there is found no offering to take away the guilt of the sins of affection. In the holy place of God there is first found the redemption and source of life which gives the child of God a welcome and a fellowship with God. Those who make the most holy place of the sanctuary the realm of the head and mind, must necessarily be limited to human facilities of light and glory. What has the mind of man evolved that gives peace and satisfaction and assurance for the soul? Where is the heaven of eternal rest that has been born or created by the mind of man? To what eternal excellencies has the mind of man led humanity, or what such have ever been conceived by human thought? "The fool hath said in his heart, There is no God" (Psa. 14:1). His heaven is darkness. "Neither have entered into the heart of man the things which God hath prepared for them that love Him" (I Cor. 2:9). Man's mind is incapable for such conceptions. "Other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:17, 18). Such minds are dead and unreceptive and self-contained and will deceive themselves. Rom. 1:21. The agnostic says, "I do not know," which, at least, is more than most mental scientists and philosophical religionists are willing to admit. To say "I cannot know," is to deny the possibility of revelation which God desires to give to men, and has already given, in the Word and in the providence of His Son Jesus Christ. Such a realm of glory is the abode of God. It is not found in the head of man, called the abode of reason. The world of to-day, the product of the highest thought and the culminating effort on the part of human reason for six thousand years, is such a chaos as no one would choose for an eternal habitation; and no one would extol it as a supreme attainment of wisdom. It has ever been thus, during succeeding ages, that men have said, "This failure will only lead to greater successes." Yet each success has but proved to be in itself a succeeding failure. Men's hopes have always been in the ascendency, for God has made us creatures of hope. The end of our hopes is in God, in His abode, in the place prepared for us; in the place where

Christ has gone, and from which He shall come and receive to Himself those who have followed Him by faith from the altar of His atonement, into the holy place of His meditation, and shall go in with Him into His Father's house of eternal glory. The wisdom of man fails, but where Christ, the head of man, is, there is eternal glory.

A Spiritual Analogy

There is a spiritual analogy between man and the tabernacle which we may well contemplate. The outer corresponds with our life in the flesh and in the world. The holy place is associated with our spiritual life, and all of its spiritual relations to Christ while we are yet in the flesh. Those who are in the outer court have access to the holy place daily. But the most holy place is accessible only to the high priest who enters in to make atonement for the sins of the people. It is not accessible to those for whom atonement is made, only to him who makes the atonement. But it is written that "Having . . . boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:19-22). But the very circumstances of this text reveal to us that our access must be through the high priest, under conditions of faith, and with the limitations of the body. Our High Priest was able to enter only through the veil of His flesh; and we, too, may enter that most holy place when we have passed beyond the veil of flesh. The most holy place is the abode of the soul. It is the realm of the soul's contemplations, hopes and satisfactions until the day of the Lord's coming.

In considering the relation of our physical being to the outer court of the tabernacle, we should note first, the need of atonement. In order to establish this court relationship Jesus Christ took upon Him the seed of Abraham and was made like unto His brethren. Heb. 2:14-18. He came to be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. Daily offerings of burnt offerings were made, morning and evening, that there might be a constant intercession for the priests and people who had access into the court. No one approached this precinct of God without the offering required by the law. All who are in the flesh in the household of God require the constant memorial of redemption and forgiveness of sin. In the name of Him who, becoming like us, took our sins and for sin poured out His blood, we have that constant offering, effective daily and constantly for our redemption while we are in the flesh.

Separation from the World

Again, the believer who lives in the court and serves God and Christ, is separated unto God. The white hangings are his separation from the world. He is separated unto a peculiar life of ministry to God, and from the vain life of the world without, which life was constantly requiring the bringing in of sin and distress offerings. The brazen sockets of the pillars signify the purity of his walk in the realm of men. Brass or copper, being the baser metal, and gold being the most precious, would characterize the distinction between the holiness on earth and the holiness of heaven. Men in the flesh should walk in the perfections of human virtues, separated from the sins of the world. The brazen sockets of this separation are related to the brazen altar of sacrifice. This altar represents Christ, who made Himself an offering for sin. Again, the separated walk of the believer should be like Him who gave Himself for man's redemption. In the flesh we should imitate the perfections of Christ, we should walk after his pattern, for we should walk in His steps. I Pet. 2:21.

In the court the priests always presented their offering at the altar, but in approaching it they prepared themselves by washing their hands and feet at the brazen laver. The laver was made of the looking-glasses of the women who assembled at the door of the tabernacle. What they saw of their own perfection was not sufficient for their approach to God. What men may find in their own life and service before God, even when they are separated unto God, does not qualify them to approach even the Mediator between God and man. Our Lord's righteousness in the flesh was of such a character that men cannot approach unto it. Only when we are purged from every possible impurity by the will and Word of God may we approach the holy presence of our Lord and our God. This purging may apply to every provision made by God for our separation and purification; every provision for cleansing made for us in the Word of God, even including the blood and the Word and the enlightenment of His Holy Spirit. "Now are ye clean through the Word which I have spoken unto you."

Men in the flesh must recognize the Headship of Jesus Christ, the High Priest of our profession. He is still the altar of our mediation. He has gone into the presence of God for us, but on that altar God sees the burning of judgment for sin and the fires of the sweet savor offerings of our Savior's consecration. Within the sanctuary of heaven God sees our living High Priest, and, while we are in the flesh, our eyes are turned heavenward, waiting for the return of Him whom we shall acclaim as our Redeemer and our Lord who comes to take us to Himself.

The Holy Place and the Spirit

The holy place is the realm of the spirit. But those who are in the spirit are also in the flesh. The posts of the door of the holy place are set in brazen sockets, and those who are in the flesh have access into the realm of spiritual things. In the court, men enjoyed the flesh foods, but in the holy place they received only the shewbread—the Word of God. "For man liveth not by bread alone." What would life be without its spiritual enjoyment? The Lord has provided for the spiritual life of the believers. The Word is the first of these sources of spiritual fellowship and life. The shewbread is changed every week. The old is taken from the table and the new is placed thereon. From the shewbread the priest may live while he worships. Again, in the holy place the priest offers his incense on the coal of fire taken from the altar, (the coal is a living one), the token of the sacrifice burned, accepted, but still alive. The fellowship which we have with our Lord is that of faith and in the spirit. He lives and our prayers are presented to God by Him. The accepted Son, the "Son in whom the Father is well pleased," makes our prayers a sweet savor unto God. The sweet savor fills the holy place and goes beyond the curtain into the very presence of God. This is the delight of the spirit in the hours of devotion to God and the times of meditation on the Word of God. This is not pleasure for the flesh; it is the pure joy of the spirit.

Significance of the Golden Candlestick

The spirit is blessed with the light of the golden candlestick. The realm of the spirit is also the realm of the Holy Spirit. Here the Holy Spirit bears witness with our spirit that we are the children of God. Rom. 8:15, 16. It is here that the Holy Spirit says for the believer "Abba, Father" (Gal. 4:6). The fullness of His light is shed abroad for the believer and His whole spirit being is filled with His revelation. He sheds abroad the love of God in the heart. Rom. 5:5. How dark were the way to God were it not for the light of the Holy Spirit, and how dull the hopes and how indistinct the providences did not the Holy Spirit shine in the sanctuary of our spiritual approach to God, to permit us to behold His goodness to us through Jesus Christ our Lord! Yet, the Holy Spirit—the candlestick—does nothing for the believer but shine. He is the illumination of the heart and spiritual understanding; but what wonders of glory He accomplishes by His shining! He comforts, He guides, He enlightens, He empowers, He intercedes. Behold the beauty of the Lord and His glory in the gold and silver, and on the beautiful embroideries, and the hovering angels about the life of the believer—all this—and only in the presence of the Holy Spirit may they be beholden. Behold the work of living intercession and accepted prayer. Here is the Bread of God's presence—the life of the saints of God. The Holy Spirit's shining magnifies God and the Savior and blesses the approaching saint as he is directed by the light into this glorious fellowship of the Father and the Son.

The most holy place is beyond the veil. The Holy Spirit points the way which the High Priest has taken. The soul, waiting in faith and enjoying the communion of the spirit with God, looks beyond the veil by faith. He hears the tinkling bells of the High Priest's robe as He prepares the place of the soul's eternal abode in the presence of God.

"Oh, that home of the soul, in my visions and dreams,
Its bright jasper walls I can see,
Till I fancy but thinly the veil intervenes
Between that fair city and me."

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE CALIFORNIA EARTHQUAKE DISASTER

Earthquakes in divers places.—Jesus Christ.

The state of California experienced quite a shake-up through a series of twenty-three earthquakes, as well as about fifteen lesser quivers afterward. The loss of lives and property was quite large. Thousands were injured also. Over one hundred communities were shaken. Martial law was proclaimed in the more seriously devastated places. The shock was felt by the seismograph as far east as Toronto, Ont. The rest of the country sincerely shares with the state the sorrow and the loss. These are calls for all of us to be "prepared to meet our God." Death, accidents, disease, and sometimes calamities such as earthquakes—all make their loud appeal to men to be ready to meet their Maker. The prayers during the terror and horror of a quake often are the result of fear, not faith, and are more the result of remorse than a real turning to God.

Earthquakes and other calamities, our Lord states, will be among the normal experiences of the age, of an earth that is wearing out like a garment, but the increasing number of them seems to herald the approaching day of its Maker—the world's Savior and coming King. Meeting on the train, some years ago, a man who had been in the great San Francisco earthquake I was told: "I'm no Christian man. I do not go to Church. I never pray, but when the earth quaked, with its awful roar, I prayed. I kneeled down in the street; they all prayed. Don't tell me that some men don't pray. Under such circumstances everybody does and knows the source of his help." If the earthquake will awaken us to our need of God and a readiness for His return, it will have done much good. Our sympathies go out to the ones who are suffering as a result of the quake.

THE NATIONAL LIQUOR SITUATION

Not given to wine.—I Timothy 3:3.

A nation, as well as a man, not given to wine and strong drink, is more apt to make good in all walks of life—in school, business, home, and elsewhere. However, it looks as if the United States were getting more and more thirsty. While bread is needed by millions, other millions are talking about and clamoring for beer. The Eighteenth Amendment has now been repealed by the two houses of Congress and the bill is rapidly being taken up by the state legislatures. The drys are organizing a rather belated drive against the approval of the repeal by the states, and their slogan is, **"The Eighteenth Amendment Is Still in the Constitution."** While this is true, the indications seem to be that for the first time in history an amendment to the constitution of the United States will be repealed. For this indeed we are sorry. Yet what can you expect, when millions of people do not attend any church, the children go to no Sunday school, there is no religious instruction in the home, and the Bible is unread. Before all legislation must go education, better still a true Christian experience, and this is just what millions, even in the church, do not have. It may be that the forces of education must do much of their work all over again, for it seems that legislation went ahead of education. Or, it may be that once the law was safely inscribed in the constitution all of us became lax, and while men slept the enemy sowed tares into the field of the hearts of the next generation. Millions of our youth to-day do not remember preprohibition days, have not watched the drunkards reel out of the saloons into the gutter, have not seen men stagger their way homeward, to beat their wives and children, to turn their homes into pigstys,—and then to totter into drunkards's graves. It may be that they, too, will have to see some of these things before they are ready to do what the past generation did for them. The old topers did not bring the saloon back, a new generation has largely done the clamoring for liquor, and the brewers seized the opportunity, using the wet press all the while for their propaganda against the amendment. Then also the strong Catholic Church is wet; they also put much of their strength against the law.

It is a crime for a government to go into the liquor business to make money, in other words, to debauch the nation to keep her treasury filled with cash. People talk and act as if you could let John Barleycorn run a respectable business. Just as well let a rattlesnake loose in the home and walk about it with a big stick. What has government control done for Canada? Nothing, but to increase drinking. It has turned many homes into saloons themselves. In other words, it has brought the bottle closer to the cradle.

The world has really drunk itself into insolvency. While men in Great Britain are needing bread, the annual drink bill is one-twelfth of its income. The nation gets loss of every kind from drink, inefficiency and increasing national burdens of every kind. It costs the American nation $100 a year to educate a child, and $300 a year to take care of a criminal. What about the future when crime will be increased apace through drink? To expect the revenue of a nation to become better through drink, is about as senseless as a dog chasing his own tail, with his mouth watering, while he expects it for his breakfast.

The Lord's cause existed during the days of the saloon; the cause of God exists in Canada to-day with government control; and we are certain will continue regardless of the repeal of the Eighteenth Amendment. We know that reformation and prohibition alike are not the Gospel, but we are speaking from the standpoint of the general welfare of the nation and individuals, who are tempted with the "fire water" of the devil. May we close this appeal by a selection entitled "Some Say":

"Alcohol gives strength."

If so, why do athletes abstain while training for a contest which will require all their strength to win?

"Alcohol gives endurance."

If so, why do employers always require absolute abstinence from those who are engaged in long and difficult tasks?

"Alcohol gives heat."

If so, why do travelers in the Arctic and Antarctic regions abstain from it?

"Alcohol steadies the nerves."

If so, why do marksmen, surgeons and men whose living depends upon a keen eye and a steady hand let alcohol severely alone?

"Alcohol sustains health."

If so, why do abstainers have less sickness than drinkers?

"Alcohol lengthens life."

If so, why do many insurance companies charge a lower premium to total abstainers?

"Alcohol brightens life."

If so, why are the darkest and dirtiest places always those where drink shops are most numerous? And why are the worst crimes, the most brutal assaults, and the most terrible murders always mixed up with drinking?

The fact is: Alcohol is a mocker—promising one thing and giving another, and whosoever is deceived by it is not wise.

ROOSEVELT—THE PRESIDENT OF A CRISIS

For he is the minister of God to thee for good.—Romans 13:4.

How true is the above Biblical statement! It seems especially pertinent when good and noble men are placed in charge of the affairs of the nations. Again, the American people are facing a crisis, and they have called Franklin Delano Roosevelt to lead them out of the present financial and unemployment morass. Since Lincoln, no president has faced so difficult and colossal a task. He comes to his place of responsibility with the prayers and well wishes of a nation, as few men have ever come.

Doubly dramatic was the setting when he arrived in Washington, having just escaped the bullets of the assassin, Zangara. Unfortunately Mayor Anton J. Cermak, of Chicago, and four others were the victims of the gunfire of this hardened criminal. Mr. Cermak said, "I'm glad this was me, instead of you." This shows a truly patriotic spirit in the heart of this man, who saw the nation's need. The following is a staggering list of injuries and fatalities suffered by men in office in comparatively recent times.

Three United States Presidents met death at the hands of assassins. A lunatic attempted to kill Theodore Roosevelt on Sept. 1, 1903.

Abraham Lincoln was shot by J. Wilkes Booth in a Washington theatre on April 14, 1865.

President Garfield was shot by Charles J. Guiteau in a Washington railway station on July 2, 1881.

President McKinley, on Sept. 6, 1901, was assassinated by Leon Czolgosz, while attending the Pan-American Exposition in Buffalo.

Mayor William J. Gaynor of New York was badly wounded by a would-be assassin's bullet aboard a steamer in New York Harbor on Aug. 9, 1910.

The wounding of Mayor Cermak of Chicago recalls that on Oct. 28, 1893, Carter H. Harrison, then Mayor of Chicago, was assassinated.

William Goebel, Governor of Kentucky, was killed on Jan. 30, 1900.

Frank Steunenberg, former Governor of Idaho, was slain in December, 1905.

Heads of States who have fallen victim to political assassins include:

1872—The Earl of Mayo, Governor-General of India.
1876—Abdul Aziz, Sultan of Turkey.
1881—Alexander II. of Russia.
1894—Sadi-Carnot, President of France.
1896—Nasr Ed Din, Shah of Persia.
1897—President Borda of Uruguay.
1898—President Barrios of Guatemala.
1898—Empress Elizabeth of Austria-Hungary.
1899—President Heurueax of the Dominican Republic.
1900—King Humbert of Italy.
1903—King Alexander and Queen Draga of Serbia.
1908—King Carlos and Crown Prince Luis Phillipe of Portugal.
1913—President Madero of Mexico.
1913—King George of Greece.
1914—Archduke Franz Ferdinand of Austria-Hungary and his consort.
1915—President Sam of Haiti.
1918—Czar Nicholas of Russia and family.
1918—President Paes of Portugal.
1919—Ameer Habidullah of Afghanistan.
1920—President Carranza of Mexico.
1922—Premier Michael Collins of the Irish Free State.
1922—I. Narutowicz, first President of the Polish Republic.
1928—President-elect Alvaro Obregon of Mexico.
1932—President Paul Doumer of France.

When President-elect Roosevelt left the Mayflower Hotel on the morning of the inauguration, March 4, about quarter of a million people were visitors in the City of Washington. It was rather significant, that the President-elect and his wife went to a church for a half hour of prayer, before he accepted the responsibility of the office. This gesture Godward, was both respectable to the Lord, and helpful to the nation at large. An ocean of faces greeted the President-elect on the way to the White House, the cotton grower from the South, the Yankee from New England, the uneasy farmer from everywhere, the business man, the professional man, and the working man in all walks of life,—never such a look on the faces of men—all looking for the "New Deal." No wonder the President must pray—he faced a colossal task.

One of the things for which we need to be thankful in America, is how that the government can be changed from the top to the bottom, but the ship of state travels on in spite of the change.

The nation at large, made possible through radio facilities, was able to take in all the ceremonies connected with the change of government, every step being broadcast, so that those in the humblest cottages, even in the island possessions were able to hear better than some within two squares of the capitol in Washington.

Vice President Curtis bid farewell to the Senate, after having served the nation at Washington forty years, four of these as Vice President and presiding officer of the Senate. He urged especially that the incoming regime should seek the good of all. A fervent prayer was offered by the chaplain, beseeching the Lord for His wisdom and power to guide the destinies of this and other nations. A striking appeal was made that the Lord should bring the nation back to righteousness, so that His past blessings might continue upon the people. Thanks were also expressed for the present blessings. There is no failure of substance, God has not failed us. Much more we have failed the Lord. The appeal was made that this inauguration should be a "National Day of Consecration." After Vice President Garner had taken his oath of office, everybody turned to the platform erected outside the Capitol. To this place the President-elect was brought, accompanied by President Hoover, the outgoing executive, who had served the nation well, and to whom we owe a debt of gratitude and thanks.

When President Roosevelt reached the Capitol, he had passed thousands, who watched, cheered, and prayed for his success. They were moved visibly by the striking address given after he had taken the oath of office on the old family Bible, an heirloom of the Roosevelts for generations. It is hoped that the address will be put into action at once, and this the nation seems to feel is being done by the new administration. A word of appreciation is also due the outgoing party, which has felt the gravity of the situation, and is setting aside the usual petty party obstructions and coöperating for the welfare of the public good. Let us hope, that, under God, better days, rooted and grounded on social justice, may result. The Lord has used the United States of America, and we trust, that He may use the nation in the future.

In his address President Roosevelt made large use of Biblical expressions, such as his appeal for faith to banish fear, his thanks for the material blessings, thanks for the absence of such curses as locusts, his decry of false leadership, men who have betrayed public trust, the appeal for vision—"where there is no vision, the people perish." Notice his appeal to restore the temple of truth, to reach out for our true destiny, which is not "to be ministered unto, but to minister," his fling at banking and commercial selfishness, his call for a change to better ethics, the request for coöperation in reconstruction for the good of all, the reduction of unnecessary expenditures, stricter supervision of the people's money, and immediate assistance for the need of the people at large. He also pleaded for the good will of other nations on a policy of "live and let live," yet recognizing the need of being a good neighbor and acknowledging our interdependence upon each other. For this and other needs he said, **"I ask the blessings of God. I ask His protection. I want Him to guide me in the days to come."** Well may we, a Christian magazine and its readers, pray for such a president, who knows the crisis, feels his weakness, and is not ashamed to confess before the nation his need of divine help and guidance. May it please the Lord to grant it, and then **may our President, and we the people live worthy of the blessings,** although not worthy of the grace that grants the same.

THE COLLAPSE OF THE AMERICAN FINANCIAL SYSTEM

Except the Lord build the house (or the system), they labour in vain that build it.—Psa. 127:1.

In this case the American bankers and the rich aristocracy built the house, and it has fallen under its own weight. Their house of finance was largely built on principles that do not stand the test of the Bible, sound principles and fair play to all concerned. Much of it was merely built to enrich the few, at the expense of the masses, and much of it was so arranged that lesser and poorer nations were actually placed into situations that border close to starvation. Can the Almighty let His blessings rest upon such selfishness? We say, No. So said the President of the United States, when he used the expression which Jesus coined when He chased the crooked money-changers out of the temple some two milleniums ago.

One Canadian paper, the "New Outlook" called Roosevelt's historic address, **"Flogging the Money-Changers":**

Not since the historic cleansing of the Temple at Jerusalem some nineteen hundred years ago, have the professional money-changers received such scathing condemnation in a public place, as that which President Franklin D. Roosevelt, in his opening address, poured upon "the rulers of the exchange of mankind's goods who have failed through their own incompetence." The new President evidently surprised even his closest friends by the frankness and vigor of his first presidential speech. Facing squarely the dark hour through which his country is passing, Mr. Roosevelt spoke of values shrunken to fantastic levels, taxes risen above all capacity to pay, the means of exchange frozen in the currents of trade, markets and savings gone, and a host of unemployed citizens facing the grim problem of existence. Yet the distress came from no failure of substance. Plenty was on their doorstep, yet the people went hungry even in the very sight of the supply. And then the President struck out without gloves at the generation of self-seekers whose greed and lack of vision had led the nation to the verge of catastrophe. "Practices of the unscrupulous money-changers stand indicted in the court of public opinion, rejected by the hearts and minds of men. . . . The money-changers have fled from their high seats in the temple of civilization. We may now restore that temple to the ancient truths. The measure of the restoration lies in the extent to which we apply social values more noble than mere monetary profit." We are not surprised to read that all England is ringing with applause of President Roosevelt's speech, finding it has the spirit of courage in the midst of depressing times. The speech has appealed to the British public as has no utterance of any president since Woodrow Wilson. No Canadian, listening-in to that strong presidential utterance last Saturday, could resist a feeling of growing confidence and satisfaction over the fact that the nation which is our nearest neighbor has entrusted its destinies for a time to a man who holds such sentiments and is determined to put them into practice at once.

When the state of Michigan declared a "bank holiday" a nation went into a banking hysteria, withdrew much of its gold, and some forty states also declared a similar holiday. This brought prompt action from the Chief Executive, and well it might. He called for unprecedented powers from the Senate and House of Representatives, usually only given to presidents in wartime emergencies. They granted the appeal, and a "national banking holiday" was declared. The whole banking system is being overhauled, and it looks as if out of the debacle would come a better banking system, fairer to the public at large, and not so much in the control of the monied interests, unless they will again get their greedy fingers upon it. We hope that the "Big Bankers' Gambling Mania" may be called to a halt, for through their speculation they lost millions of dollars of the hard-earned cash of the masses, all the while lining their own purses with wealth. No wonder a writer has recently said, **"So this is Christianity."**

We have passed from the era of slavery into the era of capitalism. We have advanced beyond all dreams in inventions, science, high wages for those who have them . . . but the twelve million unemployed in the United States have less security than the slaves, the serfs, of earlier periods. What kind of reformation do we need? Not another doctrine. I believe any reformation must include basic economic justice. We cannot go on endlessly with wealth unshared side by side with poverty unrelieved. It is breaking down, fading, all over the world. The greatest fortunes of the earth are held by the followers of the lowly Jesus of Nazareth, and the greatest expenditures for armies, navies, and air forces, amounting from sixty to seventy per cent. of the national budgets, are made in the leading Christian parliaments."

A well-known writer has recently written, **"The Church Must Arouse Itself."**

It is an acknowledged fact that our social order stands indicted before the charge that with energy available and standing idly by in deserted factories and mines, upon abandoned farms and prairies, we now have the capacity to feed, clothe, shelter and grant almost incal-

culable benefits to every man, woman and child upon this hemisphere, and yet men's blood is being drained dry by hunger, their teeth chatter in the chilling wind; like swine I have seen them wallow in the garbage dumps for scraps of rotting food; women nurse babies at flaccid breasts and children stricken with disease in fetid slums; with the possibility of reducing labor's hours to a bare minimum I have seen scores of workers' robust health languish and fade under the crushing load of longer hours than ever before. Especially the domestic workers in this city in some of our best Christian homes are staggering from day to day under sixteen and even eighteen hours of continual activity on their feet. Are even the most elemental rights of labor to be ignored from these domestic workers?

Yet despite of all this, appalling is the lethargy and inactivity of the Church. What a mighty institution it is in the world to-day, and with its mighty united voice could not only beg for immediate social changes, but demand them boldly. Why is the Church so helpless amidst all this suffering? Has she again betrayed her Lord with dirty, filthy pieces of silver? Has she again conspired with the modern Pilates to crucify the truth upon the cross? Woe unto the Church if such is the case. Modern voices have appeared in the wilderness warning the Church. Will she heed?

In Russia we have a living example of what will happen to a Church which has sold the truth for filthy gold and power. Shall we wait for a similar fate, or shall we, as Jesus did, denounce sin and wrong boldly, even though it be found in the palaces of the high priests and Pilates.

The Church of Jesus' day was destroyed. Only upon its ruins was the new Church allowed to rise. Must the present Church go through a similar baptism of fire before it is cleansed and purified?

To sense properly the situation which people are confronting in a land of plenty read the following pathetic letter written by a man in his eighty-fifth year, canceling a church paper which he dearly loves:

We recently received a letter which touched us much. The writer, a clergyman not of our denomination, asked that his subscription be discontinued because the "depression and a rascally banker, now in prison, have played havoc with my meager resources, so I must retrench, retrench, retrench in every direction, and because of this I have been placed in a position beyond hope of recovery. Much against my will and desire, we must part company, and to me the separation is a painful one." This man had earned and saved enough by rigid economy to consider himself provided for at seventy-two years of age for the rest of his pilgrimage, but now, in his eighty-fifth year, he is penniless. We feel sure that story could be repeated in substance by thousands upon thousands who are beyond earning age. There is something radically wrong, and we are conservative, not radical. But that "rascally banker," whom the good clergyman trusted implicitly, should have been caught long before he was. Those who handle money belonging to others are not watched with sufficient thoroughness. We have read of the Luke Lea case, and are not sure yet that justice will be meted out. The time to have caught such avaricious and crooked custodians is long before they can dupe thousands of innocent people. Those appointed by the government to inspect for us seem to be hopelessly dumb and stupid, if not themselves crooked. We need most of all in the business world a great revival of straight honesty. Most men, even dealing in large affairs, are honest, but the proportion of crooked ones and dull-witted ones, is large enough to cause concern. We recall one church member who demanded a strict audit of the books of the treasurer of his church, who was all but hooted down by his fellow members. Within a year the treasurer was found to be a defaulter. If we had custody of funds, either in church or business, we would demand an audit by careful auditors very often. When one is generally trusted is the time he needs most careful watching.

The President has called for a battle, we hope he will not finish until he has driven from their lofty hiding places all who have brought about through their selfishness these times so distressing to millions. The moment for him is propitious. Pessimism has been waning, the skies are brightening, and new hopes are arising. He has the mandate of the people, he is in full control of both houses of Congress, and we hope for a glorious opportunity for leadership out of the depth of depression. It may be necessary for him to use the proverbial "Big Stick," of President Theodore Roosevelt—for government has been given the divine grant of power and terror to all evil doers.

What will help to better conditions, is a **change of heart** on the part of the nations. When the ethics of the nation drops, then fear and mistrust breeds apace. This is followed by bribery, misrule, and selfishness, which run apace. Some of the spirit is needed which S. D. Gordon so graphically depicts in his short write-up, **"THE BANKS ARE ALL DOWN ON EARTH."**

Here is a man who gets through his life down on the earth and goes out into the other life. . . . Here he comes up to the gateway of the upper world. He is lugging along a farm or two, some town lots and houses, and a lot of beautifully engraved paper—bank stocks and railroad bonds and other bonds.

As he gets up to the gateway the gateman will say: "What's all that stuff?"

"Stuff?" he will say, astonished. "This is the most precious wealth of earth, sir! I have spent my whole life, the cream of my strength, in accumulating this."

"O, well," the reply will be, "I have no doubt that is so. . . . But that sort of thing does not pass current up in this land. That has to be exchanged at the bankers' offices for the sort of coinage we use here."

The man looks a little relieved at this last remark. The other talk has sounded strange and given him a queer misgiving in his heart as he listened. But "banker" and "exchange" —that sounds familiar. The ground feels a bit steadier. He picks up new spirit.

"Where are the bankers' offices, please?" he asks eagerly.

"They are all down on the earth," comes the quiet answer. "You must do your exchanging before you get as far up as this. That stuff is all dead loss now. You can't take it back to the bankers now, and it is of no value here. Just leave it over on that dump heap there outside the gate and come in yourself."

And the man comes in with a strangely stripped and bare feeling.

What we get and keep for the sake of having, we lose, for we leave it behind. What we give away freely, for Jesus' sake, for men's sake, we will find by and by we have kept, for we have sent it on ahead.

A DEEP LESSON

A lady who had been a Christian worker told Dr. Torrey that she could no longer believe in God, because when her husband was ill she had prayed for his recovery, and God had failed her. Dr. Torrey pointed her to I John 3:22, and asked if she were obeying the conditions laid down.

"I am afraid I was not," she admitted.

"Then God has not failed you, but you have failed God," said Dr. Torrey.

So completely did the cloud over her life roll away that when the evangelist said, "Let us pray," she was ready to kneel with him and take the whole matter to the Lord.

The great lesson of life is to be subdued before God.—Rev. John Macbeath.

SUNDAY SCHOOL LESSONS

(Continued from page 122)

ness to pass through the gates of pearl on the merit of that goodness. The Master's conditions proved to the young man his lack as formerly he had felt it. So all mankind feel themselves sinners, but God's revealed standards of righteousness show us wherein we are sinners. The command to sell all that he had and to give to the poor was the test, but to come and follow Him was to have the Light of Life.—Jno. 8:12.

The crisis. v. 22. Such moments of decision are given to every one. Then we stand on the Great Divide. To the right is a life of lowly service in the train of the Triumphant Savior and a reward of glory (I Pet. 1:4-7) that will more than compensate for earthly things forsaken (Heb. 11:26); to the left are the allurements and blandishments of a carnal life which turn to gall and wormwood as you approach the end, and as you peer into the future you will see nothing but hopeless, black despair. Some call this young man's choice "The Great Refusal." Is yours less so?

Verse 25. Was this needle's eye just a small gate beside the large one in the city wall? The big gate was opened for beasts of burden. What then does it mean? The camel was the biggest beast of burden in Palestine, so the Rich Man is the biggest man in any community. The needle's eye was the smallest opening through which human beings passed other objects. Before God the nations are but a drop in the bucket, and in weight as insignificant as the small dust of the balance (Isa. 40), and all of us have to come to the sense of our own nothingness before we can enter the straight gate. But as it is easier for a fishworm than for a whale to pass through the joints of a boat, so it is so much more difficult for a great man than for a lowly man, to attain to the sense of personal nothingness which is necessary before we can come to Christ. I Cor. 1:25-31.

Lancaster, Pa.

GRACE AND SALT

The speech of the Christian should have the two qualities of grace and salt. "Let your speech be always with grace"—literally, it reads, in grace. The topic of conversation will not always be of grace, but it should be in grace; that is, grace should be its characteristic element. This quality of speech means restraint, modesty, sympathy, and courtesy. These are the fruit of the Spirit, the flower of a life indwelt by Christ.

The second quality of speech is salt. This has a double purpose: to give flavor to the speech and to preserve from corruption. "Let no corrupt communication proceed out of your mouth." This salt of speech means truth, purity, courage, and common sense. Both qualities are essential.—Rev. Frank V. Mildred.

I would give nothing for the Christianity of a man whose very dog and cat were not the better for his religion.—Rowland Hill.

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Christ's coming, and ZECHARIAH, 14. *graces of his king*

9 And I will bring the third part through *f*the fire, and will *g*refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people; and they shall say, The LORD *is* my God.

B.C. 487.

CHAP. 13.
f Isa. 48. 10.
g Ps. 66. 10. Isa. 48. 10. Mal. 3. 4. 1 Pet. 1. 6,7.

the first gate, unto the corner *g*and *from* the tower of Han unto the king's wine-presses.
11 And *men* shall dwell in it, there shall be no *h*more utter destruction; but Jerusalem *i*shall be inhabited.

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WE WORK BUT DO WE LOVE?

One cannot go far in the life and teachings of Jesus without realizing that at the heart of things, is a loving Heavenly Father, who yearns over and cares for His children. It was because of this love that He sent His Son to be our Lord and Savior. Divine love took the initiative in redeeming the world: "God was in Christ, reconciling the world unto himself." Love was uppermost in the life of Jesus. He hated hypocrisy and insincerity and sin, but He loved men. His heart was moved with compassion when He saw the suffering multitudes.. He inaugurated the new kingdom on a basis of love. "Love God supremely," said He, "and your neighbor as yourself, for on this hang the law and the prophets." Love was to be the motive back of all service both to God and to humanity. Paul had this spirit when he wrote "For the love of Christ constraineth us." Christ's love for a lost world is the power that urges us forward in bringing the lost to His feet. Is love central in our service to-day? Or is it duty, or a quota, or a budget? These are useful, provided they serve as a means of constraining love, which must ever be central in Christianity.—Watchman-Examiner.

"LOVERS OF PLEASURES"

We are living in the realms of a pleasure-loving age: and it is seen that many inventions have been brought forth to meet the demands of such an age. Pleasure has been carried to such an excess the present generation have indeed become "lovers of pleasures more than lovers of God": and what little religion is left in them is at its best only a "form of godliness". This is a solemn warning to believers, that earth's dark history is nearly at its end. It is one of the great signs of these days. Ought we not to see that our hearts are right before God as we see the day of His Coming so near!—T. H. Atkinson.

RESURRECTION

Shall I, who now in thought can climb
Above the star-lit heights of time;
Shall I, when life's day is o'er
Draw one last breath and be no more?

Can it be true that soul's warm light
At death burns out in endless night?
Can it be true that not one ray
Of hope will gladden into day?

Wilt thou not feel one throb of pain
To never see Thy child again?
If death should loose my hold of Thee
Wilt thou not grieve to part with me?

The earth denies it. Every grain
Of corn must die to live again,
And every flower that decks the field
Declares that death to life must yield.

My Lord denies it. Jesus said:
"God is the God, not of the dead,
But of the living." In His light
Redeemed they walk with Him in white.

And He who died the world to save
And rose triumphant from the grave,
Proves by His life that 'tis not I
But death that will forever die!

—F. W. Pitt.

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IN QUIETNESS MY STRENGTH

By Ursula Miller

MIDAFTERNOON. A calm, peaceful hour of Sabbath afternoon. Services were held this morning at the church where Mary and her family had always attended. Mary loved her church—her husband—her children. Only the words, "Mary loved," would tell the story of her beautiful, quiet life. She loved people—her friends, her enemies. She loved, and from this love which filled her life and which she gave so freely, came her quiet, peaceful life which she lived daily, close to her God.

She and her husband were resting this Sabbath day on the porch of their farm house. Their children and some guests were in the living room, now singing, now talking. How unutterly sweet they were, thought Mary, and how dear! And how sweet and peaceful life can be! Nancy, the eldest, named for Nancy the missionary, grew lovelier every day. And so did they all!

After the noon meal with its attendant duties, Mary's family had had a small informal program for her in observance of Mother's Day. There were songs; such as: "Her children arise up, and call her blessed; her husband also, and he praiseth her;" and, "In quietness and confidence shall be your strength;" and a word of prayer. How sweet they all were to her! How sweet every one was to her, thought Mary!

"Edna is in the neighborhood. Her mother told me of it to-day," remarked Mary to her husband.

"Edna? Ah, yes, I recall her now," he replied.

"Oh, one could not very well forget Edna," said Mary; "she and Hester were always together. They were very bright and clever girls."

"Edna and Hester clever? I remember them as loud, bold, giggling, girls. Extremely silly. Always together and always talking."

Mary laughed a little at this long description by her husband.

"They always laughed at me for being tongue-tied. I was never able to say smart and witty things like they were."

"Thank God for that," Mary's husband said under his breath, but she did not hear.

"I really cared for Edna and Hester, but they would have none of me." Mary smiled at the remembrance now, but at the time the girls often treated her with the raw cruelty of growing girlhood.

"They laughed and made fun of other people so much," Mary spoke again, "Really lovely people, but my grandmother took me to task one day and said, 'Mary, girls or boys who continually make fun of other folks, are not the kind for you to be with; be good to them but let them alone.' But I really liked them, and I'm afraid sometimes I wished I could be witty like they were," she said sadly.

Peace enveloped the farm home. A lovely interlude was this midafternoon hour, with the singing young people and the restful companionship of Mary and her husband.

It was a beautiful Mother's Day, with spring already busy opening early flowers and pushing the buds of latter ones. Green grass and happy birds were everywhere. Life was beautiful, secure, peaceful. Peace and quiet were a part of Mary, yet withal she was energetic and given to hard work. Her life was watered from within, from God.

"I overheard a little talk to-day about Hester. Something in the paper. I did not hear what. I do hope since it is in the paper that she has attained her high hopes and done something great. She always planned to be a great person,'" Mary said some minutes later.

"Of course she expected her plans and wishes alone to make her great," observed Mary's husband. "She would expect plans and wishes to carry her up the ladder of fame."

"Oh, no! Truly they were clever, brilliant girls," Mary defended them. In her inmost heart Mary knew that Hester and Edna were deeply envious of her and her friends. They themselves knew that they talked too much and too loud; they knew that they were unkind; but their inordinate passion for popularity and what they termed greatness was their undoing. Nor had they learned that true greatness is humility of heart and quietness with God.

At this moment a neighbor stopped at the gate and Mary's husband went slowly to meet him. Being alone, Mary's thoughts began to wander. Strange to hear of both Hester and Edna the same day, whereas she had not heard their names mentioned in years. They had been such pretty girls. Mary had ardently longed to chum with them, but this they had refused, even avoiding her. In childhood they had teased her, but would not play with her. She remembered they had said, "If Mary ever marries, it will be some common farmer, as quiet as she is." Mary smiled. Well, she had her farmer, but he was not common. He was uncommon, in kindness, patience, gentleness. She had the life the girls despised; a life of simplicity, peace, quiet. But how sweet! How she loved it every hour! Whatever greatness that may have come to Hester and Edna it was not possible for any more peaceful sweetness to have come to them than had come to her.

At this point the neighbor drove away without coming in. Mary's husband came up the steps. He carried a paper and was pale.

"Mary, you always believe good of every one as long as you can. I surely dread telling you, but you will find out sooner or later. Here is the newspaper telling about Hester."

He watched her as she read, pitying her, took her hand and held it comforting her. "How dreadful! Oh, how dreadful!" uttered Mary. "How could she? How could she? She who always planned and wished such great things?"

"But Mary, dear, great and noble things do not come by talking and wishing for them. Your beautiful, quiet life did not come to you that way. The worth while things of life are not gotten by sitting around wishing."

"Oh, but they had such talent, beauty, brains, brilliance!" protested Mary. "They were so talented," she said brokenly.

"You are the talented one, Mary, but they should at least have lived right."

Sorrowing, silently they meditated the way of life, suffering at hearing the terrible thing the newspaper had told them.

The afternoon wore away, and the young people took their leave. Nancy picked up song books, restoring the living room to rights. Suddenly some one said, "Mother, a guest," as a smartly gowned woman came up the walk.

Mary rose to her feet and, "Mary," and, "Edna," were exchanged simultaneously.

"O Mary, Mary, I see you've heard" wailed the visitor. "Poor Hester." "You do not realize, Mary, how cruel life can be to some of us, you in your sheltered life. A home, a husband who adores you, children who cherish you! Such security! What do Hester and I have?" Mary's guest went on brokenly, "Oh if Hester and I had not been so foolish! We were together entirely too much, absorbing each other's faults. Always we praised each other. If others corrected us we flattered each other more. Then when our ways of life separated as they must—we had no support. We were unfit to meet life. We were as a ship on the vast sea, without a guide.

She broke down entirely, but Mary comforted her with "Poor Edna; poor Edna!"

"O Mary, you are so kind, so kind. And we treated you so cruelly," Edna said.

'Do not let it distress you an instant, but

(Continued on page 153)

"AND CALL HER BLESSED"

By Ursula Miller

Little Mother, you are held in adoration,
With an absolute, implicit, solemn trust;
Do you know you have your darlings' admiration?
Or is life a round of days to cook and dust?

When your tired feet, and back, and head, are aching,
As of questions you have answered, full a score;
Is life only cries, and cookies—helping, making,
Doing for them, every minute—more and more!

Your reward? It is to cherish tiny dearness,
Clinging arms and kisses—trust, and praise;
The cooking, dusting, aching show your sweetness,
Bringing rich and fragrant blessings to your days.

Protection, Kans.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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"WHEREIN IS TRUE HAPPINESS"

By Leona Yoder

CLARA LEE closed her book with a snap and sighed as she settled down more comfortably in the creaking old chair behind her desk. Suddenly she sat upright again and surveyed with mingled feelings the familiar scene before her. Now that the time had come to bid it good-by forever it did not seem so easy. This pleasant little schoolroom held many dear memories. One by one she reviewed the pictures of the little upturned faces. She thought lovingly of the little Lowell twins, tiny curly headed first-graders. An hour ago she had bidden them all good-by as they skipped gaily out the door for their long summer vacation.

She could hear their voices now, "Please Miss Lee, do come back next year; we all want you for our teacher so much."

It had been harder than she expected, but as soon as she was on her way East it would be all right, she reasoned. Hadn't she a right to live for herself? All her life she had been living and working for other people. She was only a tiny girl when Father died long years ago. She cared for Mother until that awful day when she passed away and there was no one but her to care for Phil. She had given up her glorious college days and taken this little school and worked for Phil.

He was a successful young business man now, and she was free at last. Free to do as she willed, to go East, to take up the study of art, to live! She was not so young any more; she must grasp at her flying youth. But now that the time had arrived, somehow she was not as happy as she had thought she would be. Probably it was because of John.

Dear John! They had been college sweethearts; he had worked hard and reached his goal, a country doctor. Clara was often impatient with him. He had been so brilliant in medical college that he could have been a great doctor in the East. But no, he came out here to the place of her childhood to live a life of service for others. These people were poor, and often John went unpaid. He did not seem to care; wherever there was need, there he was found. The reward he desired most was his—the love and respect of all who knew him.

John had asked her to share this with him. How could he know her intense desire to do something for herself before youth left her forever. To-morrow at this time she would be far from all this, and she smiled as she pictured the pleasant things to come.

"Clara, Clara, are you still there?" called a clear strong voice from the gathering twilight.

Clara hastily crossed the room and threw open the door. She beheld a familiar figure hastening toward her.

"Have you heard?"

"John, has something happened?" She read the answer in his face.

"Yes Clara, Mrs. Lowell has passed away."

"Oh!" Clara held on to the door for support, "What happened."

"On the way home from your picnic one of the twins ran a short distance from the road and encountered a rattler. Mrs. Lowell saved the boy but in doing so was struck herself. We did all we could, but about an hour ago she left us."

Clara was weeping silently; young widow Lowell had been a real friend to her. Poor Bobby and Donald without father or mother! How sweet and happy they were this afternoon. "Do they realize what has happened, John?"

"Somewhat. They clung to me and did not want me to leave them. They stand by their mother's bed continually and want me to hold their hands. They asked for you too, Clara. You and I are the only friends they have. Come, let me take you home to get something to eat and then we will go over and see them."

A few hours later Clara and the doctor looked down on the sweet, still face lying so quietly before them. Clara seemed to hear again the low words of Mrs. Lowell as they had parted that afteroon.

"Good-by Miss Lee, we're all very sorry you are leaving us. I hope you will be happy, but remember true happiness comes only in service for others."

"How true that had been in Mrs. Lowell's life! Never thinking of herself, always working for her boys, and at last laying down her life for them. A peaceful smile such as Mrs. Lowell had on her fixed features is never found on the face of those who live for themselves," Clara thought.

"She hath done what she could," breathed the doctor.

Turning to one of the neighbor women who was in the room Clara asked, "Where are the twins; are they asleep?"

"Yes, Miss Lee, they wouldn't leave their mother's side to eat a bite. They kept asking for you and the doctor until finally they fell asleep, and I put them to bed. Do you want to peep at the little darlings."

The neighbor took a lamp from the table and led the way into the bedroom. How like two flowers they looked. Yellow curls tumbling over the pillows, white faces and red lips that quivered as though crying in their troubled sleep. Now and then they muttered something and Clara caught the words, "Mother," and "Miss Lee."

Poor little orphans! Their tender refined little souls would be crushed in the County Orphanage. Suppose they were adopted by unchristian people. The sweet face in the other room rose before her. "Oh, God," she prayed, "may these boys grow up to be gentlemen as their mother was a true woman and may they all meet in the skies some bright morning." Stooping she placed a kiss on each soft cheek, and then quietly left them.

In the outer room she asked the kind

'TIS MAY

Cora May Preble

Upon my window a crimson rose—
A soft little velvety thing—
Tapped one morn with miniature blows,
And I thought I heard it sing.
And this was the lilt of the song so gay:
"Come out! Come out! 'Tis May! 'Tis May!"

Within my window a sunbeam slipped
And stopped to dance on my nose—
A gay little sunbeam, golden-tipped,
Followed by others in rows.
And I heard a sweet little fairy-voice say:
"Come out! Come out! 'Tis May! 'Tis May!"

Then a songbird perched on my window-sill
And tossed his pert little head,
And he looked at me and started to trill
As I tumbled out of bed.
And I know by his manner he tried to say:
"Come out! Come out! 'Tis May! 'Tis May!"

neighbor woman, "Is there anything I can do to help?"

"Well, not this evening, but I'm sure we would be glad if you would come to-morrow and help, and I know the twins would be so glad to have you, we scarcely knew what to do with them this evening.

"Of course I—" and then came the realization that to-morrow would find her many miles away. She hardly recognized her own voice saying, "I'm sorry, Mrs. Wilson, but I expect to leave early to-morrow morning."

The doctor looked at Clara closely, and then, turning to Mrs. Wilson, said, "After my morning calls I will come and take the twins for a drive, and if Miss Lee should change her mind I will bring her in the morning."

Clara felt stiflingly hot. She sought the cool air outside. The peaceful quiet of the beautiful summer evening soothed her somewhat, and she felt more at ease as she stepped into the car beside the doctor a little later.

The ride home over the moonlit plains was a silent one. The doctor's kind face was grave, and Clara knew he was thinking of the sad home but mostly of her. Clara tried to shake off the feeling of doing wrong. Hadn't she the right to do as she pleased? But that awful ache in her heart! She couldn't get the picture of those babies out of her mind. Why couldn't she be happy? She was leaving for the East to-morrow.

The little car came to a stop in front of Clara's home. The doctor helped her out. This good-bye was going to be harder than she had anticipated. Clara lifted her head bravely, a little defiantly and said,

"Good-by John. God bless you and your work. I hope you may be happy and don't forget the twins——" Her voice broke. She could go no further.

The doctor tok her hands and said tenderly, "Do not worry about the twins. I am going to care for them as my own. In my dreams I see you in my little home, safe and happy, but it must be my dreams are broken. The world is cold outside. I pray you will not find it too much so. I hope you will be successful and happy, but remember dear, if ever you grow tired of that life, there is love and a little home here in the west waiting for you." Then with a quick good-by and he was gone.

Clara watched the lights of his car fade away in the distance, then she slowly went up to her room. Her trunk was packed. All was in readiness for her early departure. What she really needed was a good night's rest. She was upset over Mrs. Lowell's sudden death, that was all. To-morrow she would feel differently. She was not even sleepy, just tired. She knelt before the open window and drank in the beautiful scene before her. Blue starry heavens, a full moon, gentle breezes, sweet scent of flowers, quietness; a world wrapped in tranquility smiled at her. Peace, perfect peace, outside, but storm and stress within.

"Oh, what is wrong with me? I should be happy," she cried. "I'm not; everything seems so different to-night."

Then because she was honest she took hold of herself and said, "Clara Lee, what is wrong with you? Do you want to go East and be a famous artist living merely for your own enjoyment, or do you want to stay here and marry John Benton and care for the twins? Mrs. Lowell always used to say, 'True happiness can be found only in service for others,' and she lived that out to perfection. All your life you have been living for others, and were you happy? Of course, you were; you had sunshine in your heart continually until the day you decided to go East. Which will give you the most happiness, the selfish aims for yourself, or a quiet life of love and service here? God help me to decide aright."

Far across the plains she saw the dim light from the Lowell cottage and seemed to hear again that sweet voice say, "Remember, true happiness comes only in service for others." Suddenly she realized the full meaning of those words. She raised her eyes to heaven; her face was no longer clouded and troubled, but peaceful and calm. She prayed, "Forgive me, Father, for my sinful selfishness. I thank Thee that Thou has shown me my error before it was too late. Help me to give of my best to any one who needs my help. Amen."

The next day she unpacked her trunk.

West Liberty, O.

METHODS OF DEVELOPING INTEREST IN THE PROMOTION OF SUMMER BIBLE SCHOOLS

By D. P. Lonsdorf

The following was given as an address at the Tenth Annual Summer Bible School Conference held at Chester, Pa., January 26, 27, 1933. The Summer Bible School has been a means of blessing wherever it has been used in a Scriptural way. We appreciate these suggestions for developing interest in the promotion of this work. The author is a minister at Lititz, Pa.

It is perfectly obvious that schools, churches, and other institutions need constant care and fostering attention, as well as promotion along right lines or methods. The best schools can languish, and their purpose fail if they lack teachers, equipment, and enthusiasm. We who recognize the Summer Bible School as a vital factor in the progress of the church, wish to communicate some vitality and enthusiasm to such a cause, so that the school may grow and the church with it too.

Promoting the Work

These Summer Bible Schools are not an experiment, and for twenty-five years or more they have been growing. They have been tried in most of the large cities and in the smaller cities and towns. These Bible schools offer an opportunity to uplift the communities where they are established, and no church is exercising its full measure of duty unless it helps meet this great need. Judging from the progress made, it is safe to conclude that the promotion of these schools will become a vital part of the program of the churches. It is important that the minister and the official board of the local church be well advised on all matters relating to this type of school. One must have considerable faith, and realize that the experience of the first session or course will teach much more about the operation of such a school, than theory and abstractions from books. The minister is usually acting superintendent, keeping in close touch with the work and progress of the school with the aid of three or four members of the church, constituting a committee appointed to work out the details.

In promoting and encouraging this work the committee will teach the local church, in the first place, the need and usefulness of the Bible school. Secondly, they will convince others in the district or region of the need of such a school; and finally, they will carry out a definite plan of advertising and announcements in bulletins and newspapers that will bring the schools forcibly before the pupils and prospects.

The Bible school is an excellent feeder of the church, and the message of the church is best presented through the handling of child life. Among adults, impressions are hard to produce, whereas the surest attainment of lasting results in life is among the children of plastic age. And the fruits of Bible study in childhood and youth are a mighty and eloquent sermon to mature life. Even if the school is rather small, be it remembered that schools of less than a hundred pupils out-number greatly the schools of more than that attendance.

In these days of greater leisure and less speed, of less interest in autos and electrical gadgets and other things bought on installments, there is more time for religious retrospection and so the Bible schools these days are attracting all sorts of persons, the children of every class in the community, whether of factory hands or from fashionable suburbs, or from the sturdy middle class. What we wish to do with these children, representing every type of American life, is to make the highest class of Christian citizenship out of them.

Developing Christian Character

My claim is that for this result the study of the Scriptures, direct, is one of the best means of promoting the development of Christian character. It is such a claim that has to be properly emphasized on every occasion. Such a mission is conspiciously lacking in the work of the public or common secular schools which do not give religious instruction. That the public or common schools furnish a considerable number of delinquents in every large community is a well-known fact that should be borne upon the minds of adult audiences and church congregations. The schools supported by public funds have their particular objects, whereas the Summer Bible Schools are devoted to

one great end, the study of all that is contained in the books of Scripture.

It is not the proper field of church work to teach sewing, basketry, woodwork, drawing, cooking, calisthenics, singing, sewing, and such other good things which the school system provides for. The training of hand and eye furnish well-rounded development of the senses, and in many cases help young people to honest endeavor in later years. Besides which, such activities keep children off the streets. But while the good done is considerable, the object of promoting Summer Bible Schools is something better, fuller, richer. It is our opportunity to foster these schools, so that we not only give good, moral instruction, but illumine the lives of pupils with the light of Christ, and so help to preserve a Christian nation through the thorough Bible knowledge imparted to the youth of the land. We do not want a race of atheists and agnostics in our lands. The best remedy for this condition, so perversely established in eastern Europe, and spreading out to other lands, is the Word of God. This point may be emphasized in bespeaking the good work of the Summer Bible schools in leading the child in the way he should go, that of our Christian forefathers.

Bible-centered Study

The Bible is given the central place in the course, the Scriptural lesson being placed immediately after the devotional exercises, when the child's mind is fresh and the memory active. Parents and members of congregations must be impressed with the fact that we cannot afford to allow the dear little lives, whom God has committed to our instruction, to blossom into full flower without a full knowledge of the Word of God. Wonderful is the influence of Scriptural knowledge on the youth of the land, if they are permitted to learn it. Foreigner and native born, rich and poor alike, will be the gainers, and "the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea."

What minister would not gladly double his school if a workable, guaranteed plan could be found? But this has been done in many sections, and the plan will work anywhere with the same spirit and vision back of it. Dr. Lathem (Chester, Pa.) dreamed it and then a corps of loyal workers caught his enthusiasm, and the schools then doubled in a unique way. Some schools emphasize little else than numbers, but big schools may not have a measure of efficiency, and the big classes may be an affront to pure religion and educational results. The measure of a factory is not the size of its output. It is the educational results, not the mob, that counts. The high pressure promoter can boast of numbers and the publicity man can advertise big figures and attendances, top-notchers, etc., but the Christian educator is interested in the spiritual and religious results.

A vigorous campaign for Bible school education is called for by reason of the fact that two out of three of the Protestant youth of America are untouched by any effective religious educational agency. Those who are reached have this influence for an average of only 24 hours a year. There is a great neglect of the Church's greatest source to meet this need. While one day out of seven belongs to the Church, only a scant hour of this time is given, whereas the public schools have six hours of five week days available. A program of instruction can be printed up and distributed among parents, to show the variety and riches of Scriptural instruction. Every loyal church is challenged to do something practical in discharging its responsibilities to youth. Naturally, a certain amount of dynamic influence on the part of the minister is the best publicity agency, the best promotional agency, and it is up to the minister to be assertive and strenuous, in fighting the good fight for Scriptural truth, the dissemination of the Gospel through its original pronouncements, direct.

The concrete subject thus presented for discussion is an eminently practical one, yet it carries with it spiritual values of great import. The development of an interest in anything constitutes a new lease of life, provided it is a wholesome interest, for that enlarges the capacity of the spirit and adds another chamber to the mansion of the soul. I feel sure that all those who have acquired an interest outside themselves in the development of a Bible school in their section of the community receive the fullest joy in the exercise of such an unselfish and worthy spirit. Now, promotion is equivalent to arousing interest, so my title is in effect a bit of tautology—How to develop an interest in the promotion of such schools being equivalent to saying, How can we promote Bible schools? Of course, propaganada, tuition, discussion, must come before organization and development. There would be little use in starting a Summer Bible School at any one church unless the members were prepared for it, knew that it was good, knew how to operate and equip it, and to pour a steady attendance into it. It may be a far-fetched analogy but suppose one were to build an excellent school institution in the midst of a Thibetan region or say in China or the African veldts. The natives would be aroused to curiosity, would examine the buildings and classrooms, but would know little what it is about. Evidently a good deal of missionary work would have to precede the construction of such a school, if mere curiosity were to be turned into love of God's Word. The excellency, dignity, and worth of Scripture and its teachings in their effect on the lives of the students has to be sold to the public, and only then will they flock to it,—when they know the incomparable merits of Scripture lessons in building up character and godliness. Well, to all intents and purposes, the public has little interest in Summer Bible Schools unless the idea is forcibly presented, advertised in effect by other than commercial means, and sold to the public on its merits and not for a consideration. This is what I mean by the promotion of a good cause, the development of an interest coming first, the teaching element preceding active organization. Because these two points are so obvious does not mean that they are generally understood and followed. The fields have to be sown, the ground made ready, before there can be harvest in the personnel and membership of a Summer Bible School in active operation, but most of the work, the difficult part of it, is the development of an interest in such a voluntary school organization based on Bible fundamentals.

Naturally reference has to be made by the preacher on sundry occasions to the worth of Bible lessons. Both in his regular sermons and occasional talks, he should do his bit to foster an interest in these unique educational feeders of the Church. While the primary business of the religious school is properly the building of character, the initial business, after all, must be in the bringing of the soul into such a state or condition, where character building of the right sort is made possible. In other words, the winning of that soul to Christ is the objective. The object of such a school is not merely instructional; it should be evangelistic, and the first and fundamental part of Bible school work, be the lesson on Old or New Testament history and events, is to tell the learner about the land of Christ, and about the parables and miracles of Christ, and all about Christ, with devotional thought toward leading and winning that scholar to Christ Himself. The necessity must be impressed on the public of these Bible schools, for as surely as the child is born in sin and "shapen in iniquity," so surely does the child need the regenerating influence of the Holy Spirit. Then too, the reasonableness of these schools has to be enlarged upon. Whatever you want your child to become, you encourage him to begin early in life to become it. Those whose concern and business it is to rear families and children into good citizens and community pillars, act with wisdom and reason in supporting such institutions. Experience also shows that about nine-tenths of those who are professing Christians become so at an age represented by the period of Bible school tuition, the twelfth year being the high tide of decision, rising again at the nineteenth year. Those who promote such objectives hold the destinies of the Church largely in their hands. If a certain field yielded 87 per cent of a farmer's produce, he certainly would be an unwise farmer who neglected it or failed to give it special attention. Our first business is to teach Christ, and these Bible schools are certainly an effective way of doing it.

Not all the publicity work is to be done on Sundays, for the sermon cannot be made too hortatory. The sermon cannot be made an instrument of force and executive action. During the week, the pastor can look through records and study the causes of defections, and make possible new advances and ventures, and plan for future sessions so as not to clog the worship hour with details. Not

least of all is the quiet influence exerted on parents by the occasional spoken word in the street or the shop, the short visit at the gate, or some other chance discussion with those interested, indeed to say and do anything that will help to establish and promote the work of the Summer Bible School.

Lititz, Pa.

THE MOTHER AT THE CROSS

By John Umble

Limp on the Cross His body sags. He pays
The ransom for man's sin. His gracious blood
No longer oozes from the thorn-pierced brow,
But clings in thickened streams upon His cheek,
Congealed in lengthened drops on eyelash and
On chin. His eyes are closed in weariness.
Convulsed with pain, the muscles knot and move
Beneath the skin, in mute rebellion at
The tear of nails and hour-long cramp
Of stretched and aching flesh.

Low at the cross
Poor Mary stands to catch a cheering word.
Comfort and hope. She shares in voiceless grief
The passion of her son. The knotted cords
And quivering flesh of that dear Form tear her
With bitt'rer pangs than yet she felt for Him.
As Simeon saw, the sword is in her heart.

Her mind is stunned with doubt. Is this the end
Of those bright hopes she had of Him? What can
It mean? She lives again the visit of
The Mighty One to her, a maid. She sees,
In memory, the kneeling shepherds, hears
The voices of the Magi as they bring
Their gifts. Once more she carries Him with her
Into the Temple where the prophetess
And Simeon stood, waiting with hope to see
The long-expected King. The King? Is this
Unregal figure hanging here, a King?
Her son, indeed—her dear, dear son—but King?
Oh cruel darkness hard to penetrate!
Oh dispensation hard to understand!
Oh for a single ray to light the gloom!

But look! He moves. He strains in anguish 'gainst
The nails! Twice has He spoken from the Cross!
His thoughts have been of others as He prayed
Forgiveness for the soldier band, and gave
The thief assurance of a place reserved
For him in Paradise. His mother marks
His tortured aching form and longs to pray
A speedy end to pain. But oh! for one
Word more from those dear lips!

Will that word break
The power that holds him here, disperse His foes,
Reveal Him King? And Mary thinks again
Of Cana where He made the water wine.
Of that Strong Voice that hushed the storm at sea
And bade the waves be still, of those He filled
With bread in Galilee, and of His wrath
That burst in thunders on the traders in
The house of prayer. Oh, will He speak such words
Of power again?

He strains to open eyes
That, dulled with pain and clotted lumps of blood
Upon the lashes, scarce discern the gaping crowd
Below. While thirst and pain benumb His sense,
And sins of rebel Adam and his race
Weigh down His soul, His spirit bows beneath
The heavy blows a righteous God inflicts.

But yet He strives to teach His dry, parched tongue
To frame His speech. He stretches out against
The nails and peering eager through His lashes
Sees His mother where she stands and moans
In utter woe. Involuntarily
He writhes in pain, but looks in love
And pity down on her who gave Him birth.
Listen! His lips direct His words to her!
"Woman, behold thy son!" And to His best
Beloved disciple, loving and beloved:
"Behold, thy mother!"

Then the tearless eyes
Of Mary fill with gentle dews of healing.
She rests a trusting hand in John's; she speaks
In tones of agonizing pity but
Calm in resignation, strong in trust:
"O self-forgetful soul, that in this hour
Of pain, of trouble hard to understand,
Could speak a word of comfort to
His mother's breaking heart!"

Goshen, Ind.

THE FATALITY OF SIN

"A professor in Scotland was lecturing to a class of students. While dissecting the body of a snake, he spoke of the fatality and suddenness of death as a consequence of its bite, and added, 'Gentlemen, I have made a small hurt in my hand, and such is the deadliness and quickness of the poison that should I neglect or fail from any cause to cauterize the wound—' While he stood holding his finger tightly to prevent the circulation, and still talking to the class, in rushed a messenger announcing a dangerous accident to one of the members of his household; whereupon, he, forgetting to cauterize his wounded finger, rushed from the room to his home. Within less than an hour he was dead. Sin may not always be so quick in its action; but it is fatal as blood poisoning, and equally certain to produce death to the soul."—Publisher Unknown.

DEEP WATER

Young men make a sad mistake when they think it necessary to have a personal acquaintance with the dark and seamy side of life. Many a man who has peered into the abyss, "just to see what it was like," has lost his balance and fallen almost hopelessly.

A young man was talking to the pilot on one of our big steamers. "How long," he asked, "have you been a pilot on these waters?"

The old man replied, "Twenty-five years; and came up and down many times before I was pilot."

"Then," said the young man, "I should think you must know every rock and sandbank in the river."

The old man smiled at the youth's simplicity and replied, "Oh, no, I don't; but I know where the deep water is."—Atkins.

MOTHER

By Wilma Lehman

No one was in the social rom when John came back from class, tired from studying hard all day. He slouched into a comfortable chair and plicked up one magazine and then another until an article caught his eye and he started to read. The following passage especially held his interest:

"It was forty-five years ago that my mother looked into the eyes of her blue-eyed baby; clasped it to her breast as her own; and breathed a prayer of good wishes.

"Mother was a wonderful little mother with five children under ten; doing the cooking, sewing, washing, and ironing, yet never too busy to help some one. She always had time to listen to our childish troubles. She would drop her work to blow over our stubbed toes, or settle our quarrels with kind words. No problems of adolescence, of finances, of our vocations, were too perplexing but that she would have a solution which, however, at the time we often were not ready to accept. She spent many sleepless nights caring for us, trying to hush our crying when we were babies, nursing us most tenderly when we were sick, and later often worrying when we did not come home at the expected time.

"Yet I don't believe that I fully understood mother's love or appreciated it until I left home to go to college. She was much concerned about my going, yet there was an expression on her face that revealed a longing desire in her heart that I could not explain. But her many letters and boxes of my favorite cookies and candies made her love more real.

"Boys, make your mother happy! She is always glad for your letter; in fact, there is no deed of kindness so small but that she will appreciate. Send her a remembrance or go to see her on Mother's Day."

At this point John heard coming from somewhere the strains of the fine old song, "Mother Machree." He listened attentively and when the singer reached the lines:

"I kiss the dear fingers so care worn for me;
O! God bless you and keep you, Mother Machree,"

tears filled his eyes.

He was lost in thought. Suddenly he spoke aloud, "Why to-morrow is mother's sixtieth birthday, and Sunday is Mother's Day!"

In a half hour John had the Dean's permission to go home and had everything packed for the next train.

When the train stopped at Beloit, John hurried to the greenhouse only two blocks from his home and purchased a beautiful bouquet of flowers. As he stepped upon the porch of his home Mother opened the door anxiously, as if she had been watching him coming up the street. How beautiful she looked, with the silver shining in her hair! Even the wrinkles on her face added to her dearness.

And John certainly was glad that he had decided to spend Mother's Day at home again.

North Lima, Ohio.

CHRISTIAN MONITOR PULPIT

THE BEGGAR AT THE GATE

By L. C. Miller

TEXT: And there was a certain beggar . . . laid at his gate with sores.—Luke 16:20.

A beggar at the gate is always more or less of a menace, especially when that beggar is full of sores. This beggar was so hungry and sore that he died and was buried, and soon afterward, no doubt, those who knew of the event forgot about it. But the story is on record and still confronts us with the callous, ghastly fact of an inhuman sacrifice.

It is conceded among Bible students that this story originally has a national application and it is in this sense that we wish to use it. Our rich Uncle Sam has a beggar at his gate. When we see the many city bread lines, the foot-sore and heartsore back-door wanderer, the upper-and-lower-berth freight train traveler, the pitiable plight of various groups of hunger marchers, the bankrupt nations crying piteously for cancellation of war debts and extension of further credit—when we see these and many other needy in similar sad circumstances we bow our heads in shame and ask ourselves, "Shall man degenerate into a generation of beggars?" Not that all these unfortunates are necessarily beggars, but more particularly because in our land of abundance we have the poor so prominently with us. And sad to say, the few poor that seem always a necessity, have increased until to-day, when, because of the abundance of all necessities, one would think there should be no poor, their name is legion. Therein lies the shame and disgrace.

We make no claim to be in a position to point out definitely those responsible for our present predicament. Nevertheless it is our firm conviction that, could we have a true vision of our individual resources and each of us put these to use, we would have gone far toward a remedy for our national ills.

Peter said to that certain lame man (Acts 3:6), "Such as I have give I thee," after admitting that he had no money. Man often, when he has parted with his last cent, feels that all his resources are gone and that others owe him much.

It seems that our greatest national deficit to-day is the attitude of that class of person with his hand out and the plea, "Can't you do something for me?" Whether that person be the man in the street or the international banker, the degeneracy incurred is the same and by this helpless attitude our moral fiber is weakened. We are composed of two classes of beings—those continually demanding aid and sympathy for themselves and those always ready to bestow the same on others. A lesson that we all need to learn and a lesson well worth knowing is that: **"It is more blessed to give than to receive."**

We need more who, like the widow (Mark 12:42), will cast their all into the treasury. Jesus said she cast in all that she had, even all her living. So should we! But we are all so apt to measure our ability to give, our opportunity to serve, and our chance to live by the contents of our purse. And when that becomes thin we become despondent. When it is empty we at once are desperate. But the poor widow gave her last. Her all! Peter and John gave when they had no money, and who dares say that what they gave was not of more value than the contents of any collection plate?

And so we, each of us, if we only would, could give of such as we have, and thus thin the ranks of the beggar. That would be true patriotism. That would be true nationalism! That would be true service! When you have a burden so heavy that you can scarcely bear it, search for that one who has a heavier one, help him bear his, and see how light your own becomes. Is your cupboard so bare that the fear of hunger grips your heart? Share your last bowl of soup with one who has none, and measure, if you can, the extent of such service. Is your bank account so low that you feel that you must apply at once for aid to continue to exist? Take the few remaining coppers and give them to that child who cries for bread, and then compute, if you can, your riches!

The laws of life and happiness that will apply to individuals will apply also to nations. The solution for our ills, the salvation of civilization from chaos, lies not only in feeding the many hungry, not in the cancellation of the European war debts; but in the promulgation and acceptance of the Gospel of our Lord Jesus Christ and the standards of life which He set forth in the Sermon on the Mount and all through the New Testament.

There is a beggar laid at our gate full of sores. Shall there be more ghastly callous human sacrifice? Shall humanity crushed beneath the stupendous debt due—who to—be driven to despair and destruction? God forbid: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Owe no man anything, but by love serve one another, including the beggar at your gate, and remember that the things of greatest value are spiritual. To satisfy the hunger for righteousness is a greater service than to supply bread for the body, even though the latter is a grave necessity and a Christian duty.

Colorado Springs, Colo.

THE LIFE THAT COUNTS

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day and night,
  This is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix its gaze on Paradise—
  This is the life that counts.

The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
  This is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slaves of sin to free—
  This is the life that counts.—Advance.

JEALOUSY

Quicker than most evil things jealousy will destroy life, ruin the home, crush a church, weaken society, and freeze all the graces of life. We hope that rumors of church jealousies here and there in the land are untrue.

If one burns the candle of jealousy on an altar supposed to be dedicated to Christian service he soon begins to pull wires that he may lift himself upward. Often for a little while he may succeed, meanwhile always expressing amazement that he is called here and there to larger work. At last, however, he is entangled in his own wires, wires not charged with spiritual power but with death. And so he passes out of the picture.

Jealousy destroys character. Selfishness leads to self-seeking. After all, what is the value of worldly preferment? We are here to-day and gone to-morrow. Time is short and eternity is long. The Lord said to Samuel in the long ago: "Man looketh on the outward appearance, but the Lord looketh on the heart."—The Watchman-Examiner.

If we can put our trust in God when we are in total darkness, when may we not trust Him? Sometimes we are called upon to trust in God when He seems to go right back against all His promises. That is trusting Him in the darkness. Weak faith will judge God's promises by one's feelings, by one's evidences, when we ought to judge the feelings and the evidences by the promises. As long as I have the promises, God give me grace to trust in Him, whatever befall, and bid my soul keep still, knowing He will never fail.—Marcus Rainsford.

Editorials

Mother, Home, and Heaven

Some time ago considerable interest was aroused by the publication of lists of what noted literary people thought were the ten most beautiful words in the English language. The words were chosen largely from the standpoint of the beauty of sound, and no two authorities agreed in their choices of beautiful words. And quite probably none of us would have agreed in every detail with any of the lists that these celebrities submitted. But judged from the standpoint of euphony, meaning, and connotations the three words at the head of this editorial can certainly be classed as among the dearest and most beautiful in any language.

"Mother!" Who does not respond to the mention of that name? It was among the first that our infant voices lisped. It calls to mind the tender care which mother bestowed upon us in childhood—the calming of our spirits when childish troubles beset, the binding of the bleeding finger or stubbed toe, the loving touch and nursing in hours of sickness, the gentle tucking in of the coverlet at night, the prayers for our eternal well-being, whether whispered or audible.

And then, as we think of later years in life, when we began to grow up and to be subjected to outside influences, her love and care went with us in undiminished fervor. Through the difficult years of adolescence her loving counsel, mild reproofs, and devout prayers guarded and kept us at least, in a measure, in the path of truth and right. And then in mature years, when time and change took us away from the parental roof to other places of service, her loving ministrations, although of necessity no longer administered by her own hands, were still definitely felt. They had made a lasting impress that we could not get away from. But the greatest joy came to her, no doubt, when she saw us accept her Savior as the Redeemer of our souls and the Master of our lives.

For some of us, mother has gone on to the other world. To others she is still here to give her kindly advice and to bestow her unceasing love. Her hair may be silver, her step slow, her voice quavering, but her love is still as strong and beautiful as ever. Let us give her due honor by our lips and lives.

Some one has very beautifully said:

"Mother is one of the sweetest, grandest, and most powerful words in the English language. The sturdy sailor far away at sea thinks of mother, and all his better feelings are revived. The brave soldier, dying on the battlefield, looks up into the face of his comrades, and with his last breath whispers, 'Mother!' The fever-stricken one feels a hand laid gently on his forehead, and he too whispers, 'Mother!' . . . God Himself has placed such value upon that name that long life is promised to him who honors it; and the wise king said that only 'the foolish man despiseth his mother.'"

"Home!" The thought of mother leads us to the thought of home as naturally as the night follows the day, for as some one has aptly said, "Mother is the fountainhead of the home." As we think of home, naturally the associations of father, mother, brothers, and sisters, come to our minds, many of the most delightful occasions of life come crowding upon our memories, and "Home, Sweet Home" becomes sweeter and dearer than ever. But the thing that makes home so great and so dear is not alone the tender memories and the happy associations, wonderfully blessed though these may be.

Home is the great institution it is because God ordained it to be the nursery of Christianity. "Christianity begins in the home. If not there, it is nowhere." "The true Christian home is God's flower garden in which the soil is enriched with love, the seed sown with carefulness, the plants watered daily with kindness, causing the buds to come forth at the proper time, opening into beautiful fragrant blossoms which enrich both earth and heaven." Home only reaches its zenith, and performs the function which God intended that it should, when it moulds and prepares its inmates as fit subjects to dwell in the greater home beyond.

"Heaven!" This is the last of the triad of great words that stand at the head of this sketch. These three words blend together beautifully, and all of them taken in their best connotations make a harmony which strikes a responsive chord in the tenderest and most sacred recesses of the human heart. The Christian home on earth is a type of the home of the soul beyond the skies. Here we enjoy the fellowship of our earthly family, there we enjoy the blessings of the great family of God and the companionship of His Son, Jesus Christ, whom we shall see in all His glory and excellence. "We shall see Him as He is," says the apostle John. That will be one of the crowning glories of the eternal home, of which the earthly home is but a type and symbol.

"Mother, Home, and Heaven!" What a beautiful and charming trio of words! But let us remember that unless even a greater and more beautiful Name hallows and sanctifies motherhood and the home neither of them can ever lead us to the greater Home beyond. And so we close with the words of the song by W. C. Martin:

"The name of Jesus is so sweet,
I love its music to repeat;
It makes my joys full and complete,
The precious name of Jesus.
'Jesus,' oh, how sweet the name!
'Jesus,' every day the same!
'Jesus,' let all saints proclaim
Its worthy praise forever!"

Witnessing in Rural Fields

This is the Young People's Meeting topic for May 21. It is a very practical subject and it suggests a number of things to us as Christian people. First of all, we have the broad general idea that God's people are expected to be witnesses for Him. When Jesus gave His parting message to the disciples He said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). A witness is one who gives a statement of his personal knowledge of the subject in question. All true Christians have some personal knowledge of the Lord Jesus Christ. They

have accepted Him by faith as their Savior and have experienced the new life that comes to children of God. Jesus expects us as His followers to give our testimony before the world of unsaved people. He expects us to be His witnesses.

Jesus outlined the different fields in which He expected the disciples to witness for Him. They were to begin at home, then reach out into adjacent districts, and then go on still farther until they reached "the uttermost part of the earth." The same principle holds for the disciples of the present day. And for the Mennonite Church the rural field presents great possibilities as a place in which to give our testimony for the Lord. We have always been, and still are, largely a rural church. Most of our people are fitted to work in rural sections without any special training. These fields lie close to our home churches and can be reached and worked with comparatively little expense. The people in the rural fields need the Gospel message. Sin is rife there, just as it is in all other fields, and unless the people hear the Gospel message and accept the Christ of the Gospel they will be eternally lost.

The rural fields are many, and they vary in character in different localities. In some sections they embrace lonely mountain sections with primitive homes and lumber camps; in others they may take the form of scattered families living on the open plains; at other places they may take in some grimy mining village; or again our field may take in a road gang of convicts or a construction camp near some public works. But whatever the particular form that the rural fields take, they all have the common need of the Gospel of Jesus Christ, which "is the power of God unto salvation to every one that believeth." Let us witness in every field, as the Savior has said, but especially let us not neglect the rural fields that lie near our home churches and which we can work with our home talent, and from which we may, by God's grace and blessing, reap a rich harvest of souls.

A Sure Foundation

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation" (Isa. 28:16). These are tense days of unrest, turmoil, and distress, all over the world. China and Japan are engaged in armed conflict. A number of the South American nations are fighting each other because of disputed boundary lines. Germany has had what practically amounts to a revolution. War clouds are menacing all of Europe. The United States is still facing a grave crisis, although the new administration is taking rapid measures in an effort to improve conditions. Fifteen million people are said to be unemployed. Ten billions of dollars lie frozen in banks that have failed or have not been allowed to open since the bank holiday. The large farm population in our country is still in dire financial straits. Disasters have also been coming upon the land. Not long ago we had the California earthquake, tornadoes and floods in various parts of the country, and more recently, the fatal wreck of the Akron, the pride of America's air fleet. All of these and similar things might well strike terror into the hearts of people who do not have their lives built upon a sure foundation.

In the Scripture quoted above the prophet tells about a sure foundation which the Lord has laid in Zion. Peter in his epistle (I Peter 1:2-6) makes it very clear that the prophet refers to our Lord Jesus Christ. He is the foundation upon which we must build our lives, if we would stand the test of these perilous times. He has been tested and tried and has never failed any one who has put his trust in Him. The signs of the times seem to point to the near return of Christ. Jesus Himself seems accurately to describe present-day conditions when He says in Luke 21:25, 26: "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Accurate as this description is of the present times and their effect upon people, the Christian need not be unduly alarmed. He has something upon which to rest in times of trouble and strife. Storms may rage, floods may come, waves may beat, but if his spiritual house is built upon the Rock, Christ Jesus, he may rest assured that it will stand. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matt. 7:24, 25).

Summer Bible Schools

Increasing interest has been shown in these short term Bible schools during vacation time. Children enjoy these few weeks of Scripture study, and one term of two weeks gives them practically as many hours of Bible study as they receive in Sunday school during a whole year. Wherever this work has been given a good tryout people have been convinced that it is a great help in the Christian education of our boys and girls.

The work has also brought with it problems, not the least of which is the matter of procuring suitable material for courses. Some years ago a course of study was prepared by a special committee, working under the direction of the General Sunday School Committee. Their work was published in the form of a Summer Bible School Manual.

This book served a good purpose, but it was felt that there should be more detailed material furnished as a guide for teachers. In response to this call a committee was appointed to prepare a series of teachers' manuals to supplement the material given in the general manual. This Summer Bible School Committee has been at work for nearly two years and has some of the material prepared and ready for publication. A few of these manuals will, barring unforeseen providences, be ready for use in the Bible schools during the coming summer. Other manuals are also in the course of preparation, and by next year it is hoped to have manuals ready for teachers of every class, from the kindergarten of four years to the junior of twelve years.

Watch for detailed announcements as these books come off the press. We trust it will not be long until a number will be printed and ready for distribution. In the meantime if any one desires fuller information he may obtain it by writing to Bro. C. F. Yake, Scottdale, Pa., editor of the Bible School Courses.

Christian Life

MOTHERS AND—MOTHERS

By Louida Bauman

There are mothers and mothers. There are those who are mothers in the truest sense, and there are those who are not. Motherhood is hallowed, but many mothers are not worthy of the highest acclaim. We sometimes sentimentalize sloppily anything that is hallowed. However, no pen or pencil can do justice to motherhood.

"No painter's brush, nor poet's pen,
In justice to her fame,
Has ever reached half high enough,
To write a mother's name."

Charles Kingsley says, "The greatest painters who ever lived have tried to paint the beauty of that simple thing—a mother with her babe and have failed. . . . There is more beauty in that simple, everyday sight than he or any man can express by his pencil and his colors."

In no relation of life does woman appear to as great advantage as a mother. A true mother's love is absolutely removed from all selfish hope of reward. She gives up her heart to her child because she has become absorbed in its existence and looks upon it in truth as part of herself. The good done by a good mother cannot be overestimated, so it is impossible to exaggerate the evil done by a bad mother. How many wasted lives and how many broken hearts can be traced to the baneful influence of mothers!

A mother who does not have the love of God in her heart cannot love in the deepest sense because she is not drawing from the source of love—the fountain of the purest, deepest and truest love. The heathen mother has a love for her child, but she does not have the love of God; nor does she have that influence of Christianity as do mothers who are not born of God in a civilized country. She does not comprehend the value of the soul born into the world. She does not even see the importance or have the teaching concerning the proper care of the child's body. She is in ignorance and misses the blessing of true motherhood. How sad!

But there are those in our civilized country who miss the real blessing of motherhood because they have wilfully rejected the One who loves them with a mother's love. Isa. 66:13. They are very much concerned about the physical welfare of their children, and even try to cultivate the "soul life," implanting good morals and the love of the beautiful. There are those, too, who devote their time to society, abandoning the care of the children to tutors and nurses. Association with their children would bring them more lasting and genuine pleasure than afternoon teas and bridge and theater parties. How can children of such mothers pray at mother's knee if, as a daily newspaper expressed it, "she keeps them under the card table or up against the back of a seat in a movie show?"

The spiritual side of life is neglected. Can it be? "Can you look into the depths of those clear blue eyes that seek yours in such confiding innocent trust, can you deck those limbs so 'fearfully and wonderfully made;' can you watch with him the first faint streak of light that ushers in another happy day; can you point him to the gold and purple sunset glory; can you look upward with him to the shining host, or place in his eager hand the field flowers which bend their dewy eyes with grateful thanks, and never name 'Our Father'?" (Fannie Fern). Such mothers live and accustom their children to live without God in the world, never praying nor teaching them to pray, for they do not lead their innocent minds to the blessed feet of the divine Friend of little children.

There is also the religious mother who goes to another extreme, who crushes back the natural emotions of the childish heart as if they were heinous sins. The young soul may have to go through a form of religion, but the soul is left hungry and dissatisfied. Sunday for children of such a mother is a gloomy day. She is forever showing them the God of love as if He were forever surrounded with His Sinai terrors.

There are other types of mothers we might mention, among those who are Christians and those who are not. Some have the idea of training children by compliance to their whims and demands. What a tragedy that a mother should be so indulgent and unkind! We have also met the mother who governs by the policy of negatives, "Don't do this;" "Don't do that." Another mother wheedles, threatens, bribes, and then punishes with a blow.

What are the characteristics of an ideal Christian mother? She is the one who can look into the eyes of a little soul and soliloquize thus, "'Tis mine. Bound to me by a tie that death itself cannot sever. That little heart shall never thrill with pleasure, or throb with pain, without a quick response from mine. I am the center of its little world; its very life depends on my faithful care. It is my sweet duty to deck those dimpled limbs—to poise that tiny trembling foot. Yet stay,—my duty ends not here! A soul looks forth from those blue eyes—an undying spirit that shall plume its wing for a ceaseless flight, guided by my erring hand. The hot blood of anger may not poison the fount whence it draws its life, or the hasty word escape my lip, in that pure presence. Wayward, passionate, impulsive,—how shall I approach it, but with a hush upon my spirit and a silent prayer? . . . Fit me for the holy trust, O Good Shepherd, or fold it early to Thy loving bosom." (Fannie Fern).

A true mother is prayerful. She realizes that her duties are so delicate and her responsibilities so heavy that without the help of prayer they would surely overburden her. "The watch must never, for an instant, be let up; the scales of justice must always be nicely balanced; the hasty word that the overtasked spirit sends to the lips, must die ere it is uttered. The timid and sensitive child must have a word of encouragement in season; the forward and presuming checked with gentle firmness; there must be no deception, no evasion, no trickery, for the keen eye of childhood to mark. And all this when the exhausted frame sinks with ceaseles vigils, perhaps, and the thousand petty interruptions and unlooked for annoyances of every hour almost set at defiance any attempt at system. Still must that mother wear an unruffled brow, lest the smiling cherub at her knee catch the angry frown. Still must she 'rule her own spirit' lest the boy so apparently engrossed with his toys, repeat the next moment the impatient word his ear has caught." For all these duties she needs the unfailing help of God.

She has to deal with life's most potential force, and she realizes that the happy and useful lives of the children whom she has brought into the world with travail will flourish or wither according as she tends or neglects them. She understands that the body is the temple of the Holy Ghost and she seeks to nourish and care for that body. She does not consider her duty performed when her child is fed, warmed, and clothed. She seeks to be a real companion.

A wise mother will abound in sympathy. Everything that interests her children will interest her. She shares in their pastimes as in their studies. She is prompt to share

I THOUGHT

(Written for those whom we "have loved and lost awhile.")

The morning breaks.
I found beneath this dome of blossoms, leaves,
The grass still wet with dew
As though it held a tear to share with me
Life's fondest memory.
The birds are gay.
This tree alone seems hushed. The dawning light
Has not yet bathed away
The ling'ring shades that drape in soft'ning gray
So pure they seem.
The dampness of the morning air sends back
To me their breath as though
In answer to a hunger that I feel.
I heard a stir
Close by within
The branches of the goldenbell. A robin sang.
A warming breeze
Came from the south and stirred the tree.
A branch of blossoms fanned
Against my cheek. I thought that you had stooped
To kiss me, mother.

—JSA.

their disappointments as well as their anticipations. Her children know that they can tell her all their hopes, thoughts, feelings, and desires without fear of misunderstanding. They learn to "share the inward fragrance of each other's heart." The child trusts, and the mother is worthy of being trusted. She disciplines her children and fits them for the duties of life.

Prayerfully she leads her children to the Heavenly Father, and as the years go on brings them the need of a Savior to blot out the guilt we all have outside of Christ, leading them on to a full trust in His saving, cleansing, and keeping power.

What a blessing such mothers are! "Her children shall rise up and call her blessed." It is true that all mothers are human. Not one is perfect, and there are failings in the life of each one, but nevertheless she who seeks the Spirit's guidance will radiate a good influence which cannot be measured. A certain man said of his mother, "I write her on my birthday, 'God bless thee for my birth and upbringing.'" We are sorry for those, if such there be, who read this who have not been blessed with Christian mothers, but those of us who have this blessed heritage can also say sincerely to our mothers, "God bless thee for my birth and upbringing."

Toronto, Ont.

EXCUSES ARE PRETENDED REASONS

By Pearl Shank

Ever since the world began people have made excuses. But excuses did not keep Adam and Eve from losing the Garden of Eden, and they will not keep us from the consequences of sin and neglect. Many times when we are asked to do certain tasks we are ready with an excuse for not doing them. We want to remember when we are tempted to offer excuses that they only make us weaker Christians.

"Excuses are pretended reasons." Can it be true that sometimes we are not really honest when we make excuses, that we are only pretending? Maybe we have some selfish purpose for not doing what we are asked to do. There may be something else we wish to do, or something which would require less study and work. But rather than be honest and give the real reason we give some excuse and let it go at that. Excuses are never excusable if they are given in place of the real reason for doing our duty. Every false pretense is a sin and cannot stand before a holy God, neither ought it to be acceptable to a Christian.

When we are tempted by Satan to make excuses we should ask ourselves the question, Will my excuse stand in God's sight? Sometimes we feel our weakness when asked to perform a certain work and really think that some one else could do it better. But we have the promise, "My grace is sufficient for thee." If we claim this promise and do our best we will receive a blessing.

Excuses are very easy to give if we do not watch ourselves closely. If we once start excusing ourselves the habit grows, and we are soon excuse-makers. How many of us excuse ourselves from going to church services sometimes by saying that we have a headache, or perhaps we are too tired? But as quickly as some pleasure is planned we get well in a hurry! If asked why we were absent from church we quickly give some sort of an excuse for not occupying our usual place.

When we have been disobedient how quickly Satan offers us a plausible excuse! And we give it, knowing all the time in our heart that it is wrong and that we should give the real reason. But we lack the courage and strength of character to be honest.

Accepting Christ is another place where many people make excuses. They know they should come to Him but they are too busy, their worldly pleasures are too great to give up, they don't know how to come, they are afraid they cannot hold out, they are afraid their friends will scoff and sneer—these are excuses met so often by personal workers. Another one very common is, "I expect to some time, but not just now."

How foolish these excuses must appear to God, who knows our hearts. Not only God, but we ourselves can often see how silly and foolish our excuses are. The real reason for not coming to Christ is an unwillingness to give up all for Him. Jesus is always ready to help in time of need and He will give strength and courage and wisdom and all that we lack—if we come to Him.

Often when we are asked to help in some work or assigned a task we think at first that we just cannot do it. But if we take it, try it, and do our best we will receive a blessing. "'Tis better to have tried and failed than never to have tried at all." No matter what our limitations are no one else can do our work. Each of us has a place to fill, and unless we do our part the work is undone or some one else must carry a double burden.

We may give an excuse so often that we finally forget the real reason and believe that the excuse is the reason. But if we search our hearts and are honest with God and ourselves we will find that it is only a pretended reason, an excuse.

God will not always have patience with the excuse-maker. Some time he will appear before God and then no excuse will suffice. Some one has said, "Excuses are a refuge of lies that shall all be swept away before God's judgment and leave the foolish maker of excuses without hope."

If we are guilty of making excuses, even once in a while, let us overcome the habit and give God His rightful place in our heart. Let us do the work assigned us and do our best and then we will be stronger and happier Christians.

Ask Not To Be Excused

Ask not to be excused
  There's earnest work to do;
Stand ready to be used
  Where God may station you.
His invitation kind
  To thee oft has been given,
Accept and thou shalt find
  'Tis sweet to work for heaven.

Ask not to be excused,
  The Master calls to-day;
  Too long hast thou refused,
  Now hasten to obey.
The harvest fields are white,
  The laborers are few;
Let this be thy delight,
  The Master's work to do.

Ask not to be excused,
  There's danger in delay;
That wondrous love abused,
  Forever turns away.
While mercy gently pleads
  And points the way to heaven.
While Jesus intercedes
  Oh! Come and be forgiven.

Come, Oh! Come!
  Ask not to be excused;
Come, Oh, come!
  Stand ready to be used.
Ask not to be excused,
  This answer may be given,
"Thou hast My love abused,
  Thou art excused from heaven."

Filer, Idaho.

THE VALUE OF SINCERE TESTIMONY

By Ruth Zimmerman

First of all, we are glad that we can testify to those about us—that we may have a sincere testimony for Christ. Some one may ask, What is a testimony? Testimony is a declaration, or bearing witness. Let us take John the Baptist as an example. His testimony cocerning Christ is given in Mark 1:7, 8: "And preached saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost."

A Christian who is witnessing for Christ should show devotion to God in the home, in public places, or wherever he may be. The Christian is to walk toward perfection from day to day. It has been said that a man or woman who is not a Christian at home is not a Christian at all. We should heed this command, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

We are discussing a special kind of testimony—sincere testimony. What does the word sincere mean? To be sincere means to be genuine, true, and real. Sincerity means a good conscience. How can one have a guiltless conscience if one knows that deep down in the soul are thoughts and motives which are not pleasing to God? It seems that even while some people are doing something for the Lord they become elevated to the extent that they forget the real purpose of Christian service. They may do it and give it as a testimony for Christ, but

still they are not what they try to make people believe they are. We may make our associates and the world believe for awhile that we are what we are not, but we cannot fool God. Some time the price of pretense must be paid in full. Prove to all that you can be trusted. Do not say one thing and mean another. This is true at all times, and especially when giving a testimony concerning Christ. Speak so that people will know that you mean exactly what you say. Then they will trust you because they know you are sincere.

Nothing will destroy confidence more quickly than an act of insincerity. A foundation built on honesty and sincerity will never crumble. When you build character, be sure you build it on that foundation. Without sincerity you can not live a worth while life. It will be a sham in the sight of God and a stumblingblock to man. Have a single vision. Be a light wherever you go; be a blessing and a boon to others.

Arline Yoder has written:

"It's not so much the thing I do,
As the things I say in daily life;
It's what I am, just through and through,
Which speaks aloud above the strife.

"I must be heroic and contend;
When temptations come I must stand true;
I must plant my feet on the upward trend,
To stand apart with the sincere few."

We can witness for Jesus by a faithful life, by speaking a word for Him, and by doing good as He did. Paul depended on the furtherance of the Gospel through "living epistles known and read of all men." He knew that the most efficient way to spread fire is to scatter firebrands, and such indeed were many who were saved through his ministry. He knew that a few living testimonies, such as Lydia and the Philippian jailer, were of more value in winning souls for Christ than any other method.

Nothing so hinders the spreading of the Gospel as a loud profession without its accompanying evidences in Christian living. Oh, that God might give to the world at this time an army of firebrands as living testimonies!

We may show the way of salvation to those who have not found Jesus Christ precious to them by showing them the reason for our doing the things we do. I Peter 3:15. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." We are to be an example of the believer as stated in I Tim. 4:12: "Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." We are to know why we do certain things. II Tim. 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We need to know the Word, in order to be able always to give an answer to all men for the hope that we have within us. We know that God's Word is sure; nothing can withstand it.

He who lives for self lives poorly. Men do not become really great by being kings, but by serving. He who serves most and best is greatest of all. As we live for self we fail. Self is not worthy of our service, but as we live for God and our fellowmen we succeed. To be of service is one of the highest aims of life. It should be the desire and aim of every Christian to be prepared for the work that God has for him, and to be in a condition where he can be most useful in His service.

When we think of the value of sincere testimony we also think of what happens when a false testimony is given. I want to give an illustration of one who did not give a true testimony in his words and actions. We know that the world reads Christians' lives more than they read their Bible. One man was continually reading another man's life who was a professing Christian. He had confessed Christ and had become a member of a church that had a very strict discipline. He obeyed the rules of the church while in the presence of some of the members, and at other times when it suited. Meanwhile the other man who had never confessed Christ was watching him.

These two men were associates and did some business together. The one who professed to be a Christian seemed to fall away from his faith. He did crooked business. One day the two men were together in a lumber yard. The Christian said to the other, "Let us take a few extra pieces along." The two men were alone at the time for the Christian was trusted by the owner of the sawmill to take just what he would pay for. The professed Christian put the extra lumber on his truck. What do you think the non-Christian thought about Christianity? Later the Christian tried to win the other man for Christ. What did his testimony amount to?

Of course, the taking of the extra lumber was not the only sin this man committed; he did many other things of similar nature. And the other man knew of those things too. To-day the one who had confessed Christ is living a wicked life, which we may say without judging. When you speak to the other man about Christ, he says, "Look at what some do who were Christians." And sometimes he says he is just as good as they are. Morally speaking he is better than this man ever was, but still this does not save him. And this man often speaks of how the other man fell.

What is the cost when one fails to give a true testimony? He loses his own soul and puts a stumblingblock in the way of any who may be watching him. Of course it might be said that we are not to look at man for an example, but to Christ. Some day an account must be given for what was done in this life. The world looks for the church member to give a valuable testimony, one that they can look up to as something really worth while. There may be some who have their names on the church roll and yet do not give a testimony that they are one of Christ's followers.

We have been thinking about false testimonies. Now we will think of one who gave a sincere testimony as given in one of our Sunday school lesson quarterlies. She indeed left a worth while testimony.

Serving God Where She Was.—There had been so many tired years, fourteen—almost fifteen. Then one night the great rest came. There was a happy smile on her lips when they found her in the morning. The next afternoon one of her friends came to her mother. "We want to ask a great thing of you" she said, "Instead of having the minister say anything about her life, some of us want to tell what she has done for us. We want a great joy service. May we have it?"

"We meant to have the service at the home," the mother said, "it seemed more fitting, for nearly half of her life she was just lying here. But if you feel that way"—"You will be surprised," her friend answered. "Her body lay here, but she—she was walking all over the city—the world—wait until you hear."

The church was crowded. People stood in the doors. Strange-looking people some of them—men in rough working clothes; a girl with hard eyes and defiant face; and many, many others. They sang a hymn softly, and then the friend who had been her schoolmate rose in her place. "I want to speak first," she said, "not only because she was my dearest friend, but because I know a little better than most of you how her ministry began. It was about a year after her accident, when she faced the knowledge that she must be a helpless invalid for life—she who had so loved the joy of motion! But it wasn't that she was thinking of—it was the possibility of a life of usefulness. Her battle lasted for months; she came out of it a conqueror. Each day when the pain was not too severe, she would write a letter to some one who was lonely or tempted, or in sorrow or in trouble. She began close at hand; she ended by writing all around the world. The distant ones cannot speak with us to-day, but those who are here are eager to do it. This is our tribute to the bravest life we ever knew; we need to carry her great love out into the world that needs it so much."

Then they spoke, one after another; girls she had saved from despair; men who had been boys in her Sunday school class fifteen years before; an ice man whose sick child she had remembered; a post man and a police man; her own pastor—scores of girls and women. As they spoke one after another, telling of troubles and temptations that few had known or guessed, but that

"THY FACE"

Show me Thy face—one transient gleam
Of loveliness Divine,
And I shall never think or dream
Of other love save Thine;
All lesser light will darken quite,
All lower glories wane.
The beautiful of earth will scarce
Seem beautiful again.

Show me Thy face—I shall forget
The weary days of yore,
The fretting ghosts of vain regret
Shall haunt my soul no more.
All doubts and fears for future years,
In quiet trust subside,
And naught but blest content and calm,
Within my breast abide.

Show me Thy face—the heaviest cross
Will then seem light to bear,
There will be gain in every loss,
And peace with every care.
With such light feet the years will fleet,
Life seem as brief as blest,
Till I have laid my burden down
And entered into rest. —Selected.

her love had discovered, it seemed to many of them that a wonderful light had filled the room. With faces shining through tears they stood, at the end, to let the little worn-out body pass. And it had been just letters; letters and a heart full of love.

The value of sincere testimony will never be known in this life. Eternity alone will reveal this to us. Who knows what a few words of encouragement will amount to, or an act of love in helping one along life's journey? We should be witnessing for Christ at every opportunity. The following poem, "Witnessing," written by William Olney, is to the point.

Let me tell what I know of the love of my Savior;
Such work to my own soul a blessing will bring;
It will lead me to search what I know of His favor,
And all I can witness concerning my King.

It will make to long for a closer communion
With Christ, as Redeemer, as Sovereign, as Friend;
And will again be the dear link of union,
Which shall bind me in Him till life's journey shall end.

But outside the blessing the service will render
To myself, lies the hope that my words will be used
To the unsaved who hear, making hearts to grow tender,
And leading to choose Him whom once they refused.

Oh! the joy if I bring but one soul to the glory,
One star in the crown I shall cast at His feet!
Let me use time and strength to be telling the story
Of the sin-cleansing blood and salvation complete.

Mechanicsburg, Pa.

"STRONG DRINK IS RAGING"

In every land where intoxicants are manufactured and used for a beverage, they are a curse. It has been so since the days of Noah. It was so among the Hebrews when they were warned against wine and strong drink that "stingeth like an adder." Strong characters may avoid excess but to the young and the weak alcohol brings a loss of self-control—in body, mind and morals—and the use of it endangers others. This has been so clearly recognized that wise parents have striven to keep their children from strong drink; enlightened governments have endeavored to protect their wards—as in the case of the American Indians, the South Sea Islanders, and the Africans. This liquid fire and poison have been the cause of brawls and bloodshed, of disease and immoral revels, of accidents and death, of selfish greed and inhuman cruelty wherever it has been used freely. Strong men and women have been brought low by it; millions have been impoverished and destroyed by this curse. It seems incomprehensible that a nation like America, with its Christian heritage and culture, its prosperity and ideals, should take a backward step by again acquiescing in the manufacture and general use of this harmful beverage. For the sake of revenue and under the plea of personal liberty America seems about to sell her birthright for a mess of distilled or fermented drink.

Many governments have tried experiments in the suppression or control of the liquor traffic. Most of these measures have failed because of human greed for gold, because of individual desire for free indulgence of appetite, and because of faulty education and lack of Christian ideals. In the days before the Eighteenth Amendment was passed in the United States the saloon forces ruled politics and sapped the life of cities. Saloons flourished on the wages of the laborers and were closely linked with all forms of immorality and crime. Then, after years of education and agitation, the saloon and traffic in alcoholic drink was outlawed. The saloon disappeared, distilleries and breweries were abandoned or converted to better uses; as a result rescue missions found little need for their services, the wives and children of former drunkards enjoyed the benefit of wages spent on the family in place of in the saloon, and the beneficial effects were felt in business, in education, in health and in happiness. But the greed of dealers in strong drink was not satisfied. Many of them joined hands with the lawless elements to regain their lost wealth and power. The youth were tempted and misled on the plea of personal liberty and by a desire for self-indulgence; specious arguments were used in the press and on the platform to repeal the laws against the evil. The spread of disregard for all law, and the increasing financial depression, have turned the tide so that both houses of Congress have voted to repeal the Eighteenth Amendment if two thirds of the states approve. It may be done. The majority of the present generation knows little or nothing of the old days of the saloon. They are misled. This is in spite of the fact that, before 1918, in many lines of industry and among railway employees, even moderate drinkers could not obtain employment. To-day the use of the high-powered automobile is so general that a single glass of intoxicating liquor may endanger hundreds of lives. It is said that the tax on beer will fill the government treasury —but no one tells who is to pay for the rivers of beer that must flow down human throats to supply the tax. Is the money to come from wages that should furnish homes and food, clothing and health for women and children? Are we to support the saloons in place of schools, and dance halls in place of churches? Is the money used for drink to help fill hospitals and graveyards in place of replenishing bank accounts?

What has all this to do with missions?

First, anything that affects the morals and judgment of people is of vital concern to the Christian program. Strong drink, that takes away self-control and clear vision, is antagonistic to all that the Christian Church is doing to build up the Kingdom of God and to bring in the control of Christ.

Second, the spending of labor, materials and money on a destructive, rather than a constructive enterprise, cannot fail to weaken the nation, the Chucrh, the school and the home. One cannot be "drunk with wine, wherein is excess," and at the same time "be filled with the Spirit" of God who in place of halucinations gives clear vision, for false energy gives true strength, for abnormal animation offers true exhilaration.

Third, the manufacture and use of intoxicants has always been one of the greatest hindrances to the spread of Christianity. Rum in the hold and missionaries in the cabins of ships bound for Africa and the South Seas represented antagonistic forces. There is great need to spread temperance and Christian ideals in all lands to-day rather than to give the forces of evil an opportunity to point to America as a land where the demon rum is again enthroned.

Seven things are needed in the present crisis to turn the tide:

1. A knowledge of facts.
2. No compromise with evil.
3. Repudiation of the lust of gold.
4. Education and example to teach self-control and to show the evils of alcohol.
5. A greater respect for all laws that are in harmony with the laws of God.
6. Acceptance of the Christian ideal of love which works no ill to one's neighbor.
7. The enthronement of Christ in all life.

—Missionary Review of the World.

FAITH IS THE VICTORY

"When thou goest, thy way shall be opened up before thee step by step" (Prov. 4:12, Free Trans.).

The Lord never builds a bridge of faith except **under the feet** of the faith-filled traveler. If He builds the bridge a rod ahead, it would not be a bridge of faith. That which is of sight is not of faith.

There is a self-opening gate which is sometimes used in country roads. It stands fast and firm across the road as a traveler approaches it. If he stops before he gets to it, it will not open. But if he will **drive right at it,** his wagon wheels press the springs below the roadway, and the gate swings back to let him through. He must push right on at the closed gate, or it will continue to be closed.

This indicates the way to pass every barrier on the road of duty. Whether it is a river, a gate or a mountain, all the child of God has to do is to **go for it.** If it is a river, it will dry up when you put your feet in its waters. If it is a gate, it will fly open when you are near enough to it, and are **still pushing on.** If it is a mountain, it will be lifted up and cast into a sea when you come squarely up, **without flinching,** to where you thought it was.

Is there a great barrier across your path of duty just now? **Just go for it, in the Name of the Lord,** and it won't be there.—H. C. Trumbull.

The secret of being rooted in a iving faith is to keep ever in mind the eternal truthfulness of God's promises.—T. H. A.

MISSIONS

MEMORIES OF SISTER MELINDA

A Pioneer Missionary

By Lina Z. Ressler

Nearly forty years ago in the heart of Chicago a group of young Christians, members of the Mennonite Church, felt called upon to engage in missionary endeavor. A mission was opened in the city, and work among children and adults was started. As a church we had never engaged in work of that kind, and there was no organized board to plan and carry on the work. Much of the plan of working in the new enterprise had to be learned in the school of experience. Missionaries from other denominations were helpful and kind, and the need itself opened many doors for those who were really interested.

Need certainly there was, for where sin is there, too, is sorrow and suffering. Much of the suffering was found among the children. There were all classes of them, American and foreign. And from the busy streets of the West Side it was a simple matter to gather all classes for children's meetings, Sunday schools and even Gospel services, although the last named frequently presented acute problems as to order among the young attendants. The problems of discipline caused many a heartache among the missionaries. The watcher at the door, during the services, found his hands full as he endeavored to keep a semblance of order at the entrance. A street meeting held in the vicinity of the watering trough was a convenient place for bad boys to dip cold water down the back of the minister in charge.

Sinning, drinking husbands and fathers broke mothers' hearts and the penury and want brought pathetic lines into the faces of the children.

The Home Mission was opened at 145 West 18th Street. From the first interest and attendance were good, although many problems presented themselves. We called it a "Mennonite" mission, but we did not have the complete support of the church, for just outside the great city were Mennonite people who felt that to associate and work with people so vile and sinful was to drag the fair name of the church into the mire. Mennonites were a rural folk, and should not be contaminated with the wickedness and filth of the city. It took courage to step out and help in a work like this. People who had well-filled pocketbooks and kind hearts thought very seriously when the collection plate came near, and too often turned away with perhaps a gift of only a very small amount or perhaps nothing at all.

Sister Melinda Ebersole, who recently passed on to her reward, was among this first group of workers, and to her the idea that we should not help those in need was an utterly unthinkable one. She was among the earnest ones who worked and pleaded and urged sacrifices for the success of the work, and her life bore out her testimony.

Sunday school grew, Children's meetings were often crowded. Sewing school every Saturday afternoon was eagerly looked forward to. But funds were pitifully low and interest scant. Then sickness came and the opposition was more severe. Finally it was decided that the Mission must close, and the first chapter was written.

"Is it all done now?" was the pathetic question of one of the little Sunday school boys—but it wasn't. Two sisters, Melinda Ebersole of Sterling, Illinois, and Mary Denlinger, simply could not drop a work so dear to them. At their own expense they secured a few little rooms on Ruble Street, and a small flat on Jefferson Street for the meetings, and kept on. Considerable house to house visitation work was done and the children's work was kept up. Interest kept up marvelously. People who formerly felt that such effort was useless began to "sit up and take notice," for surely, if these workers were willing to make sacrifices like these, there must be something to it after all. There were some real sacrifices to be made. There were lonely days and many disappointments and heartaches, such as all missionaries find, but faith in God was strengthened, and as the days went by new lessons of faith and confidence were learned. As the missionaries' faith was in a loving Father they were never disappointed in having their needs supplied. Sometimes the supply was meager enough, but there was no need in asking beyond their needs. To Sister Melinda often fell the task of preparing a meal, as she smilingly expressed it, "out of nothing." She could meet a hard situation cheerfully and hopefully.

Sister Melinda was a sympathetic, helpful visitor. She loved her Bible, and read it to the people as the final authority for life and conduct. Many were the hours spent in preparing work for the weekly meeting of the sewing school. Finished work among the girls was evidence that definite results had been secured. Carelessness in home work was most distasteful to our sister.

After more than twenty years of active service in the city, the needs of an invalid sister called Sister Melinda home. Each year it was her delight to return for a brief space of time to the city to assist in the work so dear to her. The annual Christmas dinner was looked forward to by both Sister Melinda and her friends in the city, as a season of pleasant working together for a few days. Later years brought infirmities, but through it all her devotion to her Lord and

A Group of Sewing School Girls at the Chicago Mission Nearly Forty Years Ago. Sister Melinda is at the Extreme Right.

her interest in His cause never wavered. Our readers will enjoy looking at the picture taken in front of the Mission hall. The group is the Sewing school, and Sister Melinda Ebersole is at the extreme right as you look at the picture.

Visits to Chicago by our sister were fewer these later years, though occasionally gatherings of the church were attended. Among these gatherings was the Mission Board Meeting at Eureka, Illinois, last spring. At this meeting Sister Melinda's brief, loving message to the sisters of our sewing circles was much appreciated. The calm, friendly, faithful life and testimony has helped many of our later missionaries, and so the life of witnessing goes on. As the older ones drop their armor and pass on, new tasks and new responsibilities fall on those next in line.

Scottdale, Pa.

COUNTERFEIT RELIGIONS IN RUSSIA

As Russia starts on her second five year plan, the Soviet leaders have declared that religion will be obliterated by 1937. The worship of God there will be banned; He will only be an empty name; churches will be destroyed or turned to other uses; children will be ignorant of the meaning of the name of Jesus; the Bible will be wholly neglected and discredited. The statement reads, as reported in the press correspondence,

On May 1, 1937, there must not remain on the territory of the U.S.S.R. a single house of prayer to God, and the very conception **God** will be banished from the boundaries of the Soviet Union, as a survival of the Middle Ages which has served as an instrument for the oppression of the working masses. In the first year it is proposed to suppress all religious schools. . . . In the capitals all churches and prayer-houses are to be closed by May 1, 1934. . . . The printing of religious books will be strictly prohibited. Special attention will be devoted to the inculcation of the principles of "reasonable unbelief" among the masses, and one of the main instruments for achieving this purpose will be the production of atheistic films.

Men have made threats like this before but less drastic, less imminent and less official. Russia has always had more religion than Christianity. That has been the trouble. Under the Czars, religion was a mixture of formalism and reverence, of faith and superstition, of honesty and hypocrisy. The lack of unselfish, intelligent Christianity on the part of the leaders of Church and State led the revolutionists to discard all religion as synonymous with ignorance and hypocrisy, with capitalism and imperialism, with slavery and empty form. The Russian leaders have not discarded Christianity for they do not know Christ, His work or His teachings. They have condemned and banned a counterfeit.

Soviet foolish tactics to discredit belief in God are illustrated by their anti-religious propaganda in kindergartens and primary schools. Children are given two plots of ground. One is called the child's plot; the other is God's plot. Both are planted with the same seed but while the child's plot is weeded, watered and nourished, the other is left alone to see what God will produce. When weeds and briars come from God's plot and vegetables and flowers from that cared for by the child the contrast is used to impress the idea that God is a myth and that we must depend on our own efforts. Apparently the thought never occurs to Soviet atheists that man is dependent on God's sunshine and rain, the air and the earth, without which human effort would be in vain. Some day they may see the truth that God's plan is coöperation,—that fruitfulness comes from human labor and obedience to divine laws. Without God man can accomplish nothing that will abide.

Educationally and economically Russia has made great strides in the past decade but in trying to establish a godless state, Russia is a menace. Human energy and some heroic sacrifices are harnessed to achieve their ideals. These include an effort to end hunger; social justice and equality of opportunity; the duty of all to work and the right of all to enjoy the fruit of one's labor; the distribution of property and produce, with the abolition of the contrast between wealth and poverty. But when Russia seeks to plant suspicion and discord in the earth; when she neglects the weak and the aged and destroys family ties; when she treats with tyrannical cruelty those who oppose or fail to coöperate in her regime; when she deliberately seeks to blot out belief in God; then Russia loses respect and confidence. As Dr. Ernest F. Tittle says:

In the social struggle, as in international strife, it is a vain hope by war to end war. . . . You cannot maintain a great and glowing vision by an appeal to hate. . . . You cannot secure social justice by practicing injustice—you cannot reap peace by sowing strife.

Nor can you cultivate truth by a system of spies, suspicion and falsehood; you cannot develop respect for law by teaching children to ignore or despise the divine Law Giver. There is no liberty in Russia to-day—less than in the days of the Czar. Dr. Will Durant, the author, says: "You have no conception of what the suppression of civil liberty and free speech means. Great masses of the people are ragged, miserable, diseased, starving and cowed by fear."

But the fight against God is the most serious feature of the Russian program. A Lutheran pastor, who recently escaped from the country, describes Russia as "an inferno of blood and pitiless persecution against Christians"—worse than in the days of Nero—since the torture of the soul is added to that of the body. Christians are bravely enduring this persecution and rather than renounce their faith undergo banishment, separation from wives and children, and forced to labor in the arctic regions.—Missionary Review of the World.

I GAVE MY LIFE

I gave my life for thee,
My precious blood I shed.
That thou might'st ransomed be,
And quickened from the dead.
I gave My life for thee:
What hast thou given for Me?

My Father's house of light,
My glory-circled throne,
I left for earthly night,
For wanderings sad and lone.
I left it all for thee;
Hast thou left aught for Me?

I suffered for thee,
More than thy tongue can tell,
Of bitt'rest agony,
To rescue thee from hell:
I've borne it all for thee:
What hast thou borne for Me?

And I have brought to thee,
Down from My home above,
Salvation full and free,
My pardon and My love:
I bring rich gifts to thee?
What hast thou brought to Me?

Oh, let thy life be given,
Thy years that yet remain,
World fetters all be riven,
Give me thy joy and pain:
Give thou thyself to Me,
And I will welcome thee.

—Frances R. Havergal.

SOME VALUABLE DON'TS

We give some to our readers gathered from an exchange. If observed they will save many a tear, many a heartache, many a character. Encourage your children to read them carefully.

The Civic Reform Union also gives a list of "don'ts" which, if observed by all girls, would be a protection from the evil traps that are set for them, some of which are as follows:

Don't lose your temper and run away from home.

Don't permit familiarities with men.

Don't leave the country for the city without arranging for employment and a safe home before going. You can get good advice on this subject from your minister, banker, school teacher, editor, family physician, or the mayor of your town. Be sure to take enough money for all expenses. A stranded girl is in danger.

Don't make dates with young men to meet them away from home without knowledge of your parents.

Don't drink intoxicants or smoke cigarettes.

Don't permit the advances of strange men and women on trains or at railway stations. If you need information or help, ask the conductor, the station agent, a policeman, or a Traveler's Aid worker.

Don't dress or conduct yourself in a way that will invite advances from men. A girl who dresses wantonly is in peril. Men of the underworld assume that she is bad at heart or she would not wear such clothes.

Don't be a heathen on the Sabbath day. Attend Sunday school and the preaching service, and you will learn things that will make you strong in the time of peril and temptation.—Sel.

WITNESSING IN OUR RURAL FIELDS

Activities in the Mountain Districts Adjacent to the Shenandoah Valley

By John R. Mumaw

It is not strange to observe that our first Mennonite missions were located in rural districts. We have always been largely a rural people. Naturally we are best adapted to rural work. It is the writer's opinion that the Mennonite Church has more suitable material adapted to rural missions than for city missions. There is no reason at all for our not having more rural Sunday schools and rural missions in action both in the East and in the West. The opportunities are many, the possibilities are great, and the souls of men are in the balance.

About seventy years ago the ministers of the Lower District in the Valley of Virginia traveled on horseback to a rural community in a mountain near by for preaching services. A certain visitor to that community who attended these meetings was converted. When he returned to his home, a number of miles away, he requested services in his own community. These pioneer preachers followed him with the Gospel and unconsciously started the expansion of a rural mission work which has developed into comparatively large proportions.

A second means of opening new districts for preaching is illustrated in the moving of members from one community into another. Fortunately or unfortunately, they failed to count the cost of moving away from the place of worship where they listened to Mennonite preachers. Sometimes the husband and father in the home made no profession of Christianity, and consequently he had little regard for his wife's desires for worship. It was found that our members longed to hear their shepherds preach again. A favorable response to their requests for preaching took these Gospel frontiersmen into the deeper shades of the mountain forests, where the influence of their witnessing for Christ is being felt to-day.

Not long ago the writer listened to one of his co-laborers relate an instance of a Gospel relay. Preaching services were being held regularly in a schoolhouse at the foot of the eastern slope of the Shenandoah Mountain. People who lived on the top of the mountain came down to these meetings. They became interested, and requested similar services in the schoolhouse in their own community. When the ministers began to go there regularly they discovered that people were coming to these services from the valley on the western side of the mountain. Later, when these worshipers became much interested in themselves and in their neighbors they also asked to have preaching in their own neighborhood. The request was granted and from that community, our forefathers, in answer to another call, climbed the next mountain and left on top of it a memorial of their work in establishing a regular preaching point.

A few months ago, while on a return trip from the mountains, an elderly man told the story of the Gospel's coming into his community. His mother came out into the Valley to work. She was employed in a Mennonite community and attended our services. This led to her conversion. When she returned to her mountain home she carried with her, not only the principles of faith, but also, the desire for preaching. Through her request for services the blessed Word was carried into another community.

The reader must not think that these brethren were always passive in their attitude and waited for a call. They also watched for open doors. On some occasions when they saw the need of taking the Gospel into certain communities they inquired of the leading men in the neighborhood whether it would be suitable to have preaching in their schoolhouse. If they gave a hearty affirmative reply another preaching point was established.

A Summer Bible School (1932) at Salem Church, Near Needmore, W. Va.

These beginnings date back to the days before the Sunday school. Since we have that new means of approach, another method of expansion has been discovered. A number of years ago, in a mountain district near by the people of that community had a union Sunday school. Numerous difficulties hindered the progress of the work. One day a leader in that group approached his mail carrier, a Mennonite, about having some of his people help them in the Sunday school. They helped. The Sunday school was improved. Our workers took a Mennonite preacher with them once each month. Next, the people of the community requested that the Mennonites should conduct the Sunday school according to their plans. They did. In a course of time several revival meetings were conducted in the schoolhouse. A few were gathered into the Church. Later the people of the community suggested that the Mennonites should build a church house. They offered ground and help. The little sanctuary was built, and we have at present a congregation of about thirty members.

While the Virginia Conference has several Mission Fields, the figures below are restricted to the work of the Lower District. At the present time the twelve ministers who are living in the communities of Trissel, Zion, and Lindale churches and Eastern Mennonite School, are filling appointments at twenty-six different places from one to four times each month. Besides these, appointments are being filled at three other places, quarterly (every fifth Sunday). One of these appointments is in Montgomery County, Maryland, one hundred and fifty miles from the home base. A few of our members and others from one of our mountain districts moved there and they were followed up with the Gospel. At their first public meeting in a lodge hall one young married man confessed Christ. They have a nucleus for a prosperous congregation there.

The number of Sunday schools is less than half our number of preaching points. We have neither the means nor a sufficient number of workers to conduct as many as we would have opportunity for. This summer there are eleven (with the possibility of the twelfth being opened) Sunday schools in session. Five of these are in the hands of native talent. In one isolated community a faithful and devoted young sister is acting as superintendent and chorister and also teaches the Bible Class. With our budding youth growing into useful maturity we hope to increase the number of mission Sunday schools in the future.

We have not yet reached the uttermost part of our rural district. There are other communities where many people would listen to our message. In some sections other denominations are retreating because of lack of financial support. There has been no stationed worker, who received an allowance from a mission board, in any part of this rural district. It has been worked from the home base, first by horseback, then by horse and buggy, and now by automobile. One minister figured the total mileage of his driving for this work for one year which amounted to about two thousand miles.

The problem of caring for these people is not easily solved. The most of us are living too far away from our members. We are limited in our week-day contacts. We see weaknesses in our system of work; we are conscious of many failures; we observe many lost opportunities; but these many years of witnessing have not passed by unblessed. God's Word has not returned void.

Harrisonburg, Va.

Educational

STUDIES IN HYMNOLOGY

I. Hebrew and New Testament Psalmody

By Jesse D. Hartzler

This is the first of a series of articles by Bro. Hartzler, who is well qualified to write on this interesting subject. Our readers will do well to follow him from month to month as he tells us about the sources and history of the hymnody of the Christian Church.

Introduction

As we study the lives of hymn writers we come in contact with people of many different types, faiths, and languages. Our oldest hymns come from Greek hymnody, though not so many come from such a source, partly because of the fact that they are cast in such a form as to be extremely hard to reproduce. With the exception of a few that wrote in the Syriac language, the Greek language was the only one used for Christian Hymnody of the first three centuries of the Christian era, but, as Campbell says, "In the middle of the fourth century the voice of Christian song began to make itself heard in the Latin tongue, and for a thousand years that tongue was practically its sole medium in the churches of the west."*

English hymnody proper reaches back to the beginning of the seventeenth century to such authors as George Herbert, John Milton, and Richard Baxter. The better known and more prominent hymn writers begin with Isaac Watts.

A history of Christian song would be far from complete without making a study of psalmody. In fact the English hymn as a song of the Protestant churches evolved through a long period of psalm singing. The Presbyterians, Baptists, Methodists, and Congregationalists were all confronted with the psalm-hymn controversy. The early history of American sacred song deals considerably with the psalm. Toward the close of the series it will also be necessary to discuss the later offset to the literary hymn, popularly known as the gospel song or hymn. It was brought in primarily for the purpose of reaching a class of people, particularly in evangelistic meetings, that could not be touched in the regular church service. However, the better class of gospel song is being accepted in standard hymnals.

In the book of Job we read about the first great chorus celebrating the creation of the universe: "The morning stars sang together, and all the sons of God shouted for joy" (38:7). Thus we notice that from the very beginning of the creation song and music have sounded throughout the world. Is it possible that this great chorus still sings and that our first parents were able to hear it before the fall? Although we have nothing definite regarding music or singing in the Garden of Eden, is it not reasonable to suppose that Adam sang the immortal song, "Hymn to the Deity," while in the Garden? Certainly the patriachs sang hymns to the praises of God. The nations around about them used vocal and instrumental music at their social and idolatrous worship, and according to Biblical records we know the children of Israel also used vocal and instrumental music in their worship and praise to Jehovah. When Laban overtook Jacob he said, "Wherefore didst thou flee away secretly, and steal away from me, that I might have sent thee away with mirth and with songs, with tabret and with harp?"

Did Jacob's descendants learn to sing in Egypt during the period of bondage? I believe Moses may easily have had considerable knowledge of music and poetry; for was he not trained in all the wisdom of the Egyptians? One cannot deny the poetic gifts of Moses when one reads and studies the farewell song of Moses as recorded in Deuteronomy 32. At any rate only a few days after the children of Israel left Egypt, and after having crossed the Red Sea and having seen their enemies slain by the mighty hand of God, they burst out in the wonderful "Ode to Liberty" as composed by Moses and Miriam: "Sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." Surely the Israelites knew something of singing before this time, though they may not have reached such an opportunity for an expression of praise as they had at this time. The song of Deborah is also another example of early Hebrew hymnody, this possibly standing alone as a national poem. When one speaks of Hebrew poets, the mind immediately goes to David, the sweet singer of Israel, possibly the greatest of singers and sacred poets; for he gave Hebrew song a new impetus.

For the most part the Hebrew Psaltery, or book of praises as it is called by the Jews, is taken from the Psalms. Though we cannot go into detail concerning the structure of this poetry, it is well to notice the difference between this and our modern conception of poetry. On this subject Pinfold, in his "Songs of the Jewish Church" says, "Hebrew poetry is not only distinguished by its rhythm, but also by its parallel structure. Parallelism is the key to the mechanism of Hebrew song. The outward flow of emotion is sometimes checked, and the expressed thought must needs accomodate itself thereto. This is done by means of lines of varied length, in which, however, there are no definite meters as in most western poetry. The balance is one of thought, not of sound, the lines being only approximately the same length." As an example let us notice Psalm 24, which illustrates synonymous parallelism very well.

"The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the Lord?
Or who shall stand in his holy place?" etc.

Here is similarity of thought in groups of two lines. As an example of contrasted parallelism let us notice two lines from the first Psalm.

"For the Lord knoweth the way of the righteous:
But the way of the ungodly shall perish."

Occasionally a refrain is found in Hebrew poetry. A refrain follows the several verses in Psalms 42:1-4; 43:6-10; 42:1-4; in each case the refrain in substance is: "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I will yet praise him who is the health of my countenance, and my God." Another example of a refrain is the passage, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men," found in verses 8, 15, 21, and 31 of the 107th Psalm. A still more interesting example of this is the 136th Psalm where every verse closes with the phrase, "For his mercy endureth forever." There are a number of illustrations in the Psalms of acrostics worked out in considerable detail. This is not as noticeable in the English translation as in the original. I wish to give several lines taken from Prof. Binnies' translation of the 111th Psalm as found in his book, "The Psalms: their History, Teaching, and Use."

A dore will I the Lord with all my heart,
B oth in the meeting of the upright and in the congregation.
C onfessedly great are the deeds of the Lord;
D elighters in them search them out.
E xcellent for honor and majesty is his work:
F orevermore doth his righteousness endure. etc.

Another good illustration of the use of acrostics is found in the 119th Psalm. Here groups of eight verses begin with each letter of the Hebrew alphabet.

When the ark was brought to Jerusalem, David had his four thousand regular singers and musicians in an elaborate preparation for the occasion. As that large group were nearing the gates of Jerusalem the chorus sang,

"Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors,
And the King of glory shall come in."

Possibly another small group or choir sang,

"Who is the King of Glory?", and the thundering reply of the chorus came:

"The Lord strong and mighty,
The Lord mighty in battle."

After the procession had passed into the city, it seems I can hear that magnificant psalm,

"Give thanks unto the Lord, call upon his name,
Make known his deeds among the peoples.
Sing unto him, sing psalms unto him;
Talk ye of all his wondrous works." etc.

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* Campbell, Duncan—Hymn and Hymn Makers.

Once more we see the children of Israel sitting "by the rivers of Babylon;" their singing turned into weeping; their harps hanged upon the willows. For mirth, those that carried them away required of them a song of Zion, but they mournfully replied, "How can we sing the Lord's song in a strange land?" Though it is true that some of the people later returned to Palestine, and to Jerusalem, and rebuilt the walls of the city amid joyful song and mirth, yet it seems that from the time of the captivity, the beautiful songs of Zion lost some of their beauty. The Israelites as a nation were scattered abroad in the following ceturies, and the Jew is no longer known as a singing nation, but the day will yet come when they will return to Zion with songs of redemption on their lips.

The scriptures tell us that the early Christians sang hymns. Just before Jesus went out into the Mount of Olives, His disciples sang a hymn in that upper room where Jesus had His last services with His disciples. "And when they had sung an hymn, they went out into the Mount of Olives" (Mark 14:26). Although it is not known definitely, many Bible students think it was a part of the Hallel found in Psalms 111-118. Josephus says it was the regular practice of the Jews to chant this song at the paschal table. The Christians followed the example of Jesus in singing from the Hebrew Psalter when at worship. But by no means is it to be supposed that they sang only from the Psalter. The apostle Paul speaks twice concerning the singing of "psalms, hymns, and spiritual songs," which would certainly be proof of the above statement. Walaford Strabo tells us the same thing as late in the Christian era as the ninth century, when he speaks of hymns. He does not only mean metrical hymns, as those written by Hilary or Ambrose, but other acts of praise; and Augustine speaks of them in the same way.

The best known of the early Christian chants are: "Glory in Excelsis," the song of the angels at Jesus' birth; the "Magnificat," Mary's praise song; the "Benedictus," the song of Zacharias; the Simeon's "Nunc Dimittis." Some of these chants were worked out elaborately through the several centuries following. The "Glory in Excelsis" for example was simply "Glory to God in the highest, and on earth peace, good will toward men" as found in Luke 2:14, and is found in the "Liturgy of St. James," as used by the priests in the sealing of gifts. From this simple beginning it became quite an elaborate hymn by the time of the fifth century. According to Julian it is found in the Codex Alexandrinus in the British Museum. A translation of this into English is very interesting: "Glory to God in the highest, and on earth peace, good will among men. We praise Thee, we bless Thee, we give thanks to Thee, we worship Thee, we give thanks to Thee for Thy great glory, O Lord, Heavenly King, God the Father Almighty, Lord, the only begotten Son, Jesus Christ, and Holy Spirit. O, Lord God, Son of the Father, that takest away the sins of the world, receive our prayer. Thou that sittest on the right hand of the Father, have mercy on us: for Thou art Holy, Thou only art the Lord Jesus Christ to the glory of God the Father."

It is possible that certain passages in the New Testament are parts of hymns in use during the first century by the Christians. Paul says in I Tim. 3:16 (R. V.):

"And without controversy great is the mystery of godliness;
He who was manifested in the flesh,
  Justified in the spirit,
    Seen of angels,
Preached among the nations,
  Believed on in the world,
    Received up in glory."

In this connection the passage in II Tim. 2:11-13 (R. V.) should also be noticed.

"Faithful is the saying:
  For if we died with him,
    We shall also live with him:
If we endure,
  We shall also reign with him,
If we shall deny him,
  He also will deny us;
If we are faithless,
  He abideth faithful."

Pliny, in his letter to the Emperor Trajan, says that the Christians offered praise to God in hymns other than the Hebrew hymns as found in the Psaltery. As time passed on these hymns became more numerous. Eusebius of the third century says concerning the early Christian hymnody: "How many psalms and hymns celebrate Christ the Word of God, speaking of Him as Divine." Clement of Alexandria speaks also of the songs used by the early Christians. The discovery of the "Odes of Solomon" by J. Rendel Harris in 1909, created quite a stir. Some think they are Jewish-Christian, that is, a Jewish hymn book edited and enlarged by a Christian. Gillman says they are "decidedly rhapsodical in character."

Hesston, Kans.

HISTORIES OF LOCAL CHURCHES

XXVI. Martin's Creek Church, near Berlin, Ohio

By Evelyn Mast

The Martin's Creek Church had its origin from an Old Order Amish Mennonite congregation in the same community. The preachers of this Old Order Church were Jacob Yoder, who stayed with the former church, and Samuel Mast, who started the Martin's Creek Church. This split came about in 1868. During the first years the new congregation had services every four weeks, and for the first four or five years the church services were held in the homes of the members.

Finally the membership increased so that it became necessary to erect a church building. In 1873 a church house was built about two and one half miles west of Berlin, Ohio, and five miles east of Millersburg. The grounds for the church were donated by David and Fred Mast. The tract comprised about an acre and a half. This includes the present graveyard. In 1894 the church building was enlarged fourteen feet each way; then in 1905 a new church house was built on the same spot. The first burials that were made in the new graveyard were sons of Fred Mast and Samuel Miller.

The ministers at this time were Samuel Mast and Abraham Mast.

The Martin's Creek Church continued its work for eight years, when some one felt the need of beginning a Sunday school. Sunday school was organized in 1876. The first one was held in the afternoon, but only during the summertime. The Sunday school was well attended by those that believed in the movement, but there was considerable opposition to it. This seemed to be something new to the young folks and they attended regularly. This custom of having Sunday school in the afternoon continued for twelve years. In 1888 the congregation started having Sunday school and church together. The Sunday school was held before church, with no definite time set to begin or end. The service was started whenever the folks came. This interfered with church services, so that the minister asked that the Sunday school be stopped. This caused trouble for a while. Later they started Sunday school at nine o'clock and stopped at ten o'clock, and from that time on the Sunday school prospered. Samuel D. Miller and Levi Miller were the first superintendents.

Young people's meeting was organized in 1894. There was no opposition to this meeting. The leader would choose a textword and would discuss it.

Ministers

The first minister was Samuel Mast, who was born Mar. 20, 1812, in Benton, Holmes Co., Ohio. He died March 1, 1881. His occupation was farming. He had a family of sixteen children.

Abraham Mast also preached a while, but because of disagreement with the former minister he discontinued. He was born Sept. 21, 1802, in Berlin, Ohio; died Nov. 18, 1877. He was a farmer. He was ordained to the ministry in 1840.

Levi Miller was ordained to the ministry in 1876.

Fred Mast was born Feb. 9, 1850, at Millersburg, Ohio. His occupation was farming. He was ordained to the ministry in his early life. Later he was ordained to the office of bishop. At one time he was bishop over six or eight churches. He traveled extensively.

Joseph Mast, son of Fred Mast, was born Feb. 17, 1875. His present address is Denbigh, Virginia.

Calvin Mast, also a son of Fred Mast, was born April 8, 1877. His present address is Millersburg, Ohio. He is an electrician by trade.

Martin Miller was born Oct. 27, 1876. His present address is Kiln, Mississippi. His occupation is farming.

S. W. Sommers was born at Kidron, Ohio His occupation is school teaching.

Calvin Mast and S. W. Sommers are the present ministers.

Millersburg, Ohio.

FROM THE HOLY LAND TO THE HEART OF EUROPE

XVII. The Famous Cathedral of the Land of Legends

By Anis Ch. Haddad

The first thing that strikes us about the cathedral of Cologne is its glorious profusion and its boundless wealth. There is so much of everything. Bricks and mortar were never so multiplied, magnified, and glorified. I should like to see the original specifications. It is more than a building; it is a city by itself. The materials that go to compose the flying buttressees alone would build cottages for ten thousand men. The grinning gargoyles, the enchanting turrets, the forests of stone foliage, the poetry of waterspouts, the quaint humors of the wood carving, the depth of the cornices, the twists and turns of the roofing, the great population of statues, the rich mosaic—who can pretend to charge his memory with more than a miserable fraction of all this detail? or to say he knows the cathedral of Cologne?

The west front of a cathedral is always a severe test, for in itself it is nothing but a bare wall blocking up the end of the nave and aisles. To make it significant and interesting it must have a great hole made in it as entrance and chief door. The doors of a church are all of importance, but the chief door is vital. Next to the door and over it comes the great window necessary to light the nave and aiso to be, as it were, the eye of the church. This, too, must be large and beautiful in shape and tracery. Despite the fact that the west front is the most secular part of a church, being farthest away from the high altar, it is almost impossible for the church to be mightily impressive and dominating, unless the face it shows to the outside world, to whom its mystery is addressed, is impressive and dominating also.

The west front of the Cathedral Cologne is satisfactory. The great door is ninety-three feet high, and thirty-one feet wide. These figures are comforting and inviting. The window is forty-eight feet high and twenty feet wide. The side entrances are generously planned and the actual doors are bronze. Architects are apt to be timid when they should be bold, and bold only on the occasions when modesty would be charming!

When we have passed through the western doors into the nave, we can scarcely restrain our admiration. No miserable partition, no ill-placed organ mars our view of the splendid proportions of the edifice we have just entered. Our eye runs with joy up and down the avenue of pillars, past the shadows of the transepts, enters the choir and reverently beholds the steps of the altar, and is rewarded by the rich hues of the eastern window, and all in a moment of time!

In how many of other cathedrals I have seen, is the eye robbed of this rich harvest! Too often one enters with a groan instead of a shout of praise. An open screen of ironwork twelve feet from the ground is all that is required to divide the choir from the body of the church. The church has seven chapels, which contain tombs and relics of great interest.

The Far-famed Cathedral of Cologne

To build this magnificent place took time; to restore it from desecration and long neglect has taken time, too. Long centuries and vast sums of money have spent themselves and been spent upon it. Could all the workmen who have had a hand in its construction since A. D. 1248, come to life, and march through the streets of Cologne, what a picturesque procession they would indeed make! Their great achievement can hardly be called a deeply religious building, but it is a great achievement of the minds and hands of man, a delightful haunt, a happy memory.

The view hunter will, I know, not be satisfied till he has clambered up one of the towers, whence he may see his old friends. "The Seven Mountains," and so we climb up to enjoy both scenery and legends. We stood for a while in front of the great bell, known as the "Great Hans," which is considered one of the famous bells in the world, probably the most beloved that has spoken courage and calm to men on an evening. He hung in the tower many long years before the Reformation, but always he has sent forth his voice along these same reaches of the Upper Rhine and has talked with the hills that encircle this beautiful town of Cologne. He is the spokesman of that place. On the heights about the city we could hear his huge tones burdening the air. For a score of villages round about this ancient city this great bell keeps the time of the day and night, but it is in Cologne itself that he is most of all a commanding presence, a personality, keping a time of his own, for he always begins to speak some four minutes later than the huge babel of the other bells, as though delivering a carefuly considered and final verdict. Thus the whole town seems to wait for him, and when he has spoken there is nothing left to say. This effect of unhurried dignity and of weighty utterance is strongest when he sounds the curfew at a little after nine of every evening, and I always loved to listen to it. Although only seven and one half tons of bell metal, "Great Hans" is a teacher whose wisdom has gone far and wide in the world. He links the past with the present; he draws all Cologne men into one society: and the many visitors to Cologne who can hear him now no longer, scattered as they are to the ends of the world, still listen to him in memory and remember with deep affection the winding streets of stone and the domes and turrets of the city that was once their temporary home.

Hardly had we pointed to an old picturesque house near by when the priest in charge came, and learning that we were visitors from the really "Holy Land," asked whether we knew the legend attaching to this place. Of course we did not know it, so he asked us to sit under the shade of a sculptured "saint" and related to us the following legend:

"It was about the middle of the fifteenth century. The shadows of death hovered over the holy city of Cologne. A strange figure in dark garments hurried with quick steps through the streets and lanes. It was the plague. Its poisonous breath penetrated into cottages and palaces, extinguishing the lives of many thousands.

"The gravediggers marked innumerable houses with a black cross, to warn the passers-by that the destroying angel had entered there. The roll of the dead rose to such numbers that it was impossible to bury them all in the customary manner. Therefore the bodies of the unfortunate people were thrown together into a common grave, covered only

scantily with earth and marked with a plain wooden cross.

"Woe and sorrow thus filled the city of Cologne. On the New Market close to the church of the Apostles, in a splendid mansion, the rich magistrate lived. Wealth could not save his house from the dreadful epidemic; his youthful and lovely wife was seized with the plague and died. The grief of her husband was boundless. He passed the whole night by the remains of his beloved spouse, dressed her himself in the white wedding gown she had worn as a happy bride a few years before, decorated the coffin with sweet white flowers, and covered her with precious jewels and costly rings. Then she was buried. Night approached, and the clear starry sky looked peacefully down on the afflicted town. Perfect stillness prevailed in God's acre. Suddenly a jarring sound, like the opening of an old rusty lock, was heard, and two dark shadows glided among the graves, on and on, till they stopped before the fresh mold which covered the body of the pretty wife. The men apparently knew the spot, and well they might, for they were the grave-diggers, and had prepared this grave themselves on the previous day. They were present when the lid of the coffin was screwed down, and had with hungry looks coveted the glittering, precious stones the pretty wife was buried with. Now they had come to rob the dead body. With spade and shovel the wreaths and flowers were quickly removed from the mound, the earth dug up, and the coffin laid bare. In feverish haste, spurred on by their greed, they burst the lid open, and the dim light of their lantern fell full on the mild, pale face of the dead woman. With haste the bolder of the two wretches loosened the white waxen hands folded together as in prayer, and tried to tear off the rings. Suddenly the body quivered, and the white hands spread out. Aghast the robbers dropped their tools, and scrambled in utmost terror out of the grave, and fled as if chased by the furies. A long, painful sigh rose from the depth of the grave, and after some time the white form who had been buried alive, emerged from the tomb. With wide-open eyes, full of horror, she looked down into the ghastly bed she had just left. Could it really be true, or was it only a frightful dream? God's acre was silent but for the rustling of the autumn leaves of the weeping willows. Stillness of death was everywhere. No answer came to her faint cry for help. The horror of her situation, however, awakened her slight strength. She took up the lantern, which the robbers had left behind them, and with feeble steps reached the entrance of the churchyard.

"The streets were desolate. The stars overhead alone perceived the slowly moving form, every now and then resting against the walls of the houses. At last she reached the New Market and stood before the door of her home. Dark and quiet it seemed. But from the window in the magistrate's room a faint light shone forth. A quiver ran through the frame of the poor wife, and a wild, longing desire seized her to be sheltered by his loving arms and to feel in his embrace that she had really returned to life.

"With a last effort she seized the knocker, and listened with newly awakened hope to the tapping sound which rang clear through the night. A few minutes elapsed. Then an old servant, peeping out of the window in the door, perceived the white, ghostly figure of his late beloved mistress. Horror seized him, and his hair stood on end. She called him by his name to open the door. At the sound of her voice the old man started, ran upstairs, dashed into his master's room, uttering incoherent sounds, and stammering, "O master, the dead rise; outside stands my good mistress and demands entrance!" But the magistrate shook his head in deep grief. "My wife is dead and will never return, never, never," he said in unspeakable sorrow, and then added, "I will rather believe that my two white horses will burst from their halters in the stable and mount the stairs to the tower." A terrible sound suddenly filled the quiet house, a noise like thunder was heard, and the magistrate and his servant saw the two white steeds tearing and tramping in haste upstairs. A moment later two horses looked out of the tower windows into the night, and shortly afterwards the magistrate, laughing and crying with joy at the same time, held in his arms his wife who had returned from the grave! For many years she lived happily with her husband, surrounded by several lovely children. Deep piety remained the motive power of her being, and nobody ever saw her smile again."

If you come to Cologne, you will see the old house at the New Market, with two white wooden horses' heads looking out of the top window, and once more remember the legend you have just read.

Each succeeding hour on the top of the cathedral tower semed to me lovelier than the one which went before. The sun was just casting a roseate glow over that portion of the city and the waters of the Rhine changed from rose to yellow, and then to gray. The twilight hour was my favorite. The fishermen rowed steadily toward the banks, their oars cleaving the water with measured grace. The steadiness of these long, even strokes made the fluttering gulls seem more restless by contrast. Far out on the grey waters, we could discern the sails of a fishing schooner, turned toward home. Up the walk came workers from the cannery, straggling along in twos and threes. The birds twittered sleepily in the trees. Night falls gently on the Rhine, leaving under the beautiful trees, only the solemn shadows cast by the lone fringes of moss.

(Next month: **Through the Picturesque Market Streets of Ancient Cologne.**)

Jerusalem, Palestine.

GLIMPSES OF CHILD NATURE

V. Jesus and the Child

By Clara Hershberger

A thoughtful little boy of seven years asked me not so long ago, "Who made the things before God was?" A little girl of six years asked me once, "Who made God?" Another child asked his teacher, "Are God and Jesus two different men?" Questions like these arising in the minds of children tell us they have difficulties as grave and important as the spiritual perplexities of adults. They also tell us that the child minds are active and demand intelligent answers.

The average child has a clearer conception of Jesus than he has of God the Father or the Holy Spirit. Perhaps the reason for this is because he hears more about Jesus in the home story hour, the family devotion, and in the Sunday school.

Jesus' charm, as an infant, with Mary and Joseph at Bethlehem against the rude background of stable, ox, and ass, His courage and vigor in hard days of travel and healing, His compassion by the roadside, His sacrificial heroism in the last tragic journey to Jerusalem, make an irresistible appeal to the sensitive hearts of little girls and boys.

Of the three persons of the Godhead, Jesus is the more readily understood. Jesus was a Man, and Jesus was a Child. He understands the child perfectly. He always was the friend of children.

There are various ways the child may learn to know this Jesus. Perhaps the most significant ones are the use of the Bible stories, hymns, memory work, and the attitude of the parents themselves toward Jesus.

The normal child seldom tires of stories of Jesus, but rather asks for more. Most children delight to hear the story of "Jesus blessing the children" over and over again, and the picture of the Master with the children clustering around Him helps to make the story more vivid and clear.

Bible stories, vivid and lifelike in character and full of spiritual content, are unequaled for children. The best fifty or sixty from the Old Testament, and an equal number from the New, furnish a wonderful list of readings.

Some parents deny their children the rich spiritual lore of the Bible because they are afraid they will have an emotional upset, and because it contains tales of immorality. Some of the stories of the moral lapses of Israel's heroes might be left out for the smaller child, and there is still a wealth of material that remains.

Where can one match the incidents on the way to the Promised Land, the stories of Saul, Jonathan, and David, the captivity and the return, the calling of the Twelve, Jesus' friendships, incidents in Paul's life, the parables of the New Testament? The Bible has dozens of the best stories in all literature. A child lives in the age when parable and picture fit into his world of fancy. There is no need to dwell on every point of the story or have theological discussions. If he fixes the story in his mem-

ory, it might mean one true thing to him at eight and many true things to him at twenty-one.

Every child that is old enough to read should own a Bible. I had the pleasure of seeing a number of children receive their first Bibles. How eagerly they clasped them in their hands, and then later how interestedly they leafed through the pages, anxious to see how the twenty-third Psalm looks in their very own Bible, and to read some of the familiar stories. When the child has a Bible of his own he is more willing to help in the family devotion and is more apt to learn to know Jesus.

The singing of hymns is another means of help to the child in learning to know Jesus. Children should hear from their parents many of the great hymns, such as, "Away in a Manger," "Holy Night," "Fairest Lord Jesus," "Savior Like a Shepherd Lead Us," "Gentle Jesus, Meek and Mild," "Jesus Tender Shepherd, Hear Me," and others bringing as they do not only religious instruction, but a spirit of reverence and worship.

By memory work a child may possess himself of dozens or perhaps hundreds of the finest passages of the Bible. Great truths found in the Psalms, sentences from Isaiah, from Paul, or from Jesus' utterances have proved a stay and a help to many amid life's dangers and hardships. I think it quite unfair to children to deny them the opportunity of having a memory well stored with the best ideas the world has ever known. The repeating of Scripture has been the means of saving souls when they could not be reached otherwise.

Another means of acquainting the child with Jesus is the attitude the parents take toward Christ. Sound religious and moral instruction in the home or elsewhere can only be inculcated by those who themselves believe in what they teach. Religious instruction in the home must embrace not only the high expectation of the parent, but also a life which affords a noble example. If parents pray, the child will pray, if parents have an ordered and harmonious life, because they want to follow Jesus' example, conditions are favorable so that the child too may have self-discipline and peace of mind. Teaching without example convinces few children, but teaching by life, as well as by word, is the most powerful of all arguments.

Understanding the Jesus of history through Bible stories, singing of hymns, and memorizing passages enables the growing child to understand more intelligently the Jesus of experience.

Little two-year old Max, a boy of Christian parents, who had been very sick, and had intense pain, when asked how he was made well replied, "Jesus made my stomach well." He recognized the love and power of Jesus in these early years. His condition was of such a nature that the doctors recognized they could do nothing for the child. It was Jesus who healed him, and the child knew it.

I asked a little girl, "Who do you think Jesus is?" She said, "He is a man who knows everything, and can do anything. He is one who loves everybody." Invariably the child thinks first of the love Jesus shows toward all.

Blessed is the child who puts his trust in Jesus, who knows the power and love He has for all humanity, and especially for the children.

Iowa City, Iowa.

THE PURPOSES OF EDUCATION

Considered from a Christian Viewpoint

V. Intellectual Development

By Edward Yoder

In a very broad sense all education is a form of cultural development; by which is meant that it is the cultivation and development of the individual's personal resources. The word culture involves a figure of speech taken from the work of the farmer or the gardener who cultivates his soil to make it productive. There is also a special sense in which the word culture is used. In this narrower sense the word is hard to define, as are so many other words which refer to the intangible things of life.

Culture, we may say, has something to do with the appreciative side of life. One writer has said: "Culture is the bouquet, the aroma of experience.' It is thus not something that is superfluous and outside the realm of practical life, but an integral part of it. It implies a taste for the best things, and appreciation of and an inward response to the beauty there is in nature and in art, and an understanding of life's deeper meanings and relationships. It is that phase of experience and activity which transcends man's mere animal comforts and ministers to the richness and the joy of his life.

There is a kind of culture that is earthly and sensual, which ministers only to worldly enjoyment and the pleasures of sense. Christian education develops a culture that is spiritual and ennobling. The refinements and amenities of life can be made to minister to the formation of good character and to the preparation for service to God and to fellowmen. Even as the Christian uses the common goods of life, like air, food, knowledge, machines, for good and holy ends, so too he learns to use culture and cultural attainments for the glory and honor of God.

Cultural development includes training in the exercise of gentle and courteous conduct, the graciousness of manner which makes contacts with neighbors and friends both agreeable and helpful. Worldly courtesy may sometimes be hollow and pretentious. But the Christian's courtesy need never be like that, for in his heart he has the love which places the welfare of his neighbor before his own. Christian love is the basis of all courtesy that is genuine. From this source spring all the Christian refinements in conduct and manners. In the thirteenth chapter of I Corinthians Paul has described the perfect courtesy. His word for it is "charity." It is long-suffering and shows Christian kindness. It knows no jealousy; it makes no parade of itself and is very modest. This courtesy, furthermore, never behaves rudely, nor does it selfishly seek to get things for itself. It is never irritated nor does it hold any grudge when mistreated; it is never glad when others do wrong, but is made glad by goodness. Finally it is always slow to expose matters, always eager to believe the best, always hopeful, and always patient.

A desire for the worth while things of life and for the more satisfying experiences which it offers to those who travel its pathway is not always present in everyone by nature. Appreciation of these better things of life can be cultivated, and education in the home and the school aims to develop a taste for them. And not always is it a problem of morals, of deciding between things that are right and things that are wrong. Sometimes the cultivated person chooses between things and between forms of activity that are morally indifferent in themselves, but which may differ in the degree in which they contribute to character and to the individual's lasting satisfaction and to his efficiency in life's work.

Each person fills his mind with the things in which he is most interested. The mental images that appear in the mind come in a great measure from what we choose to think upon. The cultivated mind with a taste for good and elevating thoughts will eschew what is trivial, frothy, and mean. Paul in writing to the Philippians tells them to reflect upon such things as are true rather than specious, such things as are noble rather than commonplace, such as are upright rather than perverted, such as are pure rather than tainted, such as are attractive rather than distracting, such as are refined rather than blatant, in short upon all that is excellent and all that merits approbation.

A healthy taste for good literature is of tremendous importance in a time like ours when there is so much on every hand to read. The choice must constantly be made of what we shall read, of what ideas and images shall be welcomed into the mind through reading. Those who as children have learned through acquaintance with good books to appreciate the rich treasures of the world's best literature will be likely to find the filthy trash, of which there is so much all about them, not only distasteful but nauseating as well. Nearly every one reads books and periodicals not only for the information and instruction which they yield, but also for the recreation and inspiration they afford. For making the best choice in reading matter a well-developed taste is often a surer guide than particular rules of thumb

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THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The series of topics on **Pillars of Faith,** namely Abraham, Noah, Joseph, Elisha, and the Hebrew Children, of whom we have studied in special junior topics during the past months, is now ended, and a new course, named **Mountain Scenes of the Bible,** will be taken up during the remainder of the year. We trust that not only the juniors have been enjoying the study of Pillars of the Faith, but that all, both old and young, have found rich pasture for their souls by the study.

We begin with this month a mission study connected with various fields, with the one central theme of "witnessing." We begin with the **Rural Field,** which is near us and corresponds to the Judea of the early Church. We ought to know more about the rural field than any other because it lies nearer to us than any other. And yet we find that, unless the spirit of compassion for the unsaved is upon us, the rural needy field is as foreign to us as any other. May the Lord open to us a vision of our neighbors and neighboring communities and fill us with a burning desire to seek and to save the lost. We must somehow be made to love those who are strangers to us in habits of thought and habits of life, as well as those who are so much like us in their ways of thinking and living, if we would be like our Master "who gave himself for our sins that he might deliver us from this present evil world."

The **Doctrinal Course** this year includes some vital parts of the plan of salvation. We have already looked at **God, the Father**, and **Jesus Christ our Savior,** and the **Sinfulness of Man.** Then we are to think of the conditions that man must meet in a living faith, repentance, and its accompanying results of conversion, regeneration, etc., which God works in us. This month we take up the subject of **Repentance.** May we not leave it until we have a clear understanding, both for ourselves and for the edification of others, not only of the head, but of the heart in a real practical application.

The topic for Whitsunday is in reality a doctrinal topic listed under seasonal themes. May we emphasize the practical side of receiving power, endeavoring to clear minds of confusions that may have entered. It is more difficult to dislodge erroneous thoughts on a doctrinal theme than to place the right ones first-hand. But it is the task our Master patiently followed with the Twelve. And we should not grow weary in laboring with others when the Master has been so patient and is still so patient with our own misconceptions on many points of life. We shall have accomplished a great end to the benefit of all with whom we labor if we can teach them to be pliable in the hands of God and submissive before His revealed truth so that by teachableness they may be led into the whole light. It is Satan's chief delight to muddle the minds of men with error and keep them under the delusion that they have the truth. Oh for a clear vision and a power to distinguish the poison of error before we swallow it to our destruction!

PILLARS OF FAITH—THE HEBREW CHILDREN (Jr.).—Dan. 3:1-30.

Topic for May 14

MOTTO

"Our God whom we serve is able to deliver us."

MEDITATIONS ON THE TOPIC

I. **The Faithful Hebrew Children.**—Daniel, Hananiah, Mishael, Azariah, were the Hebrew names of the four boys who were chosen from among the captives in Babylon who had been brought from their homes in Jerusalem in the land of Judah. The prince of the eunuchs gave them other names, more like the names of the Babylonians and in harmony with their religion, but their change of names did not change their character nor their faith in the God of Israel.

They were tested by what they were expected to eat when they went to the king's school, and by the leadership of Daniel they came out victorious, without defiling themselves with the meat and the wine which the king had provided for them. Later the three boys were tried by a very strong test. They had passed a good examination at the close of their school course. The king had given them good positions in his kingdom. But now the king had demanded that everybody should worship the image which he had set up on the plain of Dura. These three held firmly to the truth and would not bow down and worship the image. Even when they were threatened with burning in a fiery furnace, they were true and expressed their willingness to suffer rather than to disobey the God whom they served. They knew that He was able to deliver them from the hand of the king if He chose. But they were willing to suffer for their faith, even to death, should God see fit to let them do so.

God did choose to deliver them from the ravages of the flames so that they did not hurt them. Not a smell of smoke could be found upon them. Their marvelous deliverance and their strong faith constituted a wonderful lesson to the king and his people. The young men were honored for their faithfulness to their God.

II. **The Text.—Dan. 3:1-30.**—This chapter gives an account of the experiences of the three Hebrew children with the king, and in the fiery furnace, and of the results. They did not lose in the end with the king but were promoted in office in his kingdom.

III. **Junior Program Suggestions.**—The story of the Hebrew children is one that the boys and girls should be able to tell correctly in all its details from the captivity to the end of Daniel's experiences in the times when he had grown old. While the story of the experiences of the fiery furnace may take the major emphasis to-day, the faith that kept all these boys true through all their conduct in Babylon is the point that ought to receive the special stress.

The applications of the lesson will be of greater interest if we have the story well in hand. How we must learn to purpose in heart to keep from defilements of modern idols and lusts, such as earthly gains and earthly pleasures, lust for fame, for vain display, for strong drink, tobacco, etc.! How it requires real purpose of heart and faith to stand true when associates all do differently in their habits of dress and in attendance of questionable amusements! Some practical illustrations found in their reading may also be supplemented, or, better still, some live illustrations of boys and girls in their knowledge who have stood for principles in the face of losing (for a time) advantages, but who prized a clear conscience above earthly favors. Cite instances of temptations for earthly gain which were withstood because there was questionable conduct connected with the gain.

OUTLINE STUDY

I. Who were the Hebrew Children?
1. Captives from the land of Israel.—Dan. 1:3-7.
2. The three who were tested in fire.—Dan. 3:12.

II. The Worship Test.
1. An assembly of the king's officers before the king's image.—Dan. 3:1-3.
2. Worship of the image by all demanded.—Dan. 3:4-6.
3. Obedience by all except three Hebrews.—Dan. 3:7-12.

III. The King's Grilling.
1. The three Hebrews called.—Dan. 3:13.
2. The three questioned as to their purpose.—Dan. 3:14, 15.
3. The king answered.—Dan. 3:17, 18.

IV. The Fire Test.
1. The furnace heated.—Dan. 3:19.
2. The men cast into the fire.—Dan. 3:20-23.
3. God delivers them.—Dan. 3:24-27.
4. The king's new decree.—Dan. 3:28, 29.
5. The three Hebrews honored.—Dan. 3:30.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Faithful."**
2. Memorize a Choice Passage from the Book of Daniel.
3. Tell the Story of the Captivity.—II Kings 24:1-16.
4. Tell How Four Hebrew Children Stood the Test.—Dan. 1.
5. Tell the Story of the King's Dream.
6. Tell the Story of the Three in a Fire Test.
7. Standing True to God Like the Hebrew Children, and Tests we Meet To-day.

For Seniors.
1. What Loyalty to God Requires.
2. Modern Tests of Loyalty to God.
3. God's Faithfulness to Those Who are True.

PERSONAL THOUGHT

A faith that can look beyond and see a blessing in serving the Lord in suffering is a faith that places its possessor among the pillars who bring glory to God.

SEED THOUGHTS

Thy Will Be Done

Thy will be done; we say it sighing,
When some sweet boon, withheld, we crave;
Thy will be done! We moan it crying,
Heart stabbed beside an open grave;
We say the words amidst our pain
Through bitter tears that fall like rain.

Thy will be done—we strive to pray it,
When thunders crash and storm clouds burst,
We shrink and falter but we say it,
Because our Savior said it first;
Hasting along God's path He sped,
And we would follow where He led.

Thy will be done! We whisper, fearing
Submission brings another cross;
We think our yielding means the nearing
Of some new bitter dreaded loss;
Forgive us, God, for wounding so
The patient love we ought to know.

Thy will be done—we say it wronging
The love that broods above our pain,
That yearns with more than mother-loving,
To see us glad and free again.
But loves too much to lift our woe
Until its blessedness we know.

Thy will be done—the glorious choosing
Of God's best gift prepared for men;
Shrink never, tho' it means the losing
Of harmful hoard—such loss is gain.
O doubting, trembling heart be still!
And let thy Father have His will.

His will—the perfect, tender shielding
From smallest harm, when woe must be;
His will—it only waits our yielding
To crown with blessings you and me;
The soul that says "Thy will be done,"
Compels love's richest benison.—Selected.

WITNESSING IN OUR RURAL FIELDS.—I Jno. 1:1-2:6

Topic for May 21

MOTTO

"Ye shall be witnesses unto me."

MEDITATIONS ON THE TOPIC

I. **Our Rural Fields.**—The shepherdless sheep, wherever it may be, is in a pitiful plight and knows not which way to go. It has heard the sound of false shepherd voices so long and has been deceived so often that there comes forth doubt. Not doubt whether there ever was a true religion, but doubt whether there is any one true to-day, and doubt whether it is possible for such a lost sheep as it is to ever be found.

It is an encouraging thought to the faithful missionary to remember that the message of life through Christ Jesus is just the message which the lost sheep needs. Many have tried substitutes and mixtures of truth and error only to find failure and sorrow. But those who have proved the Gospel in its purity have found it satisfying and a means of real success.

The rural field contains many of the shepherdless sheep who have wandered far and hopelessly. They have honest hearts who would respond to the call of the Gospel if there were some tender-hearted and self-sacrificing one to seek them and bring them to the Good shepherd for salvation. It behooves all Christ's saved ones to take an interest in Christ's other sheep who have their lodging in the wilds of some neglected rural field. They are just as precious as the lost in the cities or the lost in foreign lands. The same Gospel is fitted to their need which is fitted to the needs of other lost ones and we should be ready to witness to them.

Perhaps the witnesses need to realize the fact that the Master wants them in these obscure corners to seek out the scattered and hungry ones and that He wants their loyal devotion in the rural field as well as in other fields.

II. **The Text.—Jno. 1:1-2:6.**—Here the writer thinks of the obligation that comes when he can testify of the life of Jesus. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." He has a saving message that is able to deliver from the guilt and power of sin and make those defiled fit for fellowship with Christ.

III. **Junior Program Suggestions.**—The missionary spirit may be found in the heart of all who truly have learned to know Jesus. We know Jesus when we have found in Him a Savior who freely forgives our sins and fills us with His love. The junior boys and girls who have gone thus far in their experience are able to understand how their experience may be shared with others if they on their part use their opportunities to introduce Jesus to others. The juniors may not always be able to visit the neglected rural community, but there are ways by which they may take an active part in the rural work. Their interest may be enlisted for the needy, and something can be sent in the way of literature or clothing or provision, which shows their interest in bringing Jesus to them. They can be led to pray for them and to pray for the workers who labor among them. Those who are given the opportunity to go with some adult to visit the rural field may be able to tell their experiences and thus awaken an interest in others. We should discourage too much of the outing spirit in these visits and help the boys and girls to feel more of the real desire to see souls acquainted with Jesus. Living the Christ life before others gives them a glimpse of the life of Jesus, and they will be more responsive to the message which the minister brings to them if they first see it shining in our lives.

OUTLINE STUDY

I. Testifying of What Jesus Does to Fulfill the Needs.
1. He saves those who come to God by Him.—Heb. 7:25; Jno. 10:9.
2. He delivers from the power of sin.—Jno. 8:31, 32; I Jno. 5:4, 5.
3. He is a good Shepherd,—Jno. 10:14-18.
4. He gives a new vision of life.—Acts 26:18; Eph. 5:14.
5. He gives fullness of life.—Jno. 10:10.
6. He satisfies our soul need.—Jno. 4:13, 14.
7. He gives us something to live for.—Matt. 6:33; II Cor. 5:14, 15.
8. He fills the future with hope.—Jno. 14: 1-3; 16:33.

II. Reaching the Needy Souls.
1. By going about doing good.—Acts 10: 38; Gal. 6:10.
2. Living a faithful life.—Phil. 2:14-16.
3. Using every opportunity to witness for Christ.—Eph. 6:19, 20.
4. Following up the work.—Acts 15:36.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Witness."**
2. Memorize a Verse from the Outline.
3. Knowing Jesus.
   a. As a Savior.
   b. As a Friend.
   c. As a Shepherd.
   d. As Lord and Master.
4. Witnessing for Jesus.
   a. By a Faithful Life.
   b. By Speaking a Word for Him.
   c. By Doing Good as Jesus Did.

For Seniors.
1. The Message Needed in the Rural Field.
2. Jesus an All-sufficient Savior.
3. How Bring the Witnesses to Needy Souls.

PERSONAL THOUGHT

Who would choose to tread through the mountain wilds for the lost, were not the compassion of the Master in them constraining them to find those thus scattered? Why should this task not be yours and mine?

SEED THOUGHTS

The Wandering Sheep

The Shepherd's heart is saddened,
His sheep have gone astray;
Thro' summer's heat, and winter's cold,
He seeks His sheep alway.
Some wandering sheep He's seeking now,
Say, brother, is it you?
Are you safe sheltered in the fold,
Or are you wandering too?

Thro' briars, thorns, and brambles,
He seeks with anxious heart,
O'er mountain, vale, or forest wild,
Or, in the crowded mart.
O'er ocean's main, o'er desert sands,
He seeks the wide world o'er;
In gilded palace of the rich,
In cottage of the poor.

He's calling for thee, lost one,
Can you not hear His voice?
Then answer to His loving call,
Go meet Him and rejoice.
Are you not weary wandering
Out in the storm and cold?
Arise and seek your Shepherd's face,
Return unto the fold.

He seeks His wandering sheep,
Out in the storm and cold;
Oh, shall He seek in vain,
To bring them to the fold?

—Mrs. M. M. Newton.

REPENTANCE.—Hos. 14; II Cor. 7:9-11

Topic for May 28

MOTTO

"The sacrifices of God are a broken spirit."

MEDITATIONS ON THE TOPIC

I. **Repentance** is such a state of mind and heart in which the individual is ready to renounce his own past conduct and purposes as having been wrong, and to embrace a course of life that is conceived to be right according to the will of God. There may be acts of repentance of lesser and of greater moment. In the common mistakes of secular or business procedure we may make mistakes that we deplore and from which we learn to do better. We may err in judgment and repent of it and be more sober in judgment. We may err in conduct and bring loss or sorrow upon our self or friends and repent of it. Such repentance may be without a particular change of our character or in our relation toward God. But when "repentance toward God" takes place in our life, there is awakened a recognition of our folly of life, with a sense of its deplorable consequences in our own sight and its abomination in God's sight. Along with this sense of our unworthiness there is that honesty of purpose to change our ways that we go to the full extent of our powers to make amends for our past and to take the course of life that we are satisfied God would be pleased with in us. In our self-abhorrence we are brought to Him who alone is able to cleanse us and to satisfy God in our behalf. We are ready to cast ourselves upon the mercy of God in Christ and with gratitude humbly to submit ourselves to whatever He would have us do. In such a state of heart toward God in Christ Jesus,

we should be very far from the thought of going back into the sin that has offended God and made us so abominable to ourself and Him. The nearer we get to God and the more we learn of His ways the more and more evil our former life seems. A deeper sense of sin is essential to a deeper Christian experience.

II. **The Text.—Hos. 14.**—Here we have the advice of the prophet concerning what Israel should do on account of sin. With their proper confession and repentance God will graciously pardon and heal their backslidings.

II Cor. 7:9-11.—Here the Corinthians by the rebuke of the apostle were made to sorrow for their sins before God and as a result they were made to repent in a way that meant salvation that need not be repented of. This godly sorrow brought its results of carefulness and deep concern to get right before God and man.

III. **Junior Program Suggestions.**—The best way to impress the reality of true repentance is by means of the conduct of individuals who truly repent. To this end such Bible characters may be used who furnish an example of true repentance and on the negative side an example of false repentance. Let the juniors study these and give what they can out of their own findings, and then lead them deeper if they do not find enough.

There is scarcely any of the boys and girls but have experienced some sorrow for their own conduct—sorrow for injury to a dear friend, or sorrow for causing some one a great loss, etc. This will serve as a comparison to sorrow for having lived a sinful life before God and causing the terrible harvest of evil that follows in the way of sin, wounding the loving Father-heart of God who would have all men to be saved and to come to a knowledge of the truth. The minds of the boys and girls will be keen enough to grasp the utter selfishness of the sorrow of those who care not for what they have done in injury to others just so their own skin escapes injury—like a boy who pries a rock loose on the hillside where people pass below, and cares not how many it kills, just so he is safe. Such a selfish boy might become sorry for his sin because he would be punished for carelessness, but not for the great evil he had done.

OUTLINE STUDY

I. Elements of True Repentance.
1. Self-reproach.—Job 42:6.
2. Godly sorrow.—Psa. 51:17; 24:18.
3. Turning from evil doing.—Jonah 4:8.
4. Confession of sin.—Ezek. 18:31.
5. Restitution and amendment.—II Cor. 7:9-11; Luke 3:8-14; 19:8, 9; Ezek. 33:14-16.
6. Turning to God in humiliation.—II Chron. 7:14.

II. The Importance of Repentance.
1. Without it we perish.—Luke 13:2, 3.
2. Conditional to pardon.—Isa. 55:7.
3. Conditional to the gift of the Spirit.—Acts 2:38; 3:19.
4. Conditional to deliverance from wrath.—Ezek. 18:21.
5. Opens God's ears to prayer.—Psa. 66: 16-20; Isa. 59:1, 2.

III. False Repentance.
1. The sorrow of the world.—II Cor. 7:10.
2. Confessions not filled with sorrow.—I Sam. 26:21.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Repent."**
2. Memorize a Passage from the Outline.
3. Examples of True Repentance.
   a. The Repentance of Peter.
   b. The Repentance of Zacchaeus.
   c. The Repentance of a Sinful Woman (Luke 7:36-50).
4. Examples of False Repentance.
   a. The Repentance of Judas Iscariot.
   b. The Repentance of Simon the Sorcerer (Acts 8:9-24).
   c. The Repentance of Pharaoh (Ex. 9: 22-35).

For Seniors.
1. What is True Repentance?
2. When is Repentance of no Avail?
3. Fruits Meet for Repentance.
4. Blessings Following True Repentance.

PERSONAL THOUGHT

How tender is our conscience? This is a test of the genuineness of our abhorrence of sin and the reality of our repentance.

SEED THOUGHTS

'Tis to bewail those sins thou didst commit;
And not commit those sins thou hast bewailed.
He that bewails, and not forsakes them too,
Confesses rather what he means to do.
—Francis Quarles.

To grieve over sin is one thing, to repent is another.—Robertson.

True repentance has as its constituent elements not only grief and hatred of sin, but also an apprehension of the mercy of God in Christ. It hates the sin, and not simply the penalty; and it hates the sin most of all because it has discovered and felt God's love.—Wm. Taylor.

I looked to Jesus in my sin,
My woe and want confessing;
Undone and lost, I came to Him,
I sought and found a blessing.

He looked on me; oh look of love!
My heart by it was broken;
And with that look of love, He gave
The Holy Spirit's token.
—El Nathan.

Repentance does not mean remorse. Repentance means giving up sin.—Beiderwolf.

And while the lamp holds out to burn,
The vilest sinner may return.—Isaac Watts.

RECEIVING POWER.—Acts 2:1-4; I Cor. 12:1-13

Topic for June 4

MOTTO

"Be filled with the Spirit."

MEDITATIONS ON THE TOPIC

I. **The Power from on High** is the gift for every one who accepts God's grace in Christ Jesus. As such it comes as a seal, that "God, which knoweth the hearts," has seen that the conditions are present, and so gives the Holy Ghost. Acts 15:8, 9. Without the seal of "the Holy Spirit of promise" (Eph. 1:13, 14) there can be no assurance that we are His, and that we have a hope of the inheritance of eternal glory. Rom. 8:9.

However with this truth before us that all believers who truly meet the conditions of salvation also receive the gift of the Holy Spirit, there is another fact that we must remember, and that is that we may make progress in the appropriation of that power as we make progress in our growth in grace. The Corinthian believers were "yet carnal" because they had not advanced in that understanding of spiritual things by which their minds could be full of spiritual thoughts. Their carnal thoughts predominated and their life made a carnal rather than a spiritual impression. I Cor. 3:1-4. The tone of Paul's epistles everywhere was to the end that they might "be filled with the knowledge of his will in all wisdom and spiritual understanding" (Col. 1:9). And that by an increase of this heavenly wisdom they might be strengthened with might by His Spirit in the inner man" (Eph. 3:16-19). His Spirit is ready to enter the whole of our being to the fullest extent and occupy it all. But we must exercise ourselves in such means of grace so that God can occupy the unoccupied fields of our hearts and minds, or, if there is any part that is possessed by carnal ideals and unfruitful thoughts, that this may by diligence be made to yield full allegiance to the things of God so that we may be able to comprehend the depth and length and breadth and height, and know the love of Christ that passeth knowledge," and so, be "filled with all the fullness of God" (Eph. 3:18, 19). To do this we must "let the words of Christ dwell in us richly." We must "speak to ourselves in psalms and hymns and spiritual songs." As Peter declares we must "give diligence" in adding to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, love, etc. for by these things we become fruitful in the knowledge of Christ. By such a fruitfulness we have an enlarged spiritual capacity for the operation of the power of the Spirit. Well might the apostle plead with the saints, "Be filled with the Spirit" (Eph. 5:18).

III. **Junior Program Suggestions.**—Again we have a subject too deep for any without spiritual understanding. But there is a way to approach the subject that the simplest mind may comprehend something of its meaning. The story of the coming of the Spirit is as interesting as the story of the coming of the Son of God, if we properly present it. Boys and girls can grasp the difference between the coming of God without the body and the coming of God in the body of Jesus. God as a Spirit wants to dwell in our bodies and occupy our whole being of heart and mind in the fullness of power, so that what we do may be in the power of God. He has planned to enter every heart that is ready to receive Him and to work in them to the fullest extent of power that they are prepared to be used. If we do not receive Jesus as a Savior we cannot receive the Spirit in our hearts as an abiding Guest to teach us and to lead us and to give us power in the walk of life. Let some prepare the assignments and let an adult lead the minds into a simple understanding of the above suggested facts. Thus the conditions of power will be laid at the door of each individual and all will be led into the solemn truth that God seeks to bestow His power upon all.

OUTLINE STUDY

I. Examples of Those who Received Power.
1. The believers at Pentecost.—Acts 2: 3, 4.
2. The Samaritans.—Acts 8:14-17.
3. The Gentiles.—Acts 10:44-48.
4. Disciples of John at Ephesus.—Acts 19:1-7.
5. All believers.—I Cor. 12:13; I Jno. 2: 20; Acts 13:52.

II. Conditions for Receiving Power.
1. Faith.—Eph. 1:13.
2. Repentance.—Acts 3:19.
3. Obedience.—Acts 5:32.
4. Prayer.—Luke 11:13; Acts 4:31-33.
5. Worthy walking.—Eph. 4:1-3; 5:15-21.

III. The Power Manifested.
1. In witnessing.—Mic. 3:8; Acts 1:8; 4: 33.
2. In boldness.—Acts 4:13, 31.
3. In miraculous gifts.—Acts 19:11, 12; Heb. 2:3, 4.
4. Might in the inner man.—Eph. 3:16-19.
5. Victory over the law of sin.—Rom. 8: 1-13.
6. Made strong in weakness.—II Cor. 12: 9, 10.

7. In bearing spiritual fruit.—Gal. 5:22-25.
8. In meeting spiritual foes.—Eph. 6:10-20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Power."**
2. Men with the Power of God.
   a. Peter.
   b. Stephen.
   c. Philip.
   d. Paul.
3. What the Spirit Does for Us.
   a. In Bearing Fruit unto God.
   b. In Overcoming Sin.
   c. In Witnessing for Jesus.

For Seniors.

1. The Sources of Power in the Life of the Christian.
2. Meeting the Conditions for Receiving Power.
3. The Results of Spiritual Power.

PERSONAL THOUGHT

The excellency of the power is of God. We have this treasure in earthen vessels. We need to let God by the Spirit form His image within us so that His power may possess us to the full capacity and that our work as His instrument may not be hindered. II Cor. 3:18.

SEED THOUGHTS

Consciously, distinctly, resolutely, habitually, we need to give ourselves, our business, our families, our affections into the Spirit's hands, to lead and fashion us as He will. When we work with the current of that Divine will, all is vital, efficient, fruitful.—F. D. Huntington.

Power from on high is coöperation with God.—Jos. Cook.

The early church was characterized by poverty and power; the present is characterized by wealth and weakness.—Sel.

No power of the Holy Ghost can fill you while you are full of your own ideas, your own importance. All that must go.—Winnington-Ingram.

Jesus' service grew out of deep communion with God. We wonder why our efforts are not more fruitful than they are. Here is the reason. The spiritual power is not in the human wire.—Anderson.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus.—Eph. 3:20, 21.

A FOOLISH VIRGIN

By Lawrence Keister

'Tis not the thing, this lipstick stuff,
To beautify a maiden,
Though some with rouge and powder puff
The countenance have laden.

You silly girl, go wash your face
And be as God has made you;
Add common sense to nature's grace—
No more let fools persuade you.

The flowers neither toil nor spin,
Of paint they show no traces,
They simply grow, and so they win—
Their souls are in their faces.

Then cultivate your mind and heart
With open Bible near you;
Wherein you learn the holy art
That will to all endear you.

Scottdale, Pa.

THE PURPOSES IN EDUCATION

(Continued from page 149)

that have been learned—and forgotten.

It is not alone reading matter that influences character and adds happiness to life. All the material things which surround an individual contribute to the same end. The so-called fine arts, as well as literature, are used as the medium for expressing great ideals. So there are great paintings, fine thoughts and powerful ideas and inspiring pieces of sculpture and of architecture, and music, all of which bring a message to those who are trained to receive it. Man almost universally uses these arts in some measure in shaping and in decorating his immediate surroundings, the home in which he lives, the places where he does his work. The influence of pictures in home life is well known. The harmony of color used in decorative arts in homes, in cities, about the farm, has a subtle influence in making people happy or unhappy, and in adding to or subtracting from the comfort of their minds. Pleasing proportions and due balance used in the designing of buildings, of furniture, of utensils, and of all the material equipment we use have the same unconscious effect. These are only a few illustrations of the artistic culture that pervades all of life.

The Christian viewpoint emphasizes simplicity as the chief keynote for man's surroundings, as being at once the most satisfying to the mind and best illustrative of the great forces in life. They that have learned to appreciate the power of a quiet simplicity and an inconspicuous neatness in both design and decoration understand what these principles can contribute to stability of character and to peace of mind. An appreciation for these principles must usually be learned. Things that are gaudy and showy, or loud and conspicuous, generally have an immediate appeal for children and the uncultured, but their ugliness is keenly felt by those trained to appreciate true beauty.

Cultural development affords ideals and means for the profitable use of leisure time. Spare time, when the routine duties of life do not press upon us directly, brings with it opportunity either for growth or for degeneration of character. The Christian who has tasted of the good Word of God feels himself drawn on at such times to enter into the hidden treasures of God's written revelation. The natural world about him, since it is the handiwork of God, attracts him also and he finds enjoyment in the study of nature. The fellowship with nature's Creator, which is possible when one reverently approaches Him both through revelation and through creation, affords the best there is in physical rest, mental refreshment, and spiritual uplift. Nature speaks a various language, as one poet has observed. Patience and experience are needed by those who would interpret her moods and voices.

The cultivation of these various tastes and interests, the development of some creative form of personal activity, often known as a hobby, may be a perennial source of pleasure and satisfaction far more potent than the amusements invented by man. The cultivated person comes to depend upon his own resources for recreation and diversion and he need not fall into the lazy habit of hiring others to divert his mind. Many popular forms of amusement cater to the lowest level of morals and culture. The Christian, without assuming an attitude of personal superiority, must be the salt of the earth and the light of the world in the cultural ideals he holds, even as in moral and spiritual life.

Hesston, Kans.

IN QUIETNESS MY STRENGTH

(Continued from page 130)

forget the past, if life is cruel, unkind, I, at least, can be kind," Mary answered.

"Do you remember when Nancy, you remember Nancy the missionary, scolded us terribly for laughing at your essay on 'Quietness My Strength'? She said we would come to a bad end if we did not mend our ways. Would God we had listened to her!" she wailed in hopeless despair.

"God is still a refuge for all who come," said Mary very quietly.

After the guest had taken leave, the saddened family were all together in the living room, subdued and quiet. The father lifting his bowed head, spoke to his own, "Just one more tribute to our mother. She is a blessing to her children, a praise to her husband, a comfort to every one. I pray that the great God may grant that my daughters and my son's wives may be—like their mother."

Protection, Kans.

CONNECTIONS

By Freda Kurtz Kauffman

Not far from the busy highway,
Nestled among bush and tree,
Stands a forgotten old wind wheel
Bowing in the wind—carefree.
Turning, but pumping no water:
Busy, but working in vain.
The pump rods no longer fastened—
The upper one to the main.

Traveling this same busy highway,
Rushing about doing good,
Folks give of their time and their money,
But don't win souls as they could.
Giving, but not guiding homeward:
Preaching and teaching in vain.
The prayer lines haven't been fastened—
The lower ones to the Main.

As long as the pump rods are severed,
Useless the wheel, it would seem;
But have the pump rods connected—
Water comes forth in a stream.
Whenever the prayer line is broken,
Between God's child and Himself,
Your love, your time, and your money
Might well be stored on a shelf.

O friends of the poor and lowly,
Keep on with your help and love;
But speak to Him often in prayer,
And work in strength from above.
Praying, your work will be useful;
Trusting, He'll guide you with care.
Watching and waiting, you'll be ready
To meet whom you've saved in the air.

Bellefontaine, Ohio.

The whole course of history since the advent of Christ goes to prove that wherever the light of the Gospel shines, the blessings of civilization abound also.—Dr. James Stalker.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JESUS FACES THE CROSS.—Mark 10:32-52

Lesson for May 7, 1933

Golden Text.—And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.—Luke 9:51.

God has made no armor for man's back. See Eph. 6. Only cowards need protection there. But God's people are the world's greatest heroes, and the best that any can hope is that they may copy after the Savior, who never turned His back to human need, temptation, fearful things, or death. Acts 21:13. Any ramshackle building can stand when there is no storm, but it requires a foundation of rock to withstand the tornado, and a frame of steel to withstand the earthquake's shock. I Cor. 15:58; Matt. 7:24-27. In the attitude of Christ there was no wavering. We can be like Him, but only by walking as close to the Father and being kept by the Spirit, as He was.

Verse 32. "Before them." See Jno. 10:14; Luke 22:41. Christ never sends us where He will not lead. He opens the way.

Amazed. Mark 14:33. Awed, frightened. The disciples, even as we, had reached a place where their knees almost refused to bear them on in following the Lord. Crises such as this come into every life. Prov. 24:10. But can we follow Thomas? Jno. 11:16. If the disciples were awed with an indescribable fear at this time, need we be surprised when the Son also was appalled? Regardless of the price, Jesus paid the full penalty of man's sin in His death, and in the Garden the full significance of sins' heinousness and the terrible price required for man's deliverance burst upon Him. Mayhap, too, at that hour the Lord laid on Him the iniquity of us all. If so, no wonder spirit and body quailed and needed recourse to prayer such as no other ever knew. Not the presence of fear but turning the back to danger is proof of cowardice. The absence of fear is proof of inability to see danger and generally betokens a fool.

Verses 35-37. The real self will reveal itself. The greedy heirs will wrangle by the bedside of the dying father, the worldly man will think and even talk of business during sacred service, and these men could not hide their ambition while the Lord spoke of His death. Neither can you hide envy, jealousy, greed, evil desire. But were John and James alone guilty? The indignation of the rest proved the same to be true also of them.

Verse 42. Earthly greatness is measured by the ability to acquire more wealth in land and personal property, and higher station in ruling over others—always selfish gain at another's loss. Because of this spirit the world has been drenched in human blood, and fair cities and lands have been devastated.

Verse 43. But greatness in God's sight is reckoned according to the measure of self-denying service. Not climbing over others to the top, but lifting them from the depths, not requiring constant service, but giving a full measure to the weak and helpless, not how much I acquire, but how much I distribute—that is true greatness; and the two who shall lead all others shall sit on the right hand and on the left of the Lord in His kingdom. There are six things that always cry, "Give," and never say, "Enough." Prov. 30:15, 16 record five. An ambitious heart is the sixth.

To receive and never give is barrenness and death; to give, and give as God gives, is fruitfulness and a wellspring of life.

JESUS ASSERTS HIS KINGSHIP.—Mark 11:1-33

Lesson for May 14, 1933

Golden Text.—Behold, thy king cometh unto thee; he is just, and having salvation.—Zechariah 9:9.

Golden Text. Earthly kings ascend their thrones by having won victory over others for themselves, Christ deserves the throne by having wrought salvation for us. The kings of earth sit upon thrones of glory, the King of kings hung upon a cross of shame; but He has made that cross a more glorious throne than all the thrones of earth. Had the Jews accepted Him politically His empire would have had geographical limitations, but now it is universal. The rejection at Jerusalem resulted in the political disintegration of the Jewish people and the establishment of a world-wide kingdom of the Son of God. Zech. 9:10; Rev. 3:21; I Tim. 6:15; Dan. 2:35, 44; Col. 1:15.

Verse 3. "Why do ye this?" The conduct of the servant of God is often strange to others (Jno. 3:8), but we owe them an explanation (I Pet. 3:15), and the best answer is found in this verse. If the Lord needs me or anything of mine, it would be the height of folly to refuse, for God honors me thus. In after years the owner of this colt would often speak of how the Lord honored him by using his colt in that triumphant ride. So, when we see things in their true perspective, we will rejoice in the things in which God honored us by using us to advance His kingdom?

Verse 6. "They let them go." The Lord needs your means to feed the hungry and clothe the naked; let it go. He needs your house and bed to lodge the orphan and the homeless; let Him have it. He needs your sons and daughters for the service of His temple and His kingdom; consecrate them. He wants you to let Him have and use your all; answer Him, "Even so, Lord Jesus." The only thing that is not misused is that which is used to the glory of God. I Cor. 3:23; 6:19, 20; 10:31.

Verses 15-17. Jesus entered, not to overthrow Pilate and sit upon his seat of authority, but to enter the temple and cleanse it of its evils. He exercised Himself not in matters national, but in matters spiritual. The way to purify a nation is not by my political efforts but by a moral regeneration of the individual lives. As long as the Church remains a den of thieves, the politicians will remain tools of racketeers and assassins. But let the church become a house of prayer for all nations, and our political worries will flee away and distress us no more.

Verse 18. "Feared." The queen of Scotland feared John Knox more than a regiment of soldiers, the ungodly Jewish ecclesiastics feared Christ more than the armies of Rome. Evil fighting evil makes for still greater evil, as is evident in the political upheavals of recent years, but goodness fighting evil with spiritual weapons destroys it. II Cor. 10:3-5. Herein lies the reason for the deadly enmity of evil to the things of the Spirit.

Verses 23, 24. Every tree bears fruit after its own kind. A spiritual church will have spiritual fruit. But there is something seriously wrong when she bears nothing but leaves. What is wrong? Carnality has dethroned spirituality. Under such a condition fruitbearing for Christ is impossible, and death will be the result. Rom. 8:6. What is the remedy for a fruitless Church? Not more carnal labors (leaves), but a faith that will not doubt, and a desire that will not be satisfied until the Lord pour upon us again the Spirit from on high.

JESUS ANSWERS HIS ADVERSARIES.—Mark 12:1-44

Lesson for May 21

Golden Text.—Never man spake like this man.—John 7:46.

Verses 1-12. The parable. See also Isa. 5:1-7. The vine, not the fig tree, is the symbolic tree of the kingdom. When the caretakers (ecclesiastics) dethroned Christ by augmenting themselves, the Lord made a

change. Isa. 65:1-15; Matt. 21:43. In the regenerated kingdom of God, Christ is the chief corner stone (Isa. 28:16; Eph. 2:20), and king (Matt. 19:28), and all in all. Rom. 9:5; 11:36; Col. 3:11; I Cor. 15:28.

Verses 13-17. Much as evil men may hate each other, they are all united in a greater hatred of that which is good. Isa. 49:7; Jno. 3:20. Truth (Christ) cannot be snared nor entangled, but error condemns itself. The specious logic of ungodly men has no answer to the words of the Spirit of truth. My proper relationship to God does not make me a "no citizen" of earth, but a law-abiding citizen.

Verses 18-27. The hereafter is not just the here-after. There is a difference. The relationships of the physical are only for this life. The purpose of sex is for physical reproduction. In the world to come there will be no strangers, but with our spiritual bodies there can be no physical relationships. But we will not be any the less real, the less alive. The flesh acts as a veil or a stained glass through which we can see but darkly. In the spirit world these limitations are removed so that we can know the fulness of life.

Verse 28. Are the commandments of God relative? Yes. Here we have the two greatest, but there is also a least. Matt. 5:19. What is it? The Lord has not said, and I will not venture where the Master is silent. Be sure of this, that it is more important to obey than to argue. And they were all given for our good and profit.

Verse 29. Man has not enough love in his soul that he can afford to divide it. Even if you give God all you will not give Him much. But the less you have the more you scatter it. The love of God is the upper fountain, the love of man is the nether. If I drink at the upper I will become the nether. Jno. 4:14; Isa. 49:10.

Verse 34. The nearer you are to the kingdom the clearer your perception of spiritual truth becomes. But if you are far off you may be a teacher (blatant, bigoted, fanatical), and at best be a blind leader of the blind. I Tim. 1:1; Matt. 15:14.

Verse 31-37. Have we the mystery of godliness? I Tim. 3:16. He is not understandable to human reason, but is understood by the Spirit. He is the son of Abraham and David, according to the flesh (II Tim. 2:8; Rom. 1:3; Gal. 3:16; Matt. 1; Luke 3), the Son of God through the Spirit (Matt. 1:20; Luke 1:33), and forever approved by the resurrection. Rom. 1:4. To deny either does not exalt Him, but is antichristian. I Jno. 2:22; 4:2, 3; 4:15; 5:10; II Jno. 7.

Verse 38. "Beware." Rehoboam desired many wives, Ananias and Sapphira desired praise, Simon Magus desired power, and many desire to be honored. All display their folly. Praise and power and honor do not need to be sought. The Lord bestows these gladly upon such as are worthy. It is no more appropriate to wear these if you are not worthy than it would be for a beggar in rags to wear a king's crown. Beware of the man who glories in appearance and not in heart. True goodness is never ostentatious.

Verses 41:44. The poor widow was ashamed to give so little (though she gave all), but the rich hypocrite gloried in his gifts. Better to have the praise of God than that of men.

JESUS AND HIS FRIENDS.—Mark 13:1—14:9

Lesson for May 28, 1933

Golden Text.—Ye are my friends, if ye do whatsoever I command you.—John 15:14.

Verses 1-33.—Three questions were asked of the Lord and answered by Him in these verses: (1) When shall be the destruction of Jerusalem? (2) What shall be the sign of His coming or return? (3) When is the end of the world? He answers all, not in one broadside to our everlasting confusion, but consecutively and clearly so that even a child could understand. We have made this scripture difficult and have evolved fantastic interpretations and much confusion by insisting that He answered all at once. The destruction of Jerusalem and the signs in proof of His ultimate return were given to the generation then living (v. 30) but for the final day and its lightning swift revelation He sets no date and gives no sign. But He urges the saints of all ages to watch and to be ready. And the apostles already looked for that day. Surely we should do no less.

Verses 34-37. "He that observeth the wind shall not sow" (Eccl. 11:4). There is something more important to the farmer than watching the signs of the zodiac and reading the weather prognostications in the almanac. So there is something more important to the Christian than observing signs. Heeding, watching, praying, on the part of the porter for the benefit of the flock, the same on the part of the individual for himself—these are the important things for to-day. Many a person argues about the time and manner of Christ's return, but meanwhile makes no preparation to meet Him at His coming. Many a sign farmer lets the weeds choke out his crops.

Verses 14:1-3. Be prepared in advance. To let everything go until the last minute is dangerous. This is true in getting ready for His return. It would also have been true in getting ready for His death. Mary of Bethany believed that the Lord was to die for her. Fearful that she could not do the ministrations of love to His crucified body she did it in advance. And if she had not done it then she would never have had the opportunity. No doubt she had also done her part in preparing for His reception (Luke 10:38-42) so that she could enjoy His visit after His arrival. Martha, who waited, became fussy and complaining. Some people are always ready, others never.

The anointings by Mary, Joseph, and Nicodemus were valued at thousands of dollars. Was all that waste? Verse 4. There are costly funerals that are just efforts to keep up appearances and to make it appear as if people loved—those are waste. But the service of love, the preparation of the body for burial, the last kiss, the falling tear—they are not waste. God records these deeds in His book and saves your tears in His bottle. Psa. 56:8.

Verses 5-7. Mary would give more to the poor than Judas. They who are always harping on the extravagances of love are just as selfish in works of charity.

Verse 8. She who did what she could to prove her love to the Master would also do what she could to prove the same after His departure. How could she do it then? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Lancaster, Pa.

TOBACCO OR SOULS?

I acquired the vile tobacco habit in the public school when quite young, and grew up with it until, when I became a man I had learned to chew, smoke and dip. I would often take a chew of the strongest tobacco and at the same time smoke a cigar. I had never heard a preacher lift his voice against this vice, but quite to the contrary, the majority of them together with the laity, used it in all of its forms. I was soundly converted in an old-time Methodist revival and for weeks I enjoyed sweet communion with God, and used my tobacco every day just as I had done for many years, but one day I bought a ten-cent box of snuff, and as I started for my home in the country, I opened my box and started to take some, when something checked me and seemed to say to me, "Why do you use that filthy stuff to defile the body which God calls His home?" I could not answer for I had no excuse; it was merely a habit.

Then the Spirit said to me, "How much did you pay for that box?" I answered only 10 cents, but again He whispered, "Ten cents would buy 100 tracts, which if wisely distributed might lead at least one soul to God." Then came the question to my mind: "Which would you rather have, a soul for God or a box of snuff?" I at once saw the point; threw the box into the grass, lifted my hand to Heaven and promised God that I would never touch the filthy weed again, but would ever afterward spend my tobacco money for tracts. I knew I was bound by the dirty habit until I could not quit of myself, so I asked God to help me, and He did, for from that day nearly eighteen years ago until this hour, I have never wanted it in the least. And I have bought and distributed many thousands of tracts which I have personally enjoyed much more than the old habit, and many have been blessed thereby. Go thou and do likewise!—J. D. Scott.

THE BIBLE ANSWERS ITS CRITIC

"Over a century ago Voltaire made the proud boast that in a hundred years the Bible would be an obsolete and forgotten book," says the Methodist Protestant Recorder. "But just one hundred years later the very house in which Voltaire had lived was the depository of the Geneva Bible Society, and it was packed with Bibles from attic to cellar."

BIBLE STUDY

TABERNACLE STUDIES

XIV. The Tabernacle and the Christian

By the Bible Study Editor

The Church

In its applications the tabernacle has its various representations because of the spiritual truth which it contains. As it fills the function of ministry to the spiritual needs of men it is indeed a representation of Christ who is the means of access to God. In its ministry of spiritual life and relationship of men to God it is typical of the believer's life; for every believer has a physical, spiritual, and eternal being which is related to the work of grace accomplished for Him by Jesus Christ our Mediator.

The Church the House of Christ

"Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." The house of Moses was the tabernacle and its witness of things to come. In respect to that house Moses was faithful, both in the construction of it according to the pattern shown to him in the mount, and in the ritual of its ministry. He fulfilled all the requirements as a faithful servant. Heb. 3:5, 6.

The distinction drawn between Moses and Christ is that of "servant" and "son." The distinction between the house is that between tabernacle and people. "We" are the house of Christ. The Son dwells in His house. "In the midst of the Church" He sings praises unto His Father. Heb. 2:12, 13. He is identified with the children whom God has given to Him.

God does not dwell in temples made with hands. The tabernacle of our Lord is a living one. Frequently the apostle uses the figure of a temple built of living stones. Eph. 2:20-22; I Pet. 2:4, 5. Such a temple as this is only fitting the glory of One who dwells in life eternal. The Church is the abode of Christ, in her midst He is living daily, His praises are continually ascending before God, and His glory is constantly magnified before men. In this house He is a Faithful Son, and His temple is to be kept holy unto Him with a firm hope.

The Church's Rest

Moses did not bring his tabernacle nor his people into a place of rest. Forty years he remained in the Wilderness of Paran, but was called to journey farther toward the land of his hopes. He never entered into the "rest," with the tabernacle. Yet, we believe that he entered into the rest that remaineth for the people of God, for he is counted among the faithful.

The Church of Christ has the better hope and the better Savior, upon whom the promise of rest is based. The people who served in the sanctuary lived by the sanctuary. All that they required for their life was furnished them. They actually rested from their labors of sustenance and engaged in the labor of worship. In the consecration of the priests their consecration offering was returned to them, filling their hands. They had devoted themselves to the tabernacle service, and they rested from the labors of life. It was not possible that they should rest from all manual labor, nor was it evident that they ceased from the constant offering for sin unto the labor in which they were to be constantly active and faithful, looking to the accomplishment of those services which pointed to a rest which was as yet unfulfilled.

The Church to-day has entered into a relationship with the Son of God in which the work of making atonement for sin has been accomplished. She rests from the labor of sacrificial atonements. "For by one offering He hath perfected for ever them that are sanctified." The household of the Son rests with full assurance in that perfected atonement, reconciliation, and hope. That sacrifice is the basis of the Church's rest. Heb. 4:3. Yet, the "rest" is not attained in its fullest significance, for we are told, "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:11). But the labor is not of redemption; it is a labor of testimony: "Let us hold fast our profession; let us come boldly to the throne of **grace**, that we may obtain **mercy**, and find **grace** to help in the time of **need**." The ministry or labors of believers that rest upon grace and mercy are not of merit, and merit alone can accomplish redemption. Mercy and grace call for expressions of gratitude, and such is the labor of the believer who holds steadfastly to his faith unto the day of his final entrance into rest.

The Church of the First-born

The household of the Lord as represented in the tabernacle was composed of priests and Levites. Aaron and his sons were chosen from the tribe of Levi before the time of the consecration of the Levites to the tabernacle service. The ministry of the priests was at the altars; they alone could minister there in the burning of the offerings, the burning of the fat, and the sprinkling of the blood. They were permitted to enter the holy place with the incense; but no Levite could thus serve at the altars. They were the servants of the priests to help in preparing the sacrifices and maintaining the worship. They took down and set up the tabernacle. They were the bearers of the tent and cords and pillars and sockets. They made of the tabernacle a living thing as it marched on from place to place in the wilderness.

The sons of Levi were taken into the service of the tabernacle instead of the first-born of Israel. Numbers 8 gives the account of the consecration of the Levites, whose number was not equal to the number of the first-born sons of Israel by 273. The extra number of first-born sons were consecrated as servants by the payment of five shekels each unto Aaron and his sons. Israel laid hands upon the Levite sons to be the representatives of their first-born who were always consecrated to the Lord, for they were His by adoption from the days of their deliverance from Egypt. Ex. 13; Num. 8; and 18:15; Heb. 12:22-24.

The Church belongs to God's first-born Son—the only begotten Son—and it is composed of those who have been begotten of God through His only Son. He has laid His hand upon our heads and adopted us into His family, He has sent His Holy Spirit into our hearts crying, "Abba, Father" Gal. 4:6, 7. It is this family of God that maintains the service of His present tabernacle in the world. They serve about the altar, which is Christ. They testify to the Bread that came down from Heaven. They tell of the Light that shines constantly in the holy place, the witness of the Holy Spirit to them and to the world. They speak of Him who has gone into heaven to appear before God for them, and look for His coming again in power and great glory. This is the service of testimony and thanksgiving in the midst of the Church of the first-born.

The Church's High Priest

The High Priest of the household of God is the Son of God. Heb. 5:1-5. Again, we have the Son over His own house, a faithful one, because it is His own house and He able to fulfill all the requirements of that household. Appointed by the Father to be the Head over all things to the Church, He has become our High Priest. This honor was not an assumed one. He was called of God to be an High Priest, and through every test or trial he proved Himself perfect and became the author of eternal salvation unto all them that obey Him. Heb. 5:8-10.

The nature of His priesthood differs from that of Aaron, who was appointed of God,

anointed by Moses, and consecrated by washings and offering for himself and the people. Jesus was called of God into His priestly ministry as was Melchisadec. His priesthood was associated with that mediatorship which had already been established in heaven and was set forth on earth by priestly appointees. Abel, Noah, Abraham, offered sacrifices, but their High Priest was that heavenly One who is the only Mediator between God and man. Jesus was that heavenly appointed Priest of God, the One Mediator. God made Him a Priest forever, and confirmed it by an oath. Gal. 3:19, 20; Heb. 7:24-28.

The household of God is an eternal one, and their High Priest is an everliving One. There is no more a changing service and mediation for men. The altar of the first sacrifice passed away. The altars of Israel have been carried away. The priesthood is scattered. The Church has an altar in heaven, the continual burnt offering of Christ. She has her daily mediatorial ministration upon which she offers the incense of supplication and praise. Before the presence of God is the mercy seat and the High Priest who offered on it His own precious blood, and who never needs to offer it again. In the person of the Holy Spirit the everliving High Priest dwells in the midst of His people and in the heart of every believer who has named His name and owns Him as his sacrifice and advocate with God. The everliving Priest is the Head of His everliving people, the Church.

The Church and the New Covenant

We may wonder why we now serve the Lord without the ceremonies of the law. When we remember that each ceremony was but a portrayal of some special sort of God's Covenant with His people, the Jews, we may readily appreciate that such ceremonies are no longer in force, because of their fulfillment in Christ. The new covenant is one that is written on the heart, a covenant of faith and heart righteousness. Heb. 8. Even Christ has a more excellent ministry than had Aaron, and the believer has a more excellent covenant than Aaron.

The Church needs no walls of linen to separate herself from the sins and fellowships of the world. Her heart and life is centered upon Him who is her Head, who separated Himself from sinners and lives unto God alone. She needs no threatening judgments to urge her on to duty and faithfulness in every devotion, for her love to her Head is stronger than death and pure as the constantly washed garments and hands. She is devoted to Him and to His Word. Yet those who despise the simple directions of the Word and its requirements, and who look upon the obedience of the Word as a law, may well consider the degree of devotion which they have for the Giver of the Word. We cannot love our Great High Priest without loving His Word and desiring in all things to keep His commandments. His law is written in the heart.

In the First and Daily Tabernacle

The Church has her life on the earth, she dwells in the outer court, but not without her High Priest in her midst, in the person of the Holy Spirit. In the first tabernacle, in the holy place, the priest entered daily. Heb. 9:1. The apostle does not describe the significance of the ministry in this first tabernacle. He passes on to the second, the Heavenly one, in order to present the ministry of Christ in the presence of God, purging the heavenly things with the better sacrifice of His own blood. Yet, in the holy place there is a constant daily ministry for the Church. Heb. 9:6. Here is accomplished the **service** of God. This is the place of the Holy Spirit's ministry **through** the Church. The holy place is the place of rest and refreshing by the bread of the altar. Jesus' words "are Spirit, and they are life." Here is the source of life for the Church and the place of her service daily, under the blessing of angelic ministry and in the presence of those tokens of the eternal Priesthood of her Head. The embroidered curtains of blue and scarlet and purple and fine twined linen reveal their glory—of the matchless life of the Savior. The golden boards show the purity and glory of His righteousness in whom they dwell. This is the daily service of the Church.

In the Second Tabernacle, Heaven

Our High Priest is now in the second tabernacle, whither He has gone to purge our conscience from dead works to serve the living God, having offered Himself without spot to God. Heb. 9:14. Within His own bodily temple, in the golden bowl of His heart, he presented the blood of the atonement which purges away the sins of the world. He had cried, "It is finished," and bowed His head and gave up the ghost. Later the soldier pierced His side, and blood and water flowed out, an evidence to the world that Christ was beyond the veil of His flesh, and consecrated a new and living way through the veil, that is to say, His flesh. Heb. 10:19, 20; 6:19, 20.

Two things were essential in establishing the new covenant with men. The first is the purging of the heavenly things from the defilement of man's sins which have ever come up before God, and this must be purged with the better sacrifice of Christ's offering. Heb. 9:18-20. The second, the death of the testator, must occur before the testament comes into force. By means of His death for the redemption of the transgressions, they which are called may receive the promise of eternal inheritance. Heb. 9:15, 16.

Jesus is now in the second tabernacle, to which we have access by faith. None can enter that realm now, which Jesus could not enter except He passed the veil of His flesh. Heb. 10:19, 20. He is now in the presence of God, behind the veil, and becomes the anchor to the soul, sure and steadfast. Heb. 6:19, 20.

The sheet anchor lies with its coil of rope, or chain, on the deck of the vessel before the mainmast. It is used to fasten the ship in its harbor, and is carried out and made fast to a rock or tree or post, and holds the vessel secure, and prevents her drifting out and away by the tempests and tides which would otherwise cause loss or destruction. Jesus, the everliving High Priest and Head of the Church, is our rock to which our hope anchor is attached beyond our sight, for He is beyond the flesh where only faith can reach; but faith may hold fast the profession of our faith. From that place, our sure hope, to which we have anchored the vessel of our life and the devotion of our hearts, shall come again our blessed Head and High Priest. He shall gather to Himself the Church from every part of His Kingdom, and, having dwelt in the midst of her through all her storms and trials on the earth, He will make her the center of His habitation in glory. She will not be the tabernacle of testimony on a changing earthly pilgrimage. She will then become the Holy City, the New Jerusalem, the Bride of the Lamb, out of heaven, in which He will dwell forever.

THE CHRISTIAN'S ARMOR

Ephesians 6:14-18

The girdle of Truth, obviously to protect us against Satan as the liar. The breastplate of righteousness, against him as the accuser. The sandals of alacrity, to leap over, or fly over, obstacles, as the provision against him as the hindered. The shield of faith, against him as the master tempter. The helmet of salvation, when he seeks to make us deny or betray the Lord. The Sword of the Spirit, when he puts it into our hearts to lie to the Holy Spirit and keep back part of what belongs to God. And the prayerful and watchful frame which follows the rest, as our help when he comes in the form of the subtle Man of Sin, to seduce if possible the very elect.—A. T. Pierson.

COME AND SEE

Have you ever noticed that the gospel story opens with the invitation of Jesus, an answer to a question, "Come and see?" And have you noticed that the gospel closes with the same words spoken by the empty sepulcher, "Come and see?"—John Macbeath.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Heavenly places in Christ" (Eph. 1:3).

MOTHER

By Orville Zigler

The light of the Christmas Spirit
Is shining on her face
As she greets the happy friends
This bright and holy morn.
She had worked hard and long
On Christmas Eve,
To prepare good things for them,
For sons and daughters, all
Are coming home in fellowship and peace.
She is tired and weary from unceasing cares
That beckon here and there.
Gleeful and happy, John must show his toys
While baby Marie performs with laughter rare.
But always with the smile of love
Shining on her face
She has time for each and all,
And reigns with queenly grace.
No one sees the cares that lie hidden
Deep within her soul:
Only helpfulness and happiness
Portray the love she has for all.

Goshen, Ind.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE STORMY NIGHT AMID THE NATIONS OF THE WORLD

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

It was now dark, and Jesus was not come to them.—John 6:17.

It turned out to be a dark and stormy night, and, to outward appearance, the disciples were left alone in the midst of the raging billows. But where had our Lord been all this time? Had He ceased to care for them? Was He not aware of their distress? He had gone to the place of power, and He was using that power in their behalf. From the mountain of prayer His eye had watched them unweariedly. Not a single wave touched them without His measuring hand; and not a breath of wind that He had not sent from His chambers. He was at the helm, we may say, of the winds, waves, and the vessel and **He still is.**

For the comfort of the readers of current events, in the newspapers and magazines of the world, which bring to your door the daily unfolding of the happenings of the world, we pen this editorial. These are days of anxiety, days of unrest, days of turmoil, days of sin and abounding wickedness. Then there are disturbing voices in the night of this world's darkness. The rulers of the darkness of this world are seemingly heading the world for a final crash—a catastrophe unparalleled in the ages past. **We are in this night,** but blessed be God, we are not the children of the night, and may God keep us from adding to its darkness.

While you read of the Russian nightmare—the invasion by Japan of Manchukuo—the armed camp of Europe—the antics of Hitler—the uprisings of grudging labor—the crushing blows of conscienceless capital—and all the rest of it—nestle deep in the "everlasting arms" of the Lord, who numbers the hairs of our heads and watches over His creation and world to the extent of noting the fall of every sparrow. May the Lord help us to trust.

The thought which we wish to convey is strikingly told by a writer in the Christian Herald:

Now let's see. I should say off-hand that it must be close to thirty years ago now, that I went over to Bangor and took the train back as far as Machias. Remember them old bumpy coaches what used to ride about like a jigger wagon? What a bumping they'd give you.

Seems to me that I can hear about how that engine sounded. She'd come to a hill and sort of look it over and then she'd steam and start to work on it. She sounded something like this: I THINK I CAN—I—THINK—I—CAN—I—THINK—I—CAN and when she got over the top she'd go THOUGHT I COULD, THOUGHT I COULD, THOUGHT I COULD.

Well sir, I was setting there taking it all in and there was a city feller across the aisle fidgeting around and kind of upsot at the way we was plugging along and then he commenced a-walking up and down the aisle. I sez to him, "You might just as well set down. You won't git there before the train does."

"I'd git out and walk," sez he, "but they ain't expecting me to git there so soon."

That give me a good chuckle, but as I sat there we come to the top of the hill and commenced going down the other side and we went for the bottom in pretty quick order. We bumped around, and folks got scairt, and I weren't so comfortable as I would of been setting on the porch ter home hoding the cat in my lap.

I looked up a couple of seats in front of me and there was a little girl with a pink hair ribbon setting all by herself and looking out the winder just as peaceful as you please. She didn't seem to be scairt a mite, but I thought she might like to have somebody alongside of her she could turn to, so I went up and set down with her. I sez, in order to start some conversation, "We're going pretty fast, ain't we?"

"Yes, we are," she sez.

"Ain't you just a mite scairt?" sez I.

She turned around and looked up at me with her great big blue eyes and sez, "Why, no, I'm not afraid. My father's the engineer and he knows I'm aboard."

* * *

Yer know what I done when she said that to me? I just set back in my seat as comfortable and contented as can be. If the father of that little girl was the engineer I knew enough about fathers to know he wern't going to take a chance of nothing happening to her.

What a comfortable feeling it is to think of the Lord sometimes as the Great Engineer, and don't yer think for a moment that He don't know we're aboard.

Yer know, I don't suppose if I'd gone into the cabin of the engine that time I took the ride I could have done much to make the going much safer to ride on, seeing I don't know nothing about engines. I could have asked the engineer to pull a lever here and a lever there, but the chances are before I got through messing in something I didn't know nothing about, I would have upsot the apple cart for sure. My butting in wouldn't have made me feel half so easy in mind as it did knowing the little girl was on the train and her father knew it.

Lots of folks like to tell the Lord what to do, and how to do it, and all that, but I think the best thing to do is git down on your knees now and then and just let the Great Father know that we're riding along with Him. The chances are He knows a lot more about engineering than you and me.

EUROPE VIRTUALLY TWO ARMED CAMPS

Ye shall hear of wars and rumours of wars, . . . but the end shall not be yet.—Jesus Christ.

According to Jesus, wars will be the order of the day till the endtime. It is impossible for man to end the reign of war. War comes out of the nature which Adam fell heir to when he turned his back on God, and sinned. God alone can stamp out war, and He will do so, at the appearing of the Lord Jesus Christ at **His revelation,** with all His saints with Him. May the Lord hasten the day of our **rapture to be with Him.**

Take your map and follow this part of our write-up. Begin with this group: France, Morocco, Algeria, Poland, Czecho-Slovakia, Rumania, Jugo-Slavia. On the other hand, you have the Central Powers: Italy, Germany, Austria, Hungary, Bulgaria, Albania, East Prussia, Libya. Thus we see Europe divided into two powerful and dangerous groups. The other powers not connected with these two groups are England, Spain, Switzerland, Belgium, Holland, Russia, and Turkey. These seem to constitute a balance to the present dual alignment.

The situation is so serious that Premier Ramsay McDonald flew to Rome to talk with Mussolini, and then hurried to Paris to consult French leaders, heads of the other group, in long and confidential talks. So far the talks have been friendly, but all the while war preparations go on apace. Not for naught does Mussolini ask the Italian people for 17,000,000 more population, with the cities offering prizes to newly-weds, to parents of babies, and parents of the largest families. What a shame to fill the cradle, and then use the product for cannon fodder! No wonder that God will send His Son back to the world, in power and great glory, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of "our Lord Jesus Christ."

THE HOARDING OF GOLD OR THE GOLDEN CHANNEL OF SERVICE

Make to yourselves friends of the mammon of unrighteousness.—Jesus Christ.

For the love of money is the root of all evil. —Apostle Paul.

Jesus Christ and the Apostle Paul were not in a disagreement, although one urges us to **make friends** of money, and the other urges us to **be on guard** against its insidious danger. Jesus urges men to make gold "a golden channel of service," the Apostle warns us against the covetous hoarding of the same.

Now that the United States Government has stepped in and has made hoarding illegal, gold and its equivalent have been coming back to the banks again, and thus into circulation. Through hoarding and withdrawal the United States nearly went upon financial rocks, although it had an ample and large supply of the yellow stuff. Foreign nations pretty nearly took a laugh, at the expense of Uncle Sam, through his strange predicament of having the bulk of the world's supply of gold, and then getting caught in a gold famine. But such is the way of men and nations. Now that the scare is over to a large extent, and banks reopening, while the government is taking under its control more and more the finances of the nation, let us hope for a saner and better day.

It may not be amiss, now that we called attention to the banking system, that we call attention to the other banking system that Jesus had in mind when He said, "Make friends of the mammon of unrighteousness." The following message comes from the heart and ought to reach the heart:

Money supplies a golden channel of service through which one may reach most intimately to others, near by and around the world.

If God be the dominating motive power in a man's life, then does gold come the nearest to

omnipotence of any tangible thing. It takes on the quality of Him who breathes upon it.

The man who in his use of money thinks only or chiefly of the years making up his own present life is—a fool. The man who takes into his reckoning not only the present generation, but all coming generations, in disposing of his money is the shrewd financier.

Money is not riches. Perhaps we have not all quite escaped that delusion. And money is neither righteous nor unrighteous. It gets its moral quality from the man owning it for the time being. It takes on the color of its ownership.

Jesus Christ gives us the simple law for the right use of money. Make friends by means of the money that comes into your control that when it fails they may receive you. Exchange your money into the coin that is current in the Kingdom of God. Exchange your gold into **lives.** This yellow stuff that we call riches they use for paving stones up in the Homeland. Would that we might put it under our feet down here, instead of being ruled by it.

The current coin of heaven is the lives of men. And these too will be reckoned the precious metal when the Kingdom of God comes to the earth. Exchange your money into **men;** purified, uplifted, redeemed men. Buy letters of credit that will be good in the Homeland, and in the coming Kingdom days on the earth, if you would be wealthy.

"That when it fails," Jesus says with fine discernment. Money will fail. There is an end to the power of gold in itself. Money will be bankrupt some day. It has enormous buying power now. Some day its power will all be gone. Then it will take the place of paving stones. Yet it would seem to be a failure even there unless some new hardening process had been found for it. Better use it while it has the power of purchase. Better not be caught with much of the yellow stuff sticking to you when the true values are being settled. It will all be dead loss then; dead stock, not worth the space it occupies.

Exchange your gold into men. Buy up some of the kind of coin that they use in the Homeland, so that you may have some wealth there . . . People who expect to go to a foreign country provide the recognized coinage of that country before going.

Here is a man who goes from life on the earth into the other life. He will attempt to take some of his belongings with him for they seem inseparable from him . . . But that sort of thing does not pass current up in the Heavenly land . . . There will be a strange readjustment of values on the other side . . . Some who have been reckoned poor among men will be found to be the shrewdest investors. They will be the millionaires of the Kingdom time and in the Homeland—not **dollar**-millionaires, but **life**-millionaires. **The standard of wealth in the Homeland is lives,** not dollars.

The element of sacrifice must be in the giving if it is to be effective. Sacrifice was the dominant factor in **God's** giving of His Son, real sacrifice. It was dominant in **Jesus'** giving His own self and His life, keen cutting sacrifice. Who will follow in their train? All beyond one's need should be out in circulation for the Master in His campaign to save the world.

PUTTING KICK INTO THE BEER AND WINE

Look not upon the wine when it is red, . . . at the last it **biteth like a serpent,** and **stingeth like an adder.**—Solomon.

Whatever place men may give Solomon as a king, he must be conceded first place among the sages and observers of human life under the sun. His conclusions in the Book of Ecclesiastes are most profound, and his counsels in the book of Proverbs are wise. When he gave the above injunction as to wine, he might also have included **"beer with the new kick"** in it. Both would equally have been true. Now that the United States Government has increased the alcoholic content of beer and wine, it may be in order to tell pastors and Sunday school teachers to teach afresh some of the Biblical warnings as to the deceptive qualities of the liquor cup.

The alcohol "cry babies" in America have at last gotten part of what they have been crying for, they wanted "light" wines and beer—what they really wanted was "kick." It may not be out of order to quote the striking write-up of Miss Graccio Houlder in the Liberator:

Isn't it interesting how the "Kick" in alcohol "KICKS!"

I have known it to "KICK" men out of good jobs into no jobs.

I have known it to "KICK" people out of good health into the grave.

I have known it to "KICK" whole families into the street and boots and shoes from children's feet.

I have known it to "KICK" men and women into madhouses.

I have seen it "KICK" men and women into jail.

I have known it to "KICK" women and babies to death.

I have seen it "KICK" murderous blows at youth.

I have known it to "KICK" men to the gallows.

I KNOW the DEVIL "KICKS" with ALCOHOL!

DEATH AND HELL FOLLOWING PELL MELL

I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him.—Rev. 6:8.

Whatever else John the Revelator saw, and whatever the vision meant, it is certain that the present preparation for some oncoming conflict on the earth and in the air looks much like this prophetic foregleam of a day of horror and sorrow. Without being a professional calamity howler one need only to listen to the talk of men close up, and there will be no need to stretch the imagination to see coming on apace the days which the Bible predicts as **days of death and hell.**

The horrible possibilities of warfare by means of aeroplanes dropping poison gas were vividly described by Dr. Ross of Kingston, Ont., during the discussion in the Canadian Parliament on a vote for money for the Canadian Royal Air Force and Civil Aviation, amounting to $1,600,000. The first gas used in the World War was chlorine, which caused 6000 deaths in the first attempt. The next development was something fifteen times stronger, called phosgent. Dr. Ross said:

Another gas, diphenylchlorarsine — three drops will kill—causes oedema of the lungs, dropsy of the lungs, oedema of the spleen, necrotic changes in the vascular walls, particularly in the aorta. It also produces changes in the blood and the hoemoglobin becomes methaemoglobin. It is a gas against which our masks would be no protection whatever. . . . One part of this gas combined with ten million parts of air will put a man out of action in one minute. In 1918 this gas was used on a herd of goats and it killed all but four, which were in such agony that they smashed their skulls against a fence. This gas can be used in five-pound generators, six hundred forming a load for a commercial aeroplane. One thousand of these generators can gas an area of sixty kilometers. Two planes could carry forty tons, sufficient to destroy the population of London.

What a call ought the Scriptural passage quoted above be to the nations! What a warning ought the stirring appeal of Dr. Ross be to the nations war bent! May God speed the day of the return of the Prince of Peace to end man's blind fury and senseless chase after his own hurt and destruction. It might not be so appalling if it were possible that the guilty alone might suffer for their violence and sin, but it seems that **millions of the innocent must suffer—often more than the guilty.**

HITLER WITH HIS HANDS ON THE JEW

He beheld the city (Jerusalem), and wept over it.—Luke 19:41.

The Jews felt the lash of Jehovah at Babylon, later the whip of the Roman legions, and then tasted the bitter pill of being banished from their native home and land, finally to be **"the Tribe of the Wandering Foot,"** in every land under the sun. What a price the nation paid for its sin, folly, and self-will! What a price the Jews are still paying, after twenty centuries have passed! What a history, written in blood and tears! No wonder Jesus, to whom the pages of history are an open book, wept tears of bitterness for God's ancient people, the offspring of the fathers, whom God loved dearly! As I am writing, the Jews of Germany are facing one of their sad days, (Saturday, April 1), when Germany, under Hitler, will boycott the Jews, when every business man must mark his own building with a sign that will probably mark the end of his days as a merchant, when Jews must pay all Gentile workers two months' salary in advance; when Jewish workers must walk out, and request (in spite of their boycott) the rest of the world, not to protest against Hitler and his German regime. What the future holds in store for the Jews of Germany, we do not know, and we do not like to prostitute the pages of the Christian Monitor to speculation. But this we know, the days of the Jews will be days of sorrow and travail, until he will say from the heart, **"Blessed is he that cometh in the name of the Lord."** Undoubtedly, through the times of Jacob's trouble a prophetic period of time in the future, the Jews will say so out of the furnace of their affliction. The Germans blame Jewish financiers for the World War and for stimulating conditions for another one, for the sake of enriching their own pocketbooks.

A word as to Germany. It has never paid any nation to misuse the Jew. Nations that kick this ancient and beloved people, usually suffer seriously from stubbed toes. Hatred works like a boomerang. **Germany, beware!**

THIS IS THE FARMER'S TROUBLE, ACCORDING TO STATISTICS

Statistics gathered by the department of agriculture for President Roosevelt show in figures what the farmers' troubles are.

Since 1928 the price of the things the farmer grow have dropped an average of 60 per cent. The things he buys have dropped only 29 per cent.

Since 1910 farm mortgage indebtedness has risen from $4,320,470,000 to $9,241,390,000.

Forty-two per cent of all farms were mortgaged in 1930.

In the fiscal year 1931-32, 2.84 per cent of all farms were lost through foreclosure.

From 1913 to 1930 farm taxes increased two and one-half times.

In 1931 these taxes took 47.2 per cent of the money the farmer had left after other expenses that had to be paid in cash had been met.

Agriculture's gross income dropped from around $12,000,000,000 in 1929 to $5,200,000,000 in 1932.

The value of farm lands has dropped 50 per cent since 1920.

The farmers' share of the national income dropped from around 17 per cent in the period between 1914 and 1919 to less than 7 per cent in 1932.

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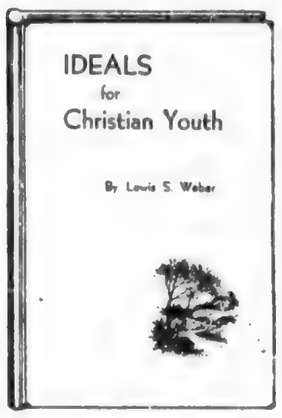

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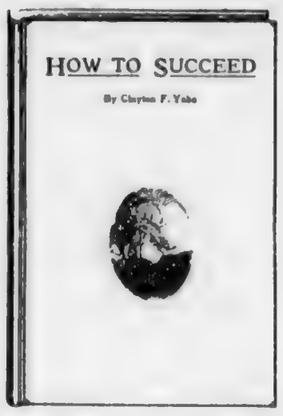
By Clayton F. Yake



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The book is attractively bound. Eight full-page illustrations. The reading is interspersed with fifty-one poems throughout the book. Very suitable as a gift. Decorated Green Cloth Binding..... $ .65

Mennonite Publishing House, Scottdale, Pa.

A GOD-FACTORY

"And the residue thereof he maketh a god" (Isa. 44:12-17).

No more overpoweringly sarcastic piece of writing was ever set upon paper than Isaiah's account of the making of idols out of insensate wood. An hour before, only a dull, heavy, and meaningless bit of timber; and now, a god, before whom the worshiper prostrates his very soul!

We enjoy the biting irony, but have we the right to enjoy it? Are not most of us also proprietors of god-factories? Do we not take a bit of gold or a jewel and make it a god? Do we not take a few little sheets of paper in the form of a bank account and fall down and worship before it? Do we not adopt as our god a form of crumbling flesh, soft and pink and white but evanescent as a flower?

Let us look to our idolatries. Let us dismantle our factories of idols. Let us make sure that we worship God alone. For Thou, O Father eternal, art the one God, and beside Thee there is no other.—Church of Christ Advocate.

PRAYERS THAT PREVAILED

Moses prayed and the "thunders and hail ceased" (Exod. 9:33).

David prayed for forgiveness and it was granted (Psa. 31:22).

Hezekiah prayed and the army of Sennacherib was destroyed (II Kings 19).

Nehemiah prayed for prosperity in his journey. He obtained the desire of his heart (Neh. 1).

Jonah prayed in time of trouble and the Lord heard him (Jonah 2).

The one hundred twenty prayed effectually for the Holy Ghost in the upper room (Acts 2).

The Church prayed for the deliverance of Peter from prison and he was delivered (Acts 12:5).

Peter prayed upon the housetop and the Lord sent him a vision (Acts 10).

The Church prayed upon sending Paul and Barnabas on their first missionary journey, and the Lord blessed that mission (Acts 13).

But to-day one of the greatest lacks in the Church of God is a lack of prayer. We talk about prayer and we have the form of prayer—but we do not make the use of prayer that we might to obtain things from God.—Free Methodist.

It was a Jew who brought the Gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelized Ireland, and an Irishman in turn made the missionary conquest of Scotland. No people have ever received the Gospel except at the hands of an alien.—Southern Christian Advocate.

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CHRISTIAN MONITOR

JUNE, 1933

The Ownership of June
Selected

Justice Avenges Each Slight
By Wilma Lehman

The Question of the Waldensian Descent of the Mennonites
By John Horsch

The God-conscious Life—A Baccalaureate Sermon
By Paul Erb

The Ordinance We Forget
By Chas. E. Brown

Passion for Souls
By Ernest G. Gehman

Hymns of the Eastern Church, or Greek Hymnody
By Jesse D. Hartzler

The Child and the Church
By Clara Hershberger

The Tabernacle Significant of Heavenly Relationships
By S. F. Coffman

Forms of Temptation
By Orrie D. Yoder

The Ownership of June

He who cannot be content with June for a companion in our country roads and fields has never learned what simple and delightful pleasures God has provided for the open eye and ear.

To Whom June Belongs

Early June belongs to the bobolink and the bumblebee, but they have never divided the inheritance and are quite ready to share it with the poet and the child.

It is the month of the clover, of cool depths of shadow on broad meadows, where the vesper sparrow's nest is hid in its hollow among the roots, and the bobolink's miracle of concealment is performed again to the amazement of all would-be callers on his quiet wife.

The Bobolink's Joke

The sparrow has doubts and fears, creeps in from a distance and is well away from the nest on his return before he spreads his wings and shows the white quills of his tail. But to the bobolink the success of his brown wife's hiding is so good, so rich, so inexhaustible a joke that he is never tired of telling it. He flies up from the clover quite without concern and turns his somersault in the air and trills his daring song, while his wings shake with bubbling laughter: "It's hid! She's there! Mrs. Lincoln! Meg O'Lincoln! Find her! Find her if you can! Ho! Ho! Ho! What a joke! What a joke!"

Then he balances on a grass stalk, or perches on a bough and lets us see his spring uniform of black and buff, while he sings it all over again in rivalry with another gay husband not far away who thinks his joke is better still. And behind the laughter is that ecstasy of delight in love and hope and fine weather which is of the essence of the time, and carries us beyond laughter almost to the bound of tears.

Explorations of the Bumblebee

Nor is there any conflict between the song of the bobolink and the droning note of the bumblebee. If one is ecstasy, the other is a warm content—a kind of purring hum that seems the echo and expression of the growth of grass and clover.

The bobolink is practical enough, though at this season he hides his industry under a mask of rollicking laughter and delight, but the bee is the incarnate joy of exploration and accumulation. A new world opens to him with the coming of the crimson clover—a world of nectar of the most intoxicating fragrance, to which he alone holds the key.

The brown honeybee who lives with man and works for men has no share in this delight, because with his short tongue he has no means of reaching the intoxicating depths

"What is so rare as a day in June?"

and must extract his nectar from the shorter tubed white clover of the lawns and roadsides. But the bumblebee seems made for the clover as the clover for the bumblebee. And the fragrance and the humming song belong together, recalling the beauty of June days, with fresh blue sky and moving clouds, the throb of heat above the roadside, and the hillside meadow stretching bright with clover and moon daisies to the green wall of the forest far away.

Little Children and the Daisies

Little children know the time and are nearer to the lengthening grasses than their elders. To them every new flower is a treasure, and because they have not lost the simple joy of faith, all things seem made for their possession. A handful of nodding daisies is not enough, both hands must be as full as they can hold, and when these gatherings have been given to the mother's keeping, where she sits in the shadow of a great tree by the meadow's edge, the wee toddler hurries back for fresh treasures.

Happy is he who goes out to the world of June with the child's spirit, believing that God has made all these good and beautiful things for his enjoyment, and yet intent to share them at the first opportunity with others for love's sake. For it is the presence of love with the child, as with the bobolink, which gives its hidden, but essential, charm to the beauty of the time. Were the child alone his overflowing happiness would change to terror for sheer loneliness, but the consciousness that the mother's love or the companion's help is near makes him free to enjoy the full beauty of the flowers and grass and sky.

Need of the Childlike Spirit

And in this childlike spirit we too, upon whose spirits the shadows of experience rest, must come if we are to possess our inheritance in the beauty of the world. "All things are for your sakes," but only when the deepest consciousness is that of the underlying care and love of the Maker of them all.—The Congregationalist.

JUNE JOYS

By Arline Yoder

Roses, rare blossoms, with gorgeous perfume,
Dandelion flowers, everywhere strewn,
Bluebells and daffodils, low on the ground,
Sweet-scented daisies, artistically round—
Handiwork of the loving God.

Butterflies, bumblebees, honeybees too,
Flies flitting briskly and bugs of all hue,
Birds floating carefree along on the wing,
Birds that from treetop so beautifully sing—
Handiwork of the loving God.

June ushers all to the streamlet and wood;
June is vacation time, well understood.
That is the time for the rod and the line,
And life out of doors with merry good time—
With the handiwork of God.

Who can be sad on a lovely June day?
Happiness reigns, drives all sorrow away.
Sing we this song as we welcome it soon,
"Praise to the Master who fashioned rare June,
All praise to our loving God."

West Liberty, Ohio.

WORTH TELLING

A story is related in Cassell's "Natural History" of a gentleman who laid a piece of sweetmeat on the table, and then picked up an ant and placed it on the sweetmeat. He was surprised to see the little creature go down by one of the legs of the table and seek his fellows. They appeared to have understood the news. He then at once turned back followed by a long train of his fellow citizens, and took them to the prize.

Are there not many who know the sweetness of salvation who might learn a lesson from the ant? If we have tasted and seen that the Lord is good, let us do what we can to lead others into like blessings.—The Youth's Visitor.

CHRISTIAN MONITOR

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JUSTICE AVENGES EACH SLIGHT

By Wilma Lehman

IT WAS twelve o'clock. Barbara Ann tossed restlessly from one side of the bed to the other.

"Why can't I sleep?" she wondered. "To-morrow will be a very busy day. So much work just has to be done in the next two weeks, getting everything ready for commencement and taking examinations beside."

But this was not what was worrying her. It was the contract. The idea of it again dominated her thoughts. She tried to shove it aside but could not.

"I wonder if Marilyn is sleeping?" she mumbled as she slipped out from beneath the sheet which had been rumpled up from her tossing. She slipped softly into Marilyn's room.

There she lay in a deep sleep. But her cheeks were tear-stained. The sweet, innocent, yet disappointed look on her face portrayed her very self. Marilyn was such a dear. She was a friend of every one on the campus. Even though she was working her way through college each of her lessons was well prepared. Yet, there never was a time when she was too busy to lend a helping hand. Many times she had helped Barbara Ann to get her physics problems.

"Yes, she will make a dandy teacher," breathed Barbara Ann to herself. "She has every necessary qualification. She is what you might call a 'born' teacher. I can just see her in a schoolroom with her children flocking around her like baby chicks to their mother."

These thoughts were almost overwhelming. Barbara Ann went back to her room and took again the contract from the drawer. The folds were worn deeply. She had folded it time and again. She clasped it to her. Then an impulse of guilt and unworthiness seized her and she shrank from it.

"This is Marilyn's!" she exclaimed. "She needs it worse than I do. Her parents are hoping that she can earn some money to help them out. Yesterday she told me that the sheriff was threatening to sell their farm to pay the taxes. I can go home and get some kind of work. But," she reasoned, "it would look so much better for a college graduate to have a school."

"And such a thrill! Teaching out West! It is the fulfillment of a long desired ambition. To go West to the land of golden sunshine, the place where things happen. Oh, to be able to live through some of the same sort of exciting experiences written in books! Surely this is a free country and a person can send his application any place he pleases."

But in spite of her attempt to console herself the same feeling overtook her that she had the night she slipped over into Marilyn's room and stole the address of the superintendent of the school. Yet she told Helen, when she happened into her room as she had finished addressing the envelope, that one of her friends had told her of the position. Helen being Marilyn's best friend, had told her of it, of course.

"Poor Marilyn! her castles have tumbled and her parents are disappointed for she got her application back several days ago. That accounts for her tear-stained cheeks," she muttered. "But it is too late now to change affairs. It would make them a hopeless muddle," she said to relieve herself. "It would betray Fay too. It can't be done! This is my chance. All my troubles will be forgotten when I get out West. Mary and Fay will come to see me often. Phillip, Richard, and Herbert will probably make week-end visits. Then there will be the cowboys from the ranch. There will be mountains to climb, parks to see, all sorts of beautiful places for week-end trips."

The idea captivated her, and she nervously clutched the pen and signed the contract. She slid it into the drawer and threw herself on the bed. It was now twelve-fifteen. She closed her eyes and tried to sleep. She turned her head. Did she hear a rap? Could it be Marilyn? she asked herself. She sat up in bed to listen for the second rap. It came from the window and the sound of the voice told her that it was Fay. Barbara Ann's room was on the fire escape, and it was very easy to get into her room through the window.

"I'm sorry if I wakened you," said Fay. "But I wanted to talk to you about that contract. You haven't signed it yet have you?"

"Just signed it a second ago," answered Barbara Ann.

"Oh, but you can't send it. The Registrar cannot understand why Marilyn did not get the position. He told me this evening that Marilyn told him that her application was sent back. He then inquired about you and all I could do was to tell him that you have the contract. I waited until they were all asleep to sneak up and tell you. I'm just sure it will get out yet, and I will lose my job in his office," lamented Fay. "My reputation will be ruined. I can't come back next year without some work. The promise of your first month's pay will not help enough. O Barbara Ann, why did you ask me? Why did you?"

Barbara Ann tried to compose herself so as not to betray her feelings to Fay.

"How will it get out?" she asked. "What business is it of his how I got the contract? He'll think some of my rich relatives gave me a pull. You certainly want me to teach out West, don't you. It would be the pleasure of my life."

"But you know your folks don't want you to. Besides the school belongs to Marilyn. She will be a splendid teacher. Think how she could have saved their home. Now she is crushed with disappointment. Poor girl!"

"But all the professors like her and will probably help her to get another school," answered Barbara Ann. "We dare not reveal the matter. We can keep it covered. Anyway I have the right to send my application wherever I please."

"Of course you do. But you had no right to steal the address. Why, O why, did I change the names on the recommendations when the Registrar told me to mail them?"

"O Fay, go home and sleep over it. It will all come out all right. Don't let any one hear you or it will make folks suspicious."

"Barbara Ann, how can you be so cruel?"

The lump in Fay's throat almost choked her as she tucked the crumpled and wrinkled note which she had been wringing through her hands into Barbara's hand. And with her last words, "Think it over till morning," she crawled out the window, leaving Barbara Ann again alone in her perplexing situation.

She read the note and with a feeling of anguish threw it on the floor. But the next instant she jumped out of bed, jerked open the drawer of the table and with a twist of the hands tore the contract into pieces. "The school will be Marilyn's, and I will make my wrong things right," she said, as she read the lines of the note convincingly.

"We get back our mete as we measure—
We cannot do wrong and feel right,
Nor can we give pain and gain pleasure,
For justice avenges each slight.

North Lima, Ohio.

"To make new mistakes is human; to repeat old mistakes is stupid."

THE QUESTION OF THE WALDENSIAN DESCENT OF THE MENNONITES

By John Horsch

The Waldensian Church is named after Peter Waldo, of Lyons, in France, who is said to have organized it first about the year 1170. The French word for Waldenses however is **Vaudois,** a word not derived from "Waldo." It means "the people of the valleys." The Waldenses lived for the most part in valleys of certain mountain ranges in Italy and France. In faith and practice the ancient Waldenses were much like the Mennonites as concerns nonresistance, the oath, worldly conformity, infant baptism, and other points. They took their Christian profession seriously and were very severely persecuted.

Without question any Mennonite writer would be delighted to state that the Waldenses always remained loyal to their primitive creed and that the Mennonites descended from them, if such a statement could be made. But by the period of the Reformation the Waldenses had lost some of their primitive spiritual vigor and doctrinal purity. There can be no shadow of doubt that the earlier Waldenses had far more in common with the Mennonites than with state church Protestantism, but the Waldenses of the Reformation period made common cause with the Reformed (Zwinglian) Swiss state church rather than with the Swiss Brethren.

A recent writer states that before the Reformation era the Waldenses "were scattered by fearful persecutions far and wide into a thousand cities." Thieleman Janz van Braght, the author of the Martyrs' Mirror, makes a similar statement. He says that the Waldenses "had their churches not only in kingdoms, principalities, earldoms, and providences, but in nearly every city." Van Braght, however, fails to say what period and what countries and cities he had in mind in making this statement. At the time of the rise of the Swiss Brethren and Mennonite Church, and immediately preceding it, there is no record of persecution of Waldenses in Switzerland, Germany, or Holland. Evidently there was in this period not a single case of martyrdom of a Waldensian in these countries, while in the same period, and shortly after it, a very great number of Anabaptists suffered martyrdom in the same countries. The plain fact is that, as far as historical sources indicate, there were in that period no Waldenses in these countries.

A. Ypeij and I. J. Dermout, in a work published in 1819, say that toward the end of the twelfth century some of the Waldenses fled to Holland. This does not contradict the statements just made. The point in question is, whether there were Waldenses in Holland at the time of the rise of the Mennonites in Holland, over three centuries later. Van Braght says further, on the authority of Jacob Mehring, that Michael Sattler was a Waldensian before uniting with the Swiss Brethren. But Sattler had been the prior of a cloister in South Germany, as was brought out in the hearing given him before his execution and is known also from other sources. A few similar erroneous statements made by Mehrning were taken over by Van Braght. We shall not here take the space to go into detail about these statements. At the time of Conrad Grebel and Menno Simons, and for a few decades before that period, there were evidently very few if any Waldenses outside of the Waldensian valleys in Italy and France.

At just what date the news of the great anti-Romish movement (the Reformation movement) reached the Waldensian valleys is not definitely known. William Farel, later a collaborator with John Calvin, seems to have been one of the first reformers to inform the Waldenses of the Reformation movement. In 1530, that is to say in the period immediately following the death of the outstanding leaders of the Swiss Brethren, two ministers of "the people of the valleys," Georges Morel and Pierre Masson, visited the Zwinglian reformer Johannes Oecolampad, in Basel. They presented a lengthy letter from the heads of their church, stating their position on many points of doctrine and practice and asking for instruction and counsel, looking toward a reformation of their brotherhood. The desired instruction was, of course, gladly given. The two men then proceeded to visit Martin Butzer, the Zwinglian reformer of Strasburg, to whom also they presented a similar letter asking for counsel.

One of the points of doctrine on which they desired instruction was the doctrine of predestination. They pointedly stated their objections to this doctrine, but were later persuaded of its orthodoxy, as we shall directly see. In consequence both Oecolampad and Butzer wrote letters to the Waldensian Church complying with the requests they had received. Butzer, in his letter, made a statement which seems to indicate that the "people of the valleys" at that time baptized the infants. And Butzer took special pains to point out to them the "errors" of the Anabaptists. The letters of the Waldenses to these reformers do not make mention of the question of infant baptism; however, it is apparent that the two men carrying the letters gave the reformers some information orally.

Provided with the instructions of these reformers, the two men proceeded on their journey homeward. In Djion Pierre Masson was seized and imprisoned by the Roman Catholic magistrates of this city. Somewhat later he was condemned to death and executed. Georges Morel safely reached the Waldensian centre Merindol. The Waldenses of other districts were now invited to a meeting to consider the pending questions of reforms. In this meeting Morel pointed out "in how many and great errors we find ourselves." Upon the subsequent urgent request of "the people of the valleys" in 1532, two ministers of the Reformed church, William Farel and Antoine Saunier, visited the Waldenses and evidently completed the work of persuading them of the orthodoxy of the Reformed creed. In their presence, and probably under their leadership, a synod of Waldensian ministers was held at Angrogne, in a territory belonging at that time to France, and a confession of faith was drawn up and adopted. This confession indicates that the Waldenses, at least the great majority, at this time embraced the Reformed creed, as will be further shown.

Thieleman Janz van Braght gives two Waldensian confessions of faith (Martyrs' Mirror, English edition, pp. 273-275). These confessions were supposed by van Braght to show a similarity to the Mennonite confessions. He, at least, believed that they do not contradict them. However, a close reading of these two confessions indicates that they do not teach the ancient Waldensian creed. They contain no statements concerning the baptism of believers. They do not mention infant baptism, war, or the oath. Both these confessions are in fact of later date than the synod of Angrogne and the confession drawn up by that synod.

There is, in fact, no Waldensian confession of faith dating back to the time when the Waldenses yet stood for their primitive creed. The confession printed in the Martyrs' Mirror, p. 274, second column, was written in 1544. Article 4 of this confession, "On the Church," reads in part: "We believe in a holy Church, the congregation of all the elect (believers) of God from the foundation (or beginning) of the world unto the end." Now in the Dutch original edition of the Martyrs' Mirror the words, which in this quotation are given in parenthesis, are in brackets, showing that they were added by the editor of this work. In the great **History of the Waldenses,** by Leger, the sentence reads: "We believe in a holy Christian Church, and that the Church consists of the

MANHOOD

Boy, write it down for your guidance
The whole of your life's journey through,
Men may be richer and wiser,
But none can be cleaner than you.

Some may be stronger in body,
The great feats of life they may do,
But even the genius can never
Be fairer and squarer than you.

You may be weak in your labor,
For that is a physical test,
But in all the strong virtues of manhood
You can equal the greatest and best.

If it's said you were cheerful and kindly,
If it's said you were honest and true,
No more could be said of a monarch,
The best has been spoken of you.

For honor and truth have no shading,
Differing parts or degrees,
And in virtue the humblest can equal
The mightiest man that he sees.

You may not be clever or skilful,
You may not be strong as the few,
But if you've a mind to be honest,
There is none can be straighter than you.

—Selected.

assembly of the elect of God whom He has chosen from the foundation of the world unto the end."

The confession of Angrogne clearly teaches the Zwinglian doctrine of predestination. Articles 2, 3, and 4 of this confession read respectively as follows: "We believe that God, before the creation of the world, has chosen those who are now saved and who yet shall be saved." "We believe that it is impossible that those who are predestinated to be saved may be lost." "We believe that those who believe in free will, deny God's grace and His eternal predestination of grace." Article 6 of this confession says that to make oath is in agreement with Scripture.

Leger's **History** has two Waldensian confessions, dating from the Reformation period, which teach infant baptism. This is in evident agreement with a statement made by Dirk (Dietrich) Philips, (Philips, **Hand Book of the Christian Doctrine and Religion,** p. 35; **Handbüchlein,** p. 32). Philips here gives a quotation from Luther, in which Luther criticizes the Waldenses for baptizing infants, although they did not believe that infants have faith and are believers. Luther held the strange view that infants have faith and should therefore be baptized. Dirk Philips, as shown by this passage, apparently believed that the Waldenses of that period baptized infants.

All available evidence would indicate that at the time of the rise of the Swiss Brethren and Mennonites the Waldenses held infant baptism to be scriptural. In other words, they were not Anabaptists. There are, in fact, indications that the Waldenses of that period were not fully separated from the Roman Catholic Church, and that their relationship toward the Roman Church was at that time similar to that of the Wesleyan movement, in its earlier stages, toward the Church of England, or that of the Pietists toward the German Protestant state churches. This view is apparently corroborated by the above mentioned passage from Dirk Philips and by various statements of Menno Simons which indicate that he was under the impression that at the time of the rise of the Reformation movement there existed no evangelical church. (Complete Works, Vol. II p. 259, first column; compare also Vol. II, p. 211, first column; Vol. I, p. 181, first column).

This, however, does not say that Menno considered himself called to pass judgment upon those Christian professors of the period above mentioned who took their profession seriously and lived up to the light which they had obtained. (See Complete Works of Menno Simons, Vol. II, p. 94, top of second column.) Again, the circumstance that Menno Simons obviously knew of no evangelical church in existence immediately before the beginning of the Reformation movement is no proof that there were not any such churches anywhere. Compare the interesting and apparently well authenticated accounts of the three Christians of Thessalonica who visited the Swiss Brethren in Moravia and the Upper Palatinate in 1540. According to these accounts, the ancient church in Thessalonica, represented by these three men, was found to be at one in faith and practice with the Swiss Brethren. Before their departure the unity of faith was witnessed by a united communion service. (See Martyrs' Mirror, English edition, p. 353f, and hymn No. 6 printed in an appendix to some of the American editions of the **Ausbund.)**

We have seen, then, that the Waldenses were originally similar to the Mennonites in faith and practice, but in the course of the centuries lost this similarity to such extent that by the time of the Reformation they could not be classed as Anabaptists. It is, indeed, probable that indirect Waldensian influences were in a measure responsible for the rise of the Swiss Brethren movement, but these influences must have dated from earlier periods. To all appearance no Waldenses united with the Swiss Brethren or Mennonites. In the early period of the Reformation the Waldenses accepted a Presbyterian creed, and they are Presbyterians today.

Much as one may regret that the Waldenses of the Reformation period failed to stand loyally to their primitive creed, no one will question the historian's task to recognize and record truth, even if contrary to commonly accepted opinion.

Scottdale, Pa.

VIEWPOINTS

By Arline Yoder

"Hello Peg," Evelyn said as she entered Peg's room, "Looks as though you are getting ready to go out."

"Oh, yes!" Peg answered, "I thought I might as well make use of the few nights that are left before school closes. Do you realize that there's only one more week—seven more days and it'll be 'Good-by Wycliff College'?"

"Just for three months," Evelyn replied. "Coming back next year, Peg?"

"Don't think so," Peg answered as she stood before the mirror. "I've almost decided to go to MacDonald Institute."

"Why change at the end of your sophomore year?" Evelyn ventured to ask. "I thought you liked it here."

"Oh, I like it fairly well, but a person just can't do anything around this place. It makes me tired."

"It seems to me as though everybody were doing much of everything most of the time. At least I've had 'oodles' to do of both work and play."

"Oh, it wasn't just that I meant," Peg said disgustedly, "but I don't see the sense in trying to keep people from going to shows and such things. I'm fed up on all these restrictions. And besides the whole atmosphere makes you feel uncomfortable when you do little things on the sly like going to shows or smoking once in a blue moon."

"I don't see though why it makes you uncomfortable if you like to do those things so much" Evelyn said. "And by the way, I was rather amused at what that prominent sociologist said at the lecture the other day. He said, you remember, that most of the shows were food for morons."

"Well, maybe some are," Peg said. "It's not just that, that I object to, but I just feel as though this is a poky place in general."

"Peg dear, I almost felt like that myself during the first semester of my freshman year, but I've taken a complete right-about turn since then. I think any college that has the record Wycliff has, its high scholarship and standards—can't be a poky place. It means that its students have red blood, vim, energy, and all that goes with worth while youth. I never thought of it quite so much until that time when James Newcombe, the poet from England visited our college. Do you remember that he said that there was an atmosphere about Wycliff that he had not felt in the more popular schools? He said the place seemed to be permeated with goodness, nobleness, purity, and everything that was of true value. I have always remembered what he said, and now at the end of my junior year I know it was all true."

Somehow Peg did not enjoy herself that evening. When she came back she went to Evelyn's rom for one of those long talks that last until the wee small hours. When she returned to her room, tears were in her eyes but victory in her heart. And the next day saw Peg in the dean's office, registering for the fall semester.

West Liberty, Ohio.

FLOWERS AND SUGAR SOLUTION

Some interesting experiments have been carried out with three lots of flowers which were picked from the same plant on the same day. One set of flowers was placed in a vase of plain water, the other in a vase of salt water, and the other in a vase of sugar and water. The pure water was changed every day, the salt water every third day, and the sugar and water not at all. The flowers in fresh water began to wilt and fade at the end of a week, those in salt water kept ten days, but by this time they were rather badly faded. Those in the sugar-water looked as fresh at the end of two weeks as when they were picked. The vases were placed side by side on a shelf, and each day the positions were interchanged so that none could have any advantage over the other in the way of light or other conditions.

The original experiments were carried out with asters, but tests with other flowers gave the same results. In all cases it was shown that the addition of sugar to water in which flowers were kept will make them last at least twice as long as if plain water was used, and a third longer than if salt water is employed. Only sufficient sugar to make the water taste slightly sweet should be allowed.—Girl's World.

CHRISTIAN MONITOR PULPIT

THE GOD-CONSCIOUS LIFE

A Baccalaureate Sermon

By Paul Erb

Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.—Psalm 139:23, 24.

I am happy to address the young people who are this year graduating from a course which they have pursued in school. I bring to you no profound and new theme, but I trust a message from the Lord. You are being sent out into a world which tends to forget God. Of many people in this world it may truly be said, "God is not in all their thoughts."

From a more or less quiet and protected atmosphere of school you are being thrust out into the maelstrom of the world's busy activity. Movement and change are all about. You will find the pull strong to move with the crowd. You will be walking the streets and working side by side with people who have got into the habit of doing without God. Their habit will pull you like a lodestone. You will find in many places sacred things lightly held and even scoffed at. You will see the Lord's Day neglected and desecrated. You will meet on every hand people who would rather not think about God, who would rather not think of death and the world to come. Our modern world has turned the Lord's Day into a playday, the cemeteries into parks.

And so I feel that I could bring you at this time, after these years of association with you and of having endeavored to teach and direct you, no better summary of instruction and final direction than my text. Let us read again these words of the Psalmist: "Search me, O God, and know my heart: try me, and know my thought: and see if there be any wicked way in me, and lead me in the way everlasting."

The 139th Psalm begins with the conviction that God knows men, nay more, that God knows me. He knows when I sit down to rest and when I rise up to work. He understands even my thoughts better than I do myself. Whatever I do, wherever I go, His knowledge comprehends it. Not one word do I speak that God does not know. He is before me and behind me. His hand is continually upon my shoulder. This knowledge of the Lord, says the Psalmist, is an uncomfortable thing. If one could, one would get away from it. But there is no eluding God. If I lose myself in the spaces of the stars, God is there. If I lie down in my grave, God knows it. If on the wings of the morning I take up my abode in the far islands, God is with me as before. The darkness is no relief, for the eye of God shines through the gloom. With God there is no night.

From this thought the Psalmist passes to consciousness of God's intimate dealings with him. His meditations in this direction lead him to see that these dealings are a blessing. He is impressed with God's understanding when He made his body. Surely these bodies of ours are wonderful machines. This heart of mine without a thought from me beats one hundred thousand times a day. Through the hours that I lie unconscious in sleep my breath keeps coming and going and every inhalation means the exact coöperation of one hundred different muscles. God's thoughts for me make these wonders possible. They are precious, these thoughts of God upon me. And so when I awake in the morning, it is a happy thought that God is still with me.

"Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness, I am with Thee

"When sinks the soul, subdued by toil, to slumber,
Its closing eyes look up to Thee in prayer;
Sweet the repose beneath Thy wings o'ershading,
But sweeter still, to wake and find Thee there."

This thought of the preciousness of God's presence leads naturally to a desire on the part of the Psalmist to renounce all evil, to line up with God and against those who are His enemies. And then follows the prayer which is our text, a prayer for God's closest scrutiny with a view to righteousness of life. So the Psalm which begins with a shrinking from the scrutiny of God ends with a prayer for that scrutiny. He prays, in other words, that God would make him always conscious of the presence of the Lord.

The Sinner's Consciousness of God

Now it is true that the worldling, the sinner, has a consciousness of God. It is to him a thought of terror that God knows him and all his ways. It is told that Dionysius, the tyrant of Syracuse, constructed a prison with acoustics so perfect that the lowest whisper in any part of that long prison could be heard by one who could slip unobserved into the seat of hearing. So if any prisoners in that prison carried on seditious conversation against the king, they did it with the awful knowledge that he might be hearing what they were saying. I am told that government post offices are constructed in such a way that the post office inspector may enter a private passageway at any time and unobserved look down through a slot upon all parts of the post office. Any employee who wastes his time or who pockets dishonest money does it with the knowledge that his crime may be observed.

Often this terrible consciousness comes to the one in the form of reproach of conscience. "Conscience doth make cowards of us all," said the regicide in Shakespeare's Macbeth. To people like him this conscience is a terrible bother, as it was with the small boy who, warned that God could see his naughty deeds, said, "Why does God have to tag us around all the time?" God through our consciences does tag and tag and tag.

The worldling's consciousness of God also finds form in the conviction of the Holy Spirit. It is the work of the Spirit to convict of sin and of the judgment to come. Many people try to get away from this conviction. They try to ignore and to repel the One who is warning them of their evil courses. But, oh, how hard it is to kick against the pricks! The awful climax of the sinner's consciousness of God will come when he faces Him in the judgment. "He shall judge the secrets of men," says the Word. "That which is spoken in secret [illegible] be proclaimed from the house top."

The very essence of the final judgment will be this—that men must stand in the presence of God to give an account **in toto** of their sinful and unbelieving lives. It is not that men need to stand before God to be informed of their sin. They stand self-convicted. No plea is possible but "I am guilty." Then men, after all their evasions, after all their deferring, must think of God. His blazing glory, His righteous condemning frown will be the center of consciousness for them. Then because never before they must be found God-conscious.

The God-Consciousness of the Saint

But not that kind of God-consciousness do we find in our text. In these precious words the Psalmist is praying for, is longing for, God's scrutiny. He wants God to know him. He prays that God will search him, will search his heart, will dig deep into his consciousness to bring to light any hidden motives of evil. Such a prayer implies great confidence in God. We do not bare our hearts to every comer. We do not wear our hearts on sleeves for daws to peck at. But to our truest friends we may open up almost to the inner citadel, and to a God in whom we trust, whose wisdom and patience and righteousness and mercy we have come to know, we are glad to open up every inner

recess, yea, to have discovered to us by the great Architect of the house, closets and drawers which we did not know existed.

"Try me," prays on the Psalmist, "and know my thoughts." It is the trials of God that reveal our thoughts. Give me any experience, prays the sincere Christian, that will make me what I ought to be. And God answers such prayers in a way that we did not dream of when we asked. God led Job into experiences that revealed thoughts that he was not aware of before. At the end of his trials Job not only knew God better, but himself.

Then this prayer for God's scrutiny goes on to ask God to see if there is any wicked way in him. He wants to see his sin, not in idle curiosity, not with the vulgar interest of the sight-seer, not to see it and keep it, but to find it and cast it out. Some people, if we may judge from much modern literature, find dirt to revel in it, find filth to lie down in it in comfort. Not so the Psalmist. Not so the honest Christian. As God reveals sin to him, he will confess it; he will forsake it; he will put it away from him.

The prayer ends with the petition, "Lead me in the way everlasting." There is a recognition here that life is not for time but for eternity. But we must find the bearings and the direction of our soul with celestial landmarks.

"Lead us, O Father, in the paths of right;
Blindly we stumble when we walk alone,
Involved in shadows of a darksome night,
Only with Thee we journey safely on.

"Lead us, O Father, to Thy heavenly rest,
However rough and steep the path may be,
Thro' joy or sorrow, as Thou deemest best,
Until our lives are perfected in Thee."

Many are the blessings of this God-conscious life. There is first of all a constant purging from evil. As God's holiness peers into our lives, our evils are condemned and purged away, and this constant purging we need. We need it now. In the world of men among whom you will soon be moving, you will need it every day, every hour. One may need to speak of the heinous sins, of intemperance, of immorality, of dishonesty. Social disapproval and the awful certainty of attending ruin is not sufficient to keep men from sins unspeakable. We need God to protect us from the greater sins. But perhaps it is of more importance to us to be purged of what we sometimes call the smaller sins. Sin must become to us exceedingly sinful.

Our souls must become sensitized to detect the slightest sinful taint. There are scales which weigh accurately enough if we want to know mere pounds. When we sell coal or wheat or hogs, it is good enough to know pounds. We do not care for fractions. But the scientist, the chemist, the assay office needs a delicate balance. Scales are constructed, they tell us, so delicate that the ink with which one writes his name on a piece of paper is sufficient to turn the balance.

Let us weigh our sins not on the stock scales but on the assay balance. And then we will become conscious of our sin and unbelief, our lack of trust in the Word of God, our worry and sinful concern. We will see our vanity and pride, our disgusting satisfaction in beauty of face and form, our foppish scorn for those who have less ability of mind. God will reveal to us our selfishness. Whose happiness do we put first anyway, ours or the other man's? Whose ends are we furthering? He will show us our sinful ambitions. One's personal ambitions so often lead away from God's way. Is God's call, God's program, first in our lives? Will it always be first? We will become sensitive to our sluggishness! Fervent in spirit! Boiling with eagerness and spiritual energy! How far from this standard we fall. We will see our self-dependence, our feeling that we can manage our own affairs.

What utter folly in that line of Henley's, "I am the master of my fate; I am the captain of my soul." God will make us quick to discern our disobedience, how when He says, "Go," we stay; how when He says "Speak," we are silent. And He will show us our anger and our hatred, or at least what we must call unlove. These and other like sins will be purged from our lives as God makes us conscious of Himself. We sometimes speak of people who have a past. O God, forgive us. We all have a past. There is no man or woman here but looks back with shame on some moment or hour of his past life. Not a one of us but recalls with great regret, some wandering from the path of right. If there is a man who has no past, he must be a man who has never been made conscious of God's presence and of his sin.

Another blessing of the God-conscious life is the privilege of alliance with the Great Personality. As God searches our hearts and tries our thoughts, He leads us in the way everlasting. We do not walk alone. Life is not to us as a dark riddle, a mystery which we hope may some day be explained. He leads us in light. He is our constant retreat and satisfaction in days of earth's darkness and trouble. Many people want the leading without the searching. Get the order right and keep it right. First our hearts must be searched. First we must be cleansed from sin, and then God can use us. And then we walk in light divine, the path which we had feared to see.

The God-conscious life brings us also the blessing of a thorough knowledge of God and man. We need to get things right, to see things as they are. We need to see God in all His holiness, to stand dumbfounded before His holy wrath, to know that only as He counts us righteous dare we walk with Him. And we need to know the sinfulness of man. We read of Jesus that He did not commit Himself to man because He knew what was in man. Paul said he had no confidence in the flesh. It is an important lesson to learn. All confidence in God and no confidence in Man—this is the way of Spirit-taught knowledge.

Another great satisfaction in the God-conscious life is the privilege of unobstructed channels of power. A great musician insisted upon his daily practice. Some one suggested that surely so great a musician would not need to spend so much time in practice. The artist replied that if he should omit his practice for one day he would be able to tell the difference. If he omitted the practice for two days, his rivals could tell the difference, and if he omitted practice for three days, everybody could tell it. Thus is our sin detected. If sin unexposed dwells in our life for one day, we know the difference. And if it continues there, all the world soon knows we have lost somewhere, someday, our power with God. Would you have your life a constant channel of power and blessing? Let God keep the channel clear.

Our text is a dangerous prayer. That is, it is dangerous for those who do not honestly want it answered. If we ask to be searched, God will search us. Dare you pray thus? If your life is God-conscious, it will affect all you are and do. It will have effect on your consciousness, your conduct, your worship, your devotion, your loyalty, your service, your courage. If you pray this prayer to-night and pray it sincerely with all your heart, you will never again be the same man you are now. You can not ask God to scrutinize your heart and then stay on a low level of life. Let us pray together, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Hesston, Kans.

NOW

If you have hard work to do,
Do it now.
To-day the skies are clear and blue,
To-morrow clouds may come in view,
Yesterday is not for you;
Do it now.

If you have a song to sing,
Sing it now.
Let the notes of gladness ring
Clear as song of bird in spring,
Let every day some music bring;
Sing it now.

If you have kind words to say,
Say them now.
To-morrow may not come your way.
Do a kindness while you may;
Loved ones will not always stay;
Say them now.

If you have a smile to show,
Show it now.
Make hearts happy, roses grow,
Let the friends around you know
The love you have before they go;
Show it now.

—Unknown.

THE UNFAILING HELPER

Human friends fail us. The strongest sinew in an arm of flesh will crack; the most faithful heart will sometimes waver; and when there is most need of our friends, we find that they fail us. But our God is eternal and omnipotent; who ever trusted in Him in vain?

Gather up your confidences; make them into one confidence; and fix them all on Him. Lean not here and there—thou wilt grow crooked in thyself, and the staff thou leanest on shall turn into a spear and pierce thee. Lean wholly upon God, and as He is everywhere, thou shalt stand upright in leaning upon Him.—C. H. Spurgeon.

Editorials

The Life of Our Lord

During the first six months of this year we have had the blessed privilege of again studying the life of our blessed Lord, as it is revealed by the inspired pen of Mark. We began with the prophecy of Isaiah, as quoted by Mark, hundreds of years before Christ was born. Then in rapid succession the gospel writer took us to the introductory work of John the Baptist and then directly to the baptism of Jesus and the beginning of His ministry. Mark wastes no words and carries us quickly from one important event in the life of Christ to another. The words that occur again and again are "immediately," "straightway," "anon"—all indicative of rapid action, an outstanding characteristic of this shortest of the Gospels. Mark portrays Jesus as "The Wonder-Worker, and Tireless Servant of God and Man."

We are now nearing the close of these studies. We have followed Jesus through the year when He inaugurated His work, an obscure Galilean carpenter who began preaching the Gospel of the kingdom and performing miracles. Then we saw how His influence grew until He became extremely popular with the masses of the people, who followed Him by the thousands. Then we saw how the Jewish leaders became envious of His influence with the people and began to oppose Him, at first rather secretly, but later more and more openly and with increasing determination that finally broke out into violence. And now we have reached the last great week of His passion or suffering, and we have yet to study the tragic story of the crucifixion and the intensely contrasting account of the resurrection.

And as we review His life, now that we have about completed this most interesting study, what lessons have we learned that we can take with us to help us in our lives from day to day? We enumerate a few that have come to us in our meditations:

1. **The Great Fact of the Incarnation.**—One cannot follow a study of the life of Christ very long until one is impressed with the fact that Jesus was more than an ordinary man. No other man ever taught as He did, no one ever performed the miracles that He did, no one else ever lived a life without sin. There is only one possible conclusion, and that is that He was the Son of God made flesh, who dwelt with us, according to the plan of God, to accomplish the redemption of mankind. Every page of the Gospel record impresses us with the fact that the One described was none other than the incarnate Son of God.

2. **The Glory of a Life of Untiring, Unselfish Service.**—Jesus was continually doing good. He was always on the go, preaching in all sections of the country, healing the sick, giving sight to the blind, restoring hearing to the deaf, raising the dead, and doing countless other deeds of love and helpfulness to others. His was the perfect life, given in ministry to others, not asking that others should minister to Him. And that is the ideal that He sets forth to His followers. One of the things that we should learn and strive for, is to be like Him in our living for others, even though we cannot do all the things that He did. In His perfect, sinless, unselfish, helpful life He gave us an example that we should follow in His steps. This is the life that brings the highest joy and satisfaction that it is possible for any one to have.

3. **Christ Made an Atonement for the Sins of the World through His Death on the Cross.** See Him give Himself over to His enemies to be derided, mocked, spit upon, beaten, and crowned with thorns. See Him walk the sorrowful way and faint beneath the burden of the cross which He bore. See Him unresistingly allow His foes to drive the lacerating nails through His hands and feet. See him, the Sinless One, hang bleeding on the cross between two vile criminals. See Him suffering the terrible crucifixion agonies for six dreadful hours, while the motley throng looks on in derision. See Him look with pity on His persecutors, praying that the Father might forgive them. See Him at the last give a loud shout of triumph, as He yielded the spirit to God who gave it. As you meditate upon all this you see the Christ who died for your sake and for my sake, and for the sake of all the people of the world, dying that we might have life. Here He who was Just suffered and died for the unjust, giving His life as a ransom for the souls that were bound with the fetters of sin.

4. **A Gloriously Resurrected and Ascended Lord.**—The cross presents a dark picture. We are touched by the pathos and tragedy of it all, although we glory in it too, because we know that our sins were thus atoned for, but our hearts beat with added joy when we think that God put His seal of approval upon Jesus' redemptive work by raising Him from the dead. The grave could not hold Him. After three days He came forth a Victor over that last dread enemy, Death. Sin is atoned for, death is vanquished, and we rejoice with unspeakable joy because of our risen Lord. And more than that, He is our living, ascended Christ who is sitting at the right hand of God, interceding for us as a faithful High Priest. His resurrection guarantees the resurrection of every one who believes on Him. His ascension guarantees that at some glorious time in the future every believer shall be caught up to meet Him in the air and ever to be with Him. What a wonderful Savior! What a wonderful privilege and blessing to study about His life and work as God has revealed it to us in His Word! Let us follow Him daily, live for Him, and look for the time when He shall come again to receive all the faithful to Himself.

"Blessed are the Peacemakers"

That these are the words of Jesus few people will have difficulty in recognizing at once. That they are words well worth meditating upon few people will dispute. Our attention is especially called to them because they form the topic for the Young People's Meeting for July 2, the discussion for which occurs in this issue of the Monitor.

The words of Jesus are always helpful to us if we study them and put them to practice in our lives. Some are especially practical and helpful to us, according to the peculiar conditions under which we live or the special trials that we have to face in our lives at different times. It is because of present-day conditions in the home, in the church, in the state, in the world, that we think these words

deserve special emphasis and consideration at this time.

Time and again instances come to our notice where homes are broken up or at least seriously disrupted because of variance between husband and wife or children and parents. The one who helps to adjust difficulties and establish a new basis for peace in the home has the promise of the Master's blessing. And how sad that often the inmates of the home can not themselves assume the role of peacemakers and thus end their troubles and have the blessing of God resting upon their lives! "Blessed are the peacemakers."

Then there are many individuals who are not living at peace with each other. The constant procession of lawsuits between people who have had difficulties with each other, the bickering and strife we find between individuals in society in general, show us that there is abundant need and opportunity for the peacemaker. The most logical ones to do this are those who are involved in the difficulties. "Two it takes to make a quarrel; one can always end it," is an old saying, the truth of which is too often forgotten. It is always desirable to live at peace with others. How much nervous energy we waste through needless quarrelling! Let us remember again the Savior's words, "Blessed are the peacemakers."

Then again, often difficulties arise in the Church that lead to dissension and strife. Our Savior knew they would come and forewarned us against them, pronouncing His woe upon the offenders, at the same time prescribing the remedy. Read Matthew 18 and notice the detailed instructions that are given. Peace is the great goal to be striven for, peace with God and with our fellow men. "Let us therefore follow after the things which make for peace, and the things wherewith one may edify another" (Rom. 14: 19). Let us always be willing to go the second mile in order to gain our brother for God and the Church. "Blessed are the peacemakers."

Then also we might take a glimpse at national and international conditions. The international situation at present is extremely grave. In spite of recent conferences between representatives of some of the world's leading nations and the coming disarmament conference at Geneva, there is much anxiety on the part of world statesmen lest serious trouble should break out in Europe, even as it already exists in Asia and South America. Let the nations and statesmen remember, "Blessed are the peacemakers."

But desirable as is peace among men and nations we must not forget that the real basis for peace with man is peace with God. This is the peace that all should strive to attain, no matter what the cost. Jesus has paid the price for this peace, and He has sent His messengers of the Gospel of peace throughout all the world. How beautiful are the feet of these heralds of the Gospel of peace! And in this connection let us remember again the Savior's words: "Blessed are the peacemakers: for they shall be called the children of God."

Summer Bible School Work

For a number of years Summer Bible Schools have been conducted in various places in the Mennonite Church. Their worth as a means of giving Bible instruction to boys and girls is being increasingly recognized. Last month we mentioned in these columns the work that the Summer Bible School Committee of the General Sunday School Committee of the Mennonite Church has been doing in preparing Teachers' Manuals in which detailed material is given and outlined for use in Bible Schools. The work has now progressed to such an extent that definite announcements are being made. Preparations have been made for the publication of ten of these manuals, as follows: Two for the Kindergarten group, from four to five years of age; four for the Primary classes, from six to nine years; four for the Junior Classes, from ten to thirteen years. Only two of these manuals will be ready for this year's work: Junior III and IV. Junior III is already off the press. The course is designed for three weeks of work and is on the subject, New Testament History and Leaders. It is intended for pupils twelve years of age. Junior IV will be ready by about June 1 and gives a three weeks' course on "The Life of Paul." It is adapted for pupils thirteen years old. All who are interested in Summer Bible School work should obtain copies of these manuals. We believe they will meet very well the needs of teachers of these age groups and will give an idea of what the remaining eight manuals will be like that will be published next year, the Lord willing. The new manuals may be ordered from the Mennonite Publishing House. Price, fifty cents.

June

"What is so rare as a day in June?" sings the poet, as he calls our attention to the "perfect days" that it brings, as everything in nature springs to its greatest degree of activity, whether grass or flower, bird or bee, shrub or tree. It is well for us to catch the inspiration of nature and fill our own lives with all that is good, noble, pure, and true.

June also brings to us the season that is noted for its weddings, when people join their hearts and hands and start on the pathway of life together. And to all June brides and bridegrooms the Monitor extends heartiest felicitations.

And then no reference to June would be complete without mention of the June graduates who have finished their school courses and are now facing a new epoch in life, either to enter the activities of a workaday world or to continue their studies in some school of still higher learning. To all the June graduates we also extend our best wishes of success in whatever new line of activity they plan to engage.

June also brings us the anniversary of an important event in the history of the Church, Whitsunday, the fiftieth day after Easter, the day of Pentecost, when the Holy Spirit was poured out upon the believers of the early Church. It occurs this year on the fourth of June. An appropriate Young People's Meeting topic, "Receiving Power" is assigned for that day. It is most important that every professing Christian should be endued with the power of the Holy Spirit from on high. Then only can we live the high and noble life that is symbolized by the "perfect days" of June.

Christian Life

FORMS OF TEMPTATION

By Orrie D. Yoder

This article supplements the Young People's Meeting topic for June 18.

In speaking of temptation it is well first to bear in mind the origin, or source, and the purpose of temptation. The words "tempt" and "try" or tempted and tried, are often used interchangeably in the Scriptures, both words having in the original the same root word. With the word temptation we usually associate the idea of a supernatural power or outside influence leading mankind away from the paths of right and tempting him to violate or break the righteous standards of his Creator. As we are definitely told that God tempts no man (Jas. 1:13) we must conclude that all temptation to evil comes from Satan the deceiver and enemy of God, whose purpose is to lead mankind away from God and His standards of righteousness.

However, when we speak of temptation and use the word "tried" instead of tempted, we speak not of Satan but of God, who tries mankind by permitting Satan to tempt them. Cf. Job 1, 2 and 23:10. God's purpose in temptation is to strengthen man and thus make him worthy of His glory and crown. Cf. Jas. 1:12. God's purpose for allowing temptation is always to help man to step upward to a stronger life and experience, while the purpose of Satan is always to lead him downward, away from God and right. The temptation in Eden was downward because man obeyed Satan, while it would have been upward had man been true to God. Again God's purpose is to bring out of man the "gold" by trying him. "When he hath tried me, I shall come forth as gold" (Job 23:10). "The fining pot is for silver, and the furnace for gold: but the Lord trieth (tempteth) the hearts" (Prov. 17:3).

As to the forms of temptation, they are multiplied and varied. In the Bible picture of the failure of two brothers, the "prodigal" and the "elder brother," we might class forms of temptation into two divisions under which perhaps all forms of temptation appear, namely, those forms of temptation which appeal to the animal or lower nature of man, and those forms which appeal to his spirit or higher nature. Under this first class we could put those forms of temptation which appeal to appetite, passions of the body, and desires for pleasure, ease, and such like. It was this form of temptation that led the prodigal to leave the shelter of his father's home and choose a life of self-indulgence and shame.

Again we think of the second class of forms of temptations which appeal to the higher nature of man. Here his disposition rather than his body is his downfall, as the temptation to pride, self-will, envy, jealousy, or anger overcomes him until his character is blotted by marks of sin more shameful than any prodigal could ever receive in the pig pen feeding swine.

As to the strongest forms of temptation, or those most successful in leading mankind downward, we must judge not by the nature of the form used by Satan, but by the relation of that form to the strength or weakness of the individual tempted. Strictly speaking, the strongest temptation is that form of temptation which appeals most forcefully to the peculiar weakness of the individual or group of individuals tempted. Notice in the case of Samson (Judges 16) his enemies were puzzled and baffled at his mighty strength, but be sure they very well understood his weaknesses. Thus as we speak of forms of temptation, relating either to mankind in general or to ourselves, Satan knows our weaknesses and the weak points of all mankind and it is his shrewd plan to use such forms of temptation as overcome man at his weakest point and thus lead him astray from God.

Well could Samson glory in his physical strength, because he was victor over the powers of his enemies, but tragic is the story of this monarch who failed to realize the weakness in his body which was the divine reservoir of his great strength. "Great was the fall" of this man when he was encountered not by a form of temptation that challenged his conscious strength and ability, but by a form that unconsciously tapped the source of all his divine strength. When his strength was challenged he knew that God was with him, but when his weakness was challenged and overcome, he "wist not that the Lord had departed from him."

When Balaam looked at Israel with gold-colored vision, desiring to curse them, he was baffled by the fact that he could not curse whom God had not cursed, but be sure he knew enough about the weaknesses of those people that he could devise a form of temptation whereby they could bring the curse of God upon themselves. Alas, how many of God's modern Israel to-day are unmoved by the curses of Balaam and his threats but fall under divine curse when Satan meets them at the feasts and sacrifices in the camps of Shittim. Num. 25.

Let us look at the form of temptation that Saul failed to meet and overcome. Behold the man Saul, head and shoulders above his constituency and possessed with the best attributes of leadership so far as man could see, but his best and most advantageous attributes were not the avenue of the temptations he had to encounter. Rather unconsciously, in spite of his advantages, he lost his throne and kingdom and all title to his exalted position because he was tempted to yield to a course of stubbornness and self-will.

Proceed a step farther to the next man chosen for the throne. Look at the "man after God's own heart." Certainly he could not yield to the temptation of Saul. No, his heart was too much attuned to the will of God and a too heart-felt devotion to His righteous laws to take the course of King Saul. But was he overcome by temptation? When he was encountered by a form of temptation that met him in his leisure time and fixed his eyes upon one of the opposite sex, down went this "man after God's own heart" stumbling into the slough of adultery and murder.

Again behold the mighty man of God, Moses. The pleasures of Egypt, with all their forms of temptation, could never turn him from the course of faith before him. Over and over again did he withstand forms of temptation until he was met perhaps in a physically exhausted condition, and the people "provoked his spirit, so that he spake unadvisedly with his lips" (Psa. 106:33), and God told him that for this sin and failure he should not lead His people into Canaan.

Great was the man Noah who preached righteousness and built an ark to the salvation of his family and the living creatures that he took with him into the ark, but even he was overcome by his appetite when met by a form of temptation that appealed to his apparent weakness.

Aaron was the noted speaker and helper of Moses in the leadership of Israel, but to stand against the popular opinion of the people in a critical hour was a form of temptation that he could not stand nor overcome. Uzziah was a prosperous king of Judah, and

THE PLEA OF A SINCERE SOUL

Gracious Spirit, dwell with me:
I myself would gracious be;
And, with words that help and heal,
Would thy life in mine reveal;
And with actions bold and meek,
Would for Christ my Savior speak.

Truthful Spirit, dwell with me:
I myself would truthful be;
And, with wisdom kind and clear,
Let Thy life in mine appear;
And, with actions brotherly,
Speak my Lord's sincerity.

Silent Spirit, dwell with me:
I myself would quiet be,
Quiet as the growing blade,
Which through earth its way hath made
Silently, like morning light
Putting mists and chills to flight.

Mighty Spirit, dwell with me:
I myself would mighty be,
Mighty so as to prevail
Where unaided man must fail;
Ever by a mighty hope,
Pressing on and bearing up.

Holy Spirit, dwell with me:
I myself would holy be;
Separate from sin, I would
Choose and cherish all things good,
And whatever I can be,
Give to Him who gave me Thee.

—Thomas T. Lynch.

of God" and "was marvellously helped till he was strong. But when he was strong, his heart was lifted up to his destruction" (II Chron. 26:15, 16). Prosperity was his downfall. The Apostle Peter in his whole-hearted devotion to his Lord positively affirmed that he would never deny Him even should he face death in the trial, but temptation in the form of "the wrong crowd" brought about his serious fall.

Thus we might go on and name both Biblical and modern characters who were men of like passions with us-to-day, and who were overcome by varied but subtle forms of temptation. To us the lesson on forms of temptation is, "Let him that thinketh he standeth take heed lest he fall." Or if we are tempted to be despondent and cast down, hear the admonition, "Be strong in the Lord, and the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:10, 11).

"Lest Satan should get an advantage of us" (II Cor. 2:11) and lead us from the Lord by some subtle form of temptation peculiar to our own weakness, either as individuals or as churches and congregations, we need to be faithful to "all the counsel of God" and His Word; we need to be very true to God, heeding the advice and directions of those whom God has placed over us, whether it be in the home, church, or nation, for God's purpose for all these organizations and institutions is to keep us from uncalled-for temptations and to help us to overcome all those that are God's appointed portion for us for the development of pious Christian character.

Hubbard, Oreg.

THINGS NOT WORTH HOLDING

By Anna M. Denlinger

Our motto is, "Hold fast that which is good." That is a part of I Thessalonians 5: 21 which says, "Prove all things; hold fast that which is good." First of all we must carefully test and sift whatever comes to our notice, test our lives as to our habits, our likes and dislikes, our reaction to the world and its doings in general about us. There are two main classes of holdings—earthly and eternal. Paul in writing to the Colossians says, "Set your affection on things above, not on things on the earth." That was also written for us. Our holdings will be where our affections are. The things of earth are perishable. In Psalm 102:1, 2 we read, "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure." Can we say with the psalmist in the 119 Psalm, "The law of thy mouth is better unto me than thousands of gold and silver?" Too many of us consider God's law lightly. We are irreverent, decidedly so at the house of God. This is due to habit, and the habit is due to thoughtlessness. Most of us see the value of time in our everyday or business duties, but when it comes to giving time to God—we forget to think. Is this fair? How would we react to such injustice? These careless habits are not worth holding.

In Matthew 6:19 we read, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where theives break through and steal." For in speaking to those who heap to themselves earthly treasures we see in James 5:3, "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."

Let us help each other in choosing the good, for James 5:20 tells us, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." In Revelation the message to the church at Pergamos was that they should "repent." This message was given because there were there those who held to the doctrines of Balaam and the Nicolaitanes, which thing Christ said He hated. We must then beware lest we hold to doctrines which are not in harmony with the teachings of our Savior for we must likewise repent. We should be doubly watchful for in II Timothy 4:3, 4, it is prophesied that "the time will come when they will not endure doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." In Hebrews 13:9 we are again warned, "Be not carried about with divers and strange doctrines."

May we pray God and then believe that those who have the rule over us may be given wisdom to guide us aright that we may safely follow their faith and directions. Hebrews 13:7 exhorts us to "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." We try to exact strict obedience from children and many times punish them, perhaps more than they deserve, for really they are only patterning after us. What can we expect from them when we are disobedient to those who have the rule over us? Let us be prompt in our service to the Master. When Christ called disciples He wanted a prompt and immediate response. He got it. He expects the same from us.

We dare not tolerate a proud or haughty spirit. James tells us that "God resisteth the proud," and in Isaiah 2:12 we read, "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, . . . and man shall be made low." We must yield our selfish wills to the Master's will. We know His will by studying His Word and praying that He will grant us spiritual understanding to know what is good. We do His will by yielding to Him, and He then will give us courage and strength to hold to the good. We can safely trust in Him.

In Romans 14:4 we are told to lay aside judgment of another and guard our own lives, "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."

We are warned against being deceived and are told of the effects upon us. When Jeremiah speaks of the backsliding of the people of Jerusalem, he says the reason for it was: "They hold fast deceit, they refuse to return." Backsliding is the result of self-will. Isaiah 33:15 promises a reward for him who walks righteously, speaks uprightly, despises the gain of oppressions, shakes his hands from holding of bribes, stops his ears from hearing of blood and shuts his eyes from seeing evil. The reward is—"he shall dwell on high."

When Pharisees and certain scribes saw Jesus and His disciples eating with unwashed hands they found fault because Jesus had contradicted some of their traditions. Jesus in turn called them hypocrites because they honored God only from the lips and not from the heart. He said that their worship was vain because they taught commandments of men for doctrines and laid aside the commandments of God. He referred to Moses who had taught them to honor parents and that whoever cursed them was to die. But the Pharisees said, "If a man shall say to his father or mother, it is . . . a gift, . . . he shall be free." Thus through their traditions they made the Word of God of none effect. We should carefully sift those things which are handed down to us by diligent study lest we, too, by carelessness in our living be guilty of causing others to fall, and thus make the Word of God of none effect. There is some one reading our lives, unconscious though we may be of it. Are we satisfied that any one should pattern his life after ours? Do we trust as he who wrote in Psalm 119:117, "Hold thou me up and I shall be safe?" In the following verse he also says, "Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood. Thou puttest away all the wicked of the earth like dross."

Intemperance is a great big god which is not worth holding. God's holy Word teaches us to be temperate in all things. Now is a time when a call to Christians to be temperate needs response. Let us not make light of the temperance call by jesting or foolish speaking. We cannot serve or please God unless we keep our bodies clean and our minds clean. This cannot be true if we live intemperate lives. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth" (Isa. 61:1).

The things that often seem most attractive to us are not always the most valuable. Those things that bring highest good and greatest blessing are those which are often hidden from pleasure seekers. Let us hold a good conscience. If our conscience hurts

us concerning a certain thing, that thing is not worth holding.

"Seek ye first the kingdom of God and his righteousness." If we have sought that God will then decide for us what things to hold. Earthly things will vanish. The Word of God is eternal. Let us stick to it, not only read and know it, but obey it. The promises of God are sure. We can safely venture an eternity upon them.

Our evil thoughts must be cast aside, trivial though they may seem, yet they rule our lives. They may seem hidden yet one careless word displays the innermost one. One wicked thought will blot the purest soul, in a little while it may become action which will bring grief or work a great ruin.

In spite of all our failures and griefs, in spite of all darkness and sin the Savior's message to each of us is shown in this poem.

"Thy Savior is coming in tenderest love,
To make us His jewels and bear them above.
Oh, child in thy anguish, despairing or dumb,
Remember the message, 'Hold fast till I come.'"

—Ronks, Pa.

THE ORDINANCE WE FORGET

By Chas. E. Brown

Christ ordained three symbolic acts in His Church, namely: **baptism,** the **Lord's Supper,** and **feet washing.**

There is no controversy over the fact that Christ ordained these three religious symbolic acts, as that is a simple record of historic fact to which even the higher critics take no exception. The only question is, How shall we observe them?

Most Christians say we must observe baptism and the Lord's Supper **literally** and **feet washing spiritually.** No one denies that we are to observe Christ's ordinance of feet washing; but we must observe it spiritually, they say. Some say that we must observe all of them spiritually.

No Slavish Legalism

Sometimes Christians who observe feet washing are accused of slavish legalism. I think I have shown that the charge will lie just as heavily against literally eating the food of the Lord's Supper or washing with the literal water of baptism.

Really, the shoe is on the other foot; for these brethren tell us they do not observe the ordinance of feet washing because as they see it there is no binding legal obligation to do so. In other words, if they had a binding legal obligation they would yield to it, but to nothing less. Do we not here forget the nature of the laws of Christ's kingdom? and appeal to the very legalism we deplore by refusing to yield to any other motive than that which legalism affords? Christ says, "If you love me you will do so and so;" we say, "If I have to, I will do so and so."

Let us suppose for the sake of the argument—what I will not in fact admit—that we are not under binding obligation to do this thing, then I should wish to do it anyway.

Why do I say this? Because I do a good many things which I am not compelled by law to do. I let ladies and guests precede me to the dining room; I stand and give women my seat in cars; I kiss my wife and children when I do not really have to do so; and I do a good many things which I would not be prosecuted for failing to do.

I do not regard these things as works of supererogation which will purchase me an excess of merit; but I regard a life which does not transcend the limits of legal obligation as little above that of the brute. I aspire to that spontaneity of enthusiastic devotion to Christ which does not wait to haggle over whether a service may be evaded, but asks only if one is privileged to offer it.

Not Sinful to Obey Christ Literally

Occasionally one runs across the statement that to wash feet literally is really wrong as it is putting the letter instead of the spirit. If his argument is true then, baptism and the Lord's Supper are wrong; for all stand on the same kind of command of Christ.

And I have noticed that those who are careful to keep the letter of Christ's commands are generally most prompt in the matter of observing the spirit of them.

Take, for example, the command about turning the other cheek. Do we find the people who actually, literally do that to be the most aggressive and quarrelsome in the community? I think not.

The Bible forbids wearing gold. Many take that spiritually, and say that it only means to dress modestly. Some take it literally. Do the latter show more immodesty and extravagance in dress than the former? Not often, if ever, is this the case.

Besides, in condemning the literal observance of this ordinance we condemn the multitudes of saints who practiced it in the wild and stormy days of martyrdom when the foundations of historic Christianity were being laid amid the sorrows of relentless persecution and cemented with the blood of countless martyrs.

We Learn by Doing

Modern psychology has brought sound reasons for a moderate observance of ceremonies which do not transgress the spirit of the gospel nor lead into superstition. (And I think no Christian could allege such dangers to lie in what Christ actually instituted). It shows that we learn by doing as in no other way. Children ought to be taught to kneel and pray. In later life the attitude will suggest not only the act but its corresponding emotion.

The ordinances are acts in which by participating we teach both others and ourselves as well certain fundamental truths of our holy Christianity. In other words, baptism and the Lord's Supper symbolize our relation to God; feet washing symbolizes our relation to humanity.

This gives us a well-rounded and full-orbed conception of the meaning of the Christian life—and one that corresponds with Christ's statement of the supreme duty of man when He enunciated God's highest law by stating that it required perfect love to God, and likewise a love for humanity which was like that with which we regard our own persons.

It is said that feet washing symbolizes humility. And do we not need teaching on humility to-day? Remember, however, that the humility here enjoined is not degradation or abasement. We are not interested in any monastic or ascetic ideal of humility simply to destroy or efface the God-given self-respect which is the heritage of every man made in the divine image.

Humility is not self-abasement, it is self-forgetfulness in the presence of a task which requires, perhaps, unpleasant or disagreeable service to alleviate the distress or minister to the needs of others.

To illustrate: In order to alleviate misery the physician and the nurse perform services which would be humiliating were it not for the fact that the service is exalted by the splendor of the ideal constantly held in mind. As it is, in spite of, if not even because of, this fact there is no calling more held in honor generally than their own. That is unless, indeed, we should except the calling of motherhood. No one ever humbles herself more deeply than a mother in the various and delicate tasks of nurturing and ministering to her children. But is she degraded thereby? All the poets and preachers and orators and writers of the world join in the universal chorus of humanity in putting life's most unfading laurels on her brow. Gathered around her feet in childhood or gazing lovingly into her wrinkled and careworn face in the evening of life, or meditating in solemn retrospect upon the golden life which is now only a memory we join whole-heartedly in repeating the words of Christ, "He that humbleth himself shall be exalted."

"And so, when we practice feet washing we honor Christ first of all; and through Him we pay honor to all the servants of humanity who in His name have given themselves unselfishly to minister to the needs of mankind. We honor the martyrs of the ancient church who died to serve the world by keeping alive the Christian ideal. We honor the martyrs of the later ages who have not withheld life's dearest gift from the service of mankind. We honor all the missionaries who have gone forth and washed the feet of heathen humanity that they might henceforth walk in the right ways of the Lord. We honor all the preachers of the gospel who have humbled themselves to serve the needs of a lost world. We honor all Christian fathers who have labored long and faithfully to provide for the needs of their families. We honor all Christian mothers who have served in places of obscurity and lowliness amid pain, suffering, and discouragement. In a word, we honor all who have sincerely and unselfishly served the human race in any wise in the name of our Lord.

Is there any other religious ordinance

which does this? Can our Christian teaching be entirely complete when we neglect it?

Following in Christ's Footsteps

How we love the little personal things which are reminiscent of those dear to us! Many a mother has cried over the little shoes now empty for many days. And so there are some things which remind us of Christ and are precious for that reason. I stood on the banks of the Jordan and cried and prayed with devotion, because it reminded me of the Christ who was there baptized. I did not have to go there. I crossed thousands of miles of land and sea and went there because it helped me remember Him. I knelt beside the well of Jacob and prayed with devotion, because it reminded me of Him who once sat on its curb. Even to read the Bible in the original languages will remind the student of the sacred lips which once pronounced those strange and unfamiliar words.

When we wash the feet of believers we are traveling exactly in the footsteps of Jesus. And even if we were not required to do so, we should esteem such a possibility a rare privilege. Perhaps we cannot cross the seas and go to the earthly land where He lived, but we can at least gird ourselves with a towel as He did and wash one another's feet in exact imitation of our blessed Lord's holy example.

What About Our Legal Obligation?

After putting this matter on the high plane of privilege it is with reluctance that I descend to the question of legal obligation. It seems quite enough that we are privileged to practice such a wholesome and edifying Christian symbol—one that rebukes so sternly the lily-hands and selfish ease of a careless, proud, and corrupt age.

To those who fall back upon their strict legal rights there is much to say, but not space to say it here.

Briefly, this ordinance was observed in the ancient church. Tertullian and Augustine mention it as being practiced each in his time. It was even practiced in Gaul (ancient France) and Spain and Italy. With the advance of the apostasy, however, it fell into disuse in the West; and was forbidden by the Council of Elvira, A. D. 306. However, it has persisted in some form in the Eastern churches from the Apostolic Age down to the present time.

It was practiced in the Church of England in the early days of its founding.

Turn now to the thirteenth chapter of John and after reading how Christ washed His disciples' feet continue to the thirteenth and following verses and read prayerfully: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

Can it be wrong to do what Christ so plainly commanded you to do? Or do you disobey Christ's positive command merely because of the scoffs and sneers of a world which despises all of Christ's teachings?

—Gospel Banner.

PALM TREE SAINTS

The righteous shall flourish like the palm tree.—Psalm 92:12.

The Holy Spirit here compares the child of God to a palm tree, and we may be sure that when the Holy Spirit makes a comparison, it is a good one. We wonder if the Lord did not give the palm tree for this very purpose, to resemble His own saints in so many important points. The writer had preached on this subject before going to California, but since seeing the tree and learning more of its beauties and qualities, that thought became more precious. Of all the beautiful things we saw in this state, no sight made us feel more like shouting than that of a palm tree. As we were entering California we saw a peculiar tree, about as high as the small depot near which it stood. Upon inquiry we were informed that it was a palm. As we thought of its qualities we surely enjoyed looking at it. We shall endeavor to give you a few of the most important characteristics.

First, we are told that it is very utilizable. Some one has said there are three hundred and sixty-five uses, one for every day in the year. This may seem a little exaggerated, but we have read of many things for which the leaves, fiber, sap, and fruit can be used. Although the world may not now see the great worth of true saints of God, it will when the saints are taken home.

"The righteous shall flourish" does not mean the professors of religion, or the church members, or those who wear plain clothing, or the preachers, or the church workers, but it does mean the **righteous.** In examining the words, **righteousness** and **holiness,** we find that they are closely connected, yet different in meaning. Holiness alludes to conditions of the heart; righteousness pertains to the outward life and actions.

Secondly, we learn that the palm is noted for growing straight. We have been told that in Florida there is a species of the palm which grows crooked. However, the beautiful palms in California were very straight. Likewise, a Bible saint is bound to grow straight. We sometimes hear that church professors, dealing in cows and horses, ought to be watched closely, but the righteous are determined to be honest and straight in every thing they do. One reason that so many professors are not righteous is that they never went far enough in the Lord to get a straight start. There was a palm tree bent by an old building, which, after it grew above the ruined structure, shot up straight as a gun barrel. Sometimes present conditions are blamed for our doing what we would not do otherwise. This may be true, for we have reached a very difficult time, financially, and we all need to take care lest we fall into one of Satan's snares. But rather than keep up with times and fail to be straight, we had better be "back numbers" —not in spiritual things but in the mad rush of the modern world. It is better to keep a clear conscience than live on First Avenue or drive a fine car.

The palm root is deep. It does not depend on irrigation or surface moisture. It grows down and down until it finds moisture. The Arab plants the trees in clusters on the desert and the roots draw moisture to the surface where grass grows as on an oasis. We all know that deep rooting is the secret of a successful Christian, and that prayer and Bible study are the main roots for happy Christian lives. The palm does not depend on surface moisture, but at the same time receives the showers from above. So the true child of God does not **depend** on the preacher's visit, or the prayer meeting, or how people treat him, or the winter's revival, but he **helps** the preacher, puts new life in the prayer meeting, and is active in revivals at all times.

The palm tree is not greatly affected by outward circumstances. Its growth takes place in the heart. The life of the human tree is affected by surface conditions. If a two-inch strip of bark is cut from the trunk of a tree, that entire amount of the trunk will die. But the soft exterior of a palm can be chopped completely around the tree, and the bruise will heal and the tree grow all right. Even a fire, built around it to burn off old branches, does not scorch the whole tree. Some of us, though, can't stand any fire or chopping.

The palm tree has a perennial freshness, is extremely fragrant, and is always green. It keeps shooting heavenward new branches and leaves with a balmy aroma that is pleasantly exhilarating. The testimonies, prayers, and preaching of true saints are always inspiring. On the other hand, the testimonies or other public utterances of some have been seen to bring a chill over a congregation.

Because the life of the palm is inside the tree, the palm will not submit to grafting, as will most other trees. Just as the palm does not mix with other trees, so the child of God cannot mix with people of the world —without suffering. Also, we are told that the dust will not remain on its leaves, which are glossy and green. A mere shaking will cause the dust to fall off. What a picture—God's children keeping clean of the world!

A warm climate is absolutely necessary to the life of the palm. We learned that the San Francisco climate is too cold for palms, and even at Upland the fruit does not mature properly. "Palm tree saints" like a warm climate, though many professors are uncomfortable where there is religious fire. They would rather go to meetings where it is zero; where fashion and pride predominate — a worldly choir, a worldly sermon — where there are no old-fashioned testimonies; no old-fashioned blessings; no bending of the knee in prayer. But the true saints must have a warm climate, somehow, somewhere.

The palm tree bears its sweetest fruit in old age. We are told that the date palm bears the best fruit when it is nearly one hundred years old. If anything ever encouraged us to be true to God, it was to

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MISSIONS

PASSION FOR SOULS

By Ernest G. Gehman

Not so long ago but that the memory of it is still bleeding fresh, a baby was lost. Men all over the earth were justly stirred. Upwards of a million dollars were spent in the effort to find it. And how our hearts were wrung when its tragic end was at last discovered. Yet the facts remain that the baby is safe and that its idolized but non-Christian father is far more truly lost than the baby ever was. But why are men not stirred over this? Fortunes are sacrificed to find a saved baby, but not a dollar to save a lost father. Why this strange inconsistency?

Three men were accidentally carried aloft by the great airship Akron, as they clung to a ground-rope that should have been cast off. The thousands that witnessed the plight of these men were horrified as they watched them holding on in awful desperation while they were being carried higher and higher. The strength of one man failed and he went hurtling down to instant death. Men prayed and cursed by turns. Women shrieked and fainted. Another fell. And when at last the third was safely drawn up to the dirigible, there was unrestrained and universal rejoicing over his rescue. But only rarely indeed does a man's imminent danger of a fall to spiritual death occasion violent grief, or another's rescue to salvation in Christ bring tears and exclamations of rejoicing to an onlooking multitude.

Still more recently twelve or fifteen men were at work in a steeply inclined portion of a great pipe-line, nine feet in diameter, that had been laid to carry water across mountains to a California city. One man near the top slipped and started to slide. He struck the others, causing them to lose their footing, and in a moment, like a human avalanche, they were sliding with increasing speed over the rough joints and sharp bolt-heads of the conduit. As if to add to the horror, one man, grasping wildly, tore down the lights that had been temporarily strung up, and the screaming, fighting mass of men rushed down the long incline in utter darkness. A number died almost at once and most of the others were not expected to live, because of having been fearfully lacerated by the sharp projections in the tube. The awfulness of the accident shocks us, but there are multitudes around us sliding, in spiritual darkness and with growing speed, down to certain destruction, yet we are all but indifferent to their condition. Why all this spiritual lethargy, this insensibility to the dire need of the dying?

In trying to find an answer to this question I spoke to a number of Christian men whose varied occupations of merchant, butcher, baker, barber, manufacturer, and garage man bring them in contact with many people every day. Their explanations of the all-but-universal coldness to real religion were surprisingly unanimous, and they laid the blame chiefly at the door of normal Christians who because of *carnality, covetousness,* and *love of pleasure* are first surrendering their spiritual life and then are failing to commend the Gospel of Christ to the unsaved about them.

Carnality—that condition in the professing Christian in which the appetites and demands of the flesh are largely in control—is soul-killing to him and a stumbling-block to the sinner. Paul would not have eaten meat if it had caused spiritual offense, but many to-day indulge in tobacco and other inconsistencies with not a care as to the miserable advertisement they make of the Christ they profess to follow.

Covetousness—that lust for money and material things which makes their acquisition the absorbing passion in life—is significantly called idolatry, for its victims have transferred their affections from the God of heaven to a very earthly god, which, though they have served him faithfully, sweated, schemed, even lied and stolen for him, will have to stay on earth when they depart to give account for the deeds done while in the body.

Once while soliciting funds, a brother and I called on an old man, whom we soon found to be opposed to our work on the grounds that "young people ought not to waste years in school but should get to work, as I did, and earn all they can so they when they get old they'll *have* something." He repeated these words, "so they'll *have* something," several times and with emphasis. I fear that our visit was the Lord's last invitation to that unfortunate man to transfer his interest in the god of riches to the riches of God, for only a few weeks afterward the business house in which he had invested nearly all his wealth became bankrupt and the shock of the loss caused his death in a few days. His god had died and he followed.

Contrast this with the attitude of William Carey who was later called of God to be the pioneer missionary to India. While he was yet in England a friend took him aside one day and rebuked him, saying, "By your going about preaching as you do, you are neglecting your business." (Carey was a shoe-maker.) "If you only attended to your business more, you would soon get on and prosper, but, as it is, you are simply neglecting your business!"

"Neglecting my business!" said Carey, looking steadily at his friend. "My business is to extend the kingdom of God. I only cobble shoes to pay expenses."

The Love of Pleasure.—Pleasure is the devil's counterfeit for the joy and peace that God offers to every man. This false love has robbed many a Christian of his interest in souls and of his testimony for the Lord. A man who will fritter away his time before a card table, a movie screen, or a radio, while he is neglecting his Bible, is letting the enemy of souls steal a march on him. If there is any permanent and satisfactory good to be derived from pleasure then those who have drunk pleasure's cup to the full should show the greatest benefits.

But consider Nero, who had so far exhausted all the arts of pleasure, that he offered prizes to any who would devise new methods of enjoyment. See him as he sits on his splendid throne, the emperor of Rome, the conqueror of the world. The porches of his palace are a mile long. The ceilings of his banquet halls are arranged to shower fragrant perfumes upon the revellers. Entertainers are gathered to his courts from every corner of the world. His crown is worth half a million dollars. His very mules are shod with silver. A thousand chariots accompany him when he travels. He never wears the same garment twice—resplendent and costly though it be. Pleasures to glut are his. But he is peevish, gloomy, at heart miserably unhappy. He is unsatisfied, because he is unsaved. He dies a suicide.

Then consider Paul, who lies in one of Nero's lonely dungeons, "the prisoner of the Lord." A chain binds him to a Roman soldier, the scars on his back still speak of "five times forty stripes, save one," the lines on his face tell of perils unparalleled, the executioner is preparing his axe,—the end is in view. But he is rejoicing evermore. His is a peace that passeth all a Nero's understanding. He is happy, he is satisfied, because he is saved. He is now ready to be offered and he goes to be with Christ, which is far better.

Here then are the issues—eternal life and eternal death.

But the devil has blinded the eyes of many and obscured the issues, so that multitudes are in the grip of such lusts—the flesh-lust, the money-lust, and the pleasure-lust.

And this plague of indifference seems to be affecting Christian workers too, so that they go about their soul-winning in a very haphazard fashion. God help us!

I am told that a group of Washington preachers met with a celebrated actor, and one asked him, "How is it that people weep under your words of fiction, when they are indifferent to mine, which are *true?*"

He replied, "I preach fiction as if it were fact, and you fact as if it were fiction."

There is a story of a traveler who on a dark stormy night was approaching a place where the raging torrent had washed away the bridge. A man met him and said, "Are you aware that the bridge is gone?"

"No," was the answer. "Why do you think so?"

"Oh, I heard such a report this afternoon, and though I am not certain about it, you had perhaps better not proceed."

Deceived by the careless tone of the informer, the traveler pushed onward in the way of death. Soon another man met him and cried out in great alarm, "Sir, sir, the bridge is gone!"

"Yes, so I heard," said the traveler, "but I hardly believe it."

"Oh, it is true, it is true! I know the bridge is gone, for I barely escaped with my life. Danger is before you and you must not go on."

Convinced by this man's earnest voice and look and gestures, the traveler turned back and was saved. The information was the same in both cases, but the way it was told by one gave it the air of a fable, and by the other the air of truth.

Woodrow Wilson has left the record of an interesting contact with D. L. Moody. "I was in a barber's shop, sitting in a chair, when I became aware that a personality has entered the room. A man had come quietly in upon the same errand, and sat in the chair next to me. Every word that he uttered showed a personal and vital interest in the man who was serving him; and before I got through with what was being done to me, I was aware that I had attended an evangelistic service, because Mr. Moody was in the next chair. I purposely lingered in the room after he left, and noted the singular effect his visit had upon the barbers in that shop. They talked in undertones. They did not know his name, but they knew that something had elevated their thought. And I felt that I left that place as I should have left a place of worship."

Moody was a man who made the winning of souls the chief aim in his life and God honored that aim to the salvation of thousands.

That the winning of souls may become the crowning passion in our lives we need to get a vision of the last command of our Lord; and we need to get a vision of eternity. "What shall it profit a man if he gain the whole world and lose his own soul?" Therefore, "he that winneth" not dollars, fame, power—but "*souls*, is wise." "And they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever." Therefore it is our sacred duty to go "and teach all nations, baptizing them . . . and teaching them to observe all things. . . ." "Knowing therefore the terror of the Lord, we persuade men," so that they may escape the wrath of God that "cometh on the children of disobedience" and may enter into the God-prepared glories that the natural "eye hath not seen, nor ear heard, neither have entered into the heart of man," but which "God hath revealed unto us by his Spirit."

A preacher whose ministry had been greatly blessed of God lay on his deathbed. Friends watched his life slowly ebbing away until the spirit left the body—but God wanted one more testimony through His servant and the soul returned for but a moment to its former habitation, the preacher suddenly opened his eyes, sat up, and with an indescribable earnestness he said, "Oh, I have just had a vision of eternity. If I could live on earth again, Oh! how I would preach, how I would preach!"

Do we feel a lack of burden for the lost? Let us pray God that He may mightily roll it upon our souls.—Eastern Mennonite School Journal.

PAUL'S ATTITUDE TOWARD MISSIONS —AND OURS

By Robert H. Glover

I do not want to think of you at this time in a collective way, but rather as a number of individuals. I should like to ask you personally what you conceive your relation to be to this burning question of carrying out Christ's last command to take His gospel to the whole world. What does the Great Commission mean to you? Has it any personal implication for you? What is your attitude toward the work of world evangelization?

I want to call to your attention the attitude of the great missionary, the Apostle Paul, as expressed in three verses of the first chapter of his letter to the Romans:

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are in Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

I like to call these verses Paul's missionary creed. Let us strip them down to the bone, as it were, and note those three terse little statements, each beginning wih the statement, "I am." "I am debtor . . . I am ready . . . I am not ashamed." At once concise and comprehensive, what better expression of a Christian's missionary creed could we have! They reveal to us that the Master's Great Commission and the world's spiritual need made a threefold appeal to Paul: **"I am debtor"**—an appeal to his conscience: **"I am ready"**—an appeal to his heart; **"I am not ashamed"**—an appeal to his spiritual experience. And I believe God wants the same threefold appeal to come home to our hearts.

"I Am Debtor"

This is an appeal to our Christian conscience—not merely to our sentiment, or our emotions. Paul here lays the true foundation for missionary interest and effort upon a basis of obligation, of responsibility.

There are some who seem to think of missions as a mere hobby on the part of a few pious folk who, for some strange reason, choose to bury themselves somewhere yonder in heathen lands, when they might have made a decent living at home. There is an appalling indifference and unconcern among the great majority of professing Christians toward the missionary task. Then there are others who, thank God, view it more seriously, but whose conception of missions is at best as a charity, a benevolence. They conceive the circle of their duty or obligation to be a much smaller area—their home town, or home state, or at most their home country, and anything they may be disposed to do or to give for those outside that circle they consider a charity, something outside of their responsibility. That was not Paul's conception. He did not say, "I am a hero," or, "I am a benefactor." He did not say, "I want you Romans to appreciate that I am conferring a great favor upon you because I choose to take the gospel to you." No, he simply claimed to be an honest man and thus ready to pay his debts. He said, "I **owe** you the gospel."

I submit to you that there is a world of practical difference between viewing missionary effort as a charity and as a debt. As a charity, it is a secondary thing; as a debt, it is primary. As a charity, it is optional; as a debt, it is obligatory. Let us take a homely illustration.

I see a man come down this aisle. I turn and look at him. He is clothed in rags and tatters, and holds out a dirty cap. I at once recognize him as a beggar, and putting my hand into my pocket, I pull out a coin, flip it into his cap, and motion him to be gone. I say, in effect, "You are a stranger to me. I owe you nothing. Take what I am minded to give you, and please go away." That is cheap. That is easy. That is charity.

But now I see another man coming down the aisle, holding an envelope in his hand. He hands it to me, and on opening it I find inside a bill reading, "R. H. Glover, debtor" —to the amount, let us say, of one hundred dollars. Do I get rid of that man in the same way as the other? Hardly! It is a different proposition. I am his debtor. I **owe** him a hundred dollars. It is not a matter of giving him anything that I may feel like giving, but of discharging to the full an indebtedness; not a matter of indifference, but one of serious concern; not a matter of my spare cash, but of my last dollar, if necessary.

My friend, "how much owest thou thy Lord?" Are missions in your "debt" column or your "charity" column? It will make a world of practical difference to your going, your praying, and your giving, just how you view this enterprise. Have you been acting toward missions as though you owed the heathen something? If Paul was a debtor, are we less? If he was constrained to say, **"Necessity is laid upon me, yet, woe is me if I preach not the gospel,"** can we be less concerned? Let it be borne in upon our consciences that we owe every man and woman of our generation a chance to hear of Jesus, the only Savior.

We owe them the gospel, first of all, because it is the only and the sure remedy for their ills. What China needs is Jesus Christ. What Africa needs is Jesus Christ. Nothing else will suffice. Civilization will not do, education will not do, reformation will not do; they need a living, life-giving Savior. Thank God, the gospel is the power of God unto salvation, no less there than here.

Then we owe it to them also because of what it has done for us. What is the difference between us and a degraded Hottentot or a Fiji Islander? Is there any inherent superiority of Occidentals over Orientals? Are we Westerners made of better stuff than the men and women of the East? No, indeed. Missionaries can give you scores of instances where converts there put us to shame, even with one tithe of our privilege, by the lengths to which they go in Christian experience, devotion, and sacrifice. No, the difference between us and them is one of privilege, of opportunity. We have been

basking in the sunshine of the knowledge and love of God all our lives, while they have been out in the cold, dark midnight of heathenism and superstition. But have you thought what it might have meant if that man of Macedonia whom Paul saw in a vision had been a man of Persia or India, and the tide of evangelization had turned eastward over Asia rather than westward over Europe? It would have meant that we would to-day be bowing down before idols and sunken in the degradation of heathenism, while they would be enjoying our gospel blessings. Let each of us ask himself the question, "Am I doing as much for them as I would hope and expect that they would do for me if the tables were turned, and I this morning were where they are, and they were where I am?"

Here the appeal is to our Christian heart. The appeal to conscience is necessary, yet it is insufficient. The heart must be reached. Logic must give way to love.

What a splendid example Paul presents of Christian discipleship! No sooner is his conscience convicted of indebtedness than his heart responds, **"I am ready, as much as in me is."** He boasted himself the bond-slave of Jesus Christ. Life and death were one and the same with him, only that Jesus Christ might be magnified. Once given a vision of Jesus Christ and a lost world, Paul never thereafter allowed self-interest to challenge for a single instant the absolute lordship of Christ, that He might achieve His purposes through his life. Are we "ready, as much as in us is?" "How much is that?" you ask. I cannot say. I do not know how much is in you. But more than that, even you do not know until you give God a chance. God does not give us our gifts full grown, but in embryo. Only as we use them do they develop, and do we discover how much God can do through us.

Do you think that young man knew how much was in him who, on a Sunday morning in June, sixty-seven years ago, paced the sands of Brighton Beach, England, in an agony of soul concern for inland China, unlighted with the gospel? The church bells were ringing, calling the people to worship, but he could not go in. He was suffering agony for China. He had been there and knew the needs. No one was meeting them. Finally, he flung himself down on the sands and poured out his heart to God. Then God spoke, and said, "I am going forth to evangelize inland China, and if you will go with me, I'll make you my channel." And that man, a humble, ordinary, obscure man, said "yes" to God. Little did he dream of the sequel to that surrender—the China Inland Mission as it has since developed, with its 1,285 missionaries, its 300 stations distributed throughout sixteen great provinces, and all the resultant salvation of souls and spiritual fruitage. No, Hudson Taylor could not foresee all this, but he said "yes" to God, and God wrought through him. And if you and I, in the same way, will say, **"I am ready, as much as in me is,"** I know there are some things that will happen.

Some of us will Go. You say, "It never occurred to me that I should go." That may be so. But the divine command is, "Go." We are not our own; we have been bought with a price. In the face of the Great Commission and the world's crying need, are we holding back with less than an excuse such as will prove satisfactory when we come to give an account before Him?

All of us will PRAY. We cannot all go, but, thank God, we can all pray. And prayer is, after all, the mightiest factor in missions, because the great thing in missions is not methods or money or even men. The great thing in missions is **God,** and His almighty working, and that working is called forth by prayer as by nothing else. **"If ye ask . . . I will do."** Prayer is the most potent factor in missions. It is prayer that levels barriers, bursts open closed doors, thrusts forth workers, releases money to support them, sustains their strength, gives power to their message, and leads souls to Christ. We cannot all be preachers, but every one of us can by prayer project ourself from this room, or from our closet, into the uttermost corner of the world and bring to pass things that would not otherwise take place, for "prayer changes things."

Yet prayer, I am afraid, is the last thing that some of us do, and the thing that gets the least of our time. Should we not be convicted, when God has given us this blessed privilege, has placed this mighty power at our disposal, if we do not pray? How much have we really prayed for missions? How much time and labor have we given to missionary intercession? We shall have, like the apostles of old, to "give ourselves unto prayer," to make prayer a previous engagement, a fixed appointment, and to safeguard it from intrusion and interruption. It is only when prayer costs that it counts. And we shall also have to be ever on the alert to gather facts and information about missionary need and work which we may use as fagots to put on the flame of our missionary praying to feed and sustain it.

We shall also GIVE. God has so arranged it that money is necessary for the carrying out of the Great Commission, since going depends upon giving.

The consecration of that group of young volunteers who have offered themselves to go as missionaries cannot materialize until some of God's stewards recognize their stewardship and contribute the money that is necessary. Every missionary who goes, every field entered, every station planted, and every convert won can be spoken of in terms of dollars and cents. I know that the love of money is the root of all kinds of evil, but I know also that the consecration of money is the opportunity for all kinds of good. Have we conceived the privilege that is ours, if we cannot go ourselves, of going representatively by giving of money which is the fruit of our labor?

I rode into a Southern city on the fastest train on the Southern Railway, and went forward on the platform, when I had alighted, to shake the grimy hand of the engineer who drove that locomotive, and I looked into the manly face of a godly man who was driving that locomotive for the evangelization of the world just as really as any missionary abroad is working for that object. He was himself supporting a missionary in China and following the course of that missionary's work with the keenest interest and with earnest prayer. As his wages increased, he was not adding to his expenditure for comforts and luxuries and selfish pleasures, but rejoicing in his privilege of investing ever more largely in missionary effort. He was thus turning his money into souls saved for eternity. And the joy and satisfaction that were his in so doing deeply impressed me. I thought, as I talked with him about the progress of the work in China, in which he was so keen and intelligent a partner, how many other men and women at home could be doing the same thing, to the advancement of Christ's cause and the enrichment spiritually of their own lives.

But we shall never learn to give "as much as in us is" until we learn to **love.** "God **so loved** that he gave . . . ." "Christ **loved** the church, and gave himself for it." What gift does any young man count too costly for the one who is the object of his affection? He gives not stintingly and begrudgingly, but generously, prodigally—because he gives from **love.** It is true of American people that they generally get what they go in for, whether it is good food, fine clothes, sports, automobiles, or anything else. Where there's a will there's a way. And when the Christians of America really want the world evangelized, the lack of money will not stand in the way. Oh, that God's children might see the relation of their money to the kingdom of God, and be constrained by love to give "as much as in them is!"

"I Am Not Ashamed

The appeal is to our Christian experience. What did the apostle mean by saying that he was not ashamed of the gospel? Was it merely that he did not blush for shame at being called a Christian, or a missionary? No, indeed. He was leagues farther on than that. I think this expression of his was rather a negative way of saying, "I have an overwhelming confidence in the gospel, for I know it to be the power of God unto salvation." He was facing Rome, the great metropolis of imperial power and entrenched wickedness. It was the hardest problem he had yet confronted. Would he shrink, or hesitate at the thought? Not he! "Ashamed?" he cries. "Afraid? Far from it, I am ready to face Rome single-handed, if need be, with this trusty sword of the gospel, God's power unto salvation to every one that believeth."

Whence this overflowing confidence of Paul's in the gospel? It came out of his own experience. That gospel had found Saul of Tarsus a proud, cruel, Christ-hating, church-persecuting Jew, and had laid hold upon him and turned him into a humble, Spirit-filled, missionary-spirited servant of Christ. It was because of what the gospel had done **for** him, and **in** him, that he was not ashamed, that he had such unshakable confidence in its power to work in others. Does not that bring us to the very heart of this great missionary problem? The pre-

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Educational

FROM THE HOLY LAND TO THE HEART OF EUROPE

XVIII. Through the Picturesque Market Streets of Ancient Cologne

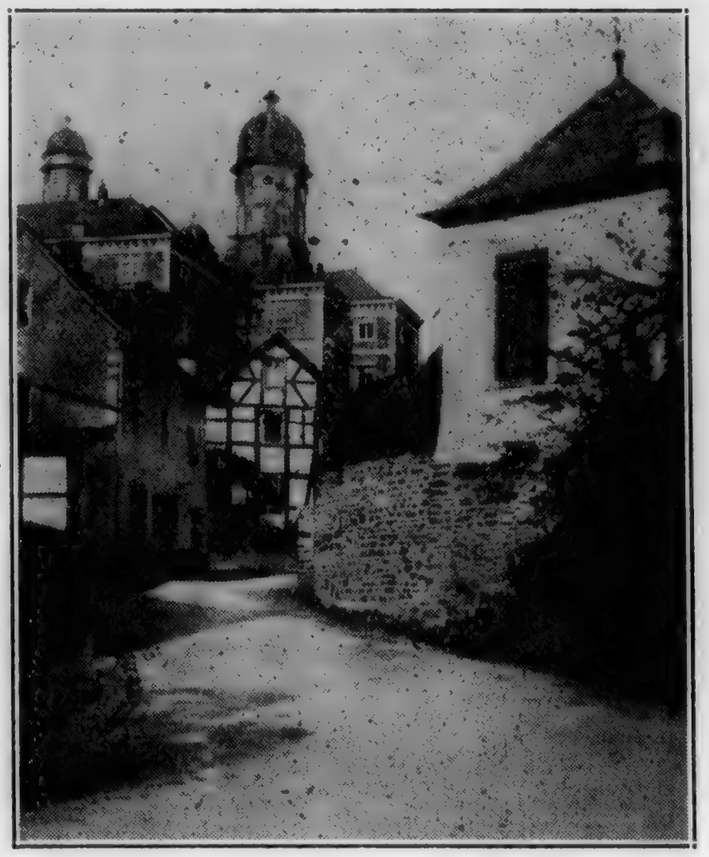
By Anis Ch. Haddad

Marketing in Cologne is a joyous adventure! One never feels so much "part and parcel" of the German world as when pushing one's way through the throng of housewives surging about the stalls of one of the open-air markets. There are open-air markets in every quarter of Cologne, even in the most exclusive neighborhoods. All interesting and often picturesque, but I found our "own" particular market, the quaintest and most picturesque of them all. This is due in a great measure to its almost medieval setting. It is held twice a week in a narrow cobbled street, really little more than a passage.

It was market hour of a sunny August morning as we approached the market place. The steps of this stately place were brilliant with tier above tier of vegetables, looking from a distance like a carpet spread for the royal progress of all the kings of finances. There were masses of reds and purples, of greens and golds, glowing warmly against the chill gray of classic columns. On the steps and in the streets that flanked the place, shoppers argued volubly with full-skirted, garden-wives and blue-smocked men who displayed cartloads of colorful wares—pyramids of red cabbages beside silver green ones. At the rear of the market were cartfuls of color—pansy-purple eggplants, yellow summer squashes, blanched celery stalks with feathery tops of green, rose-red tomatoes. Color again in the flower stalls whither we were being lured by eager women who beckoned with nosegays. Then something happened which put color quite out of our minds and replaced it with sound.

Old houses with quaint gables and bulging chimneys line the passage on either side, their ground floors occupied by little shops. Our "coal woman" is at one end, and opposite her shop is a real old-fashioned restaurant where all the cooking is done on a big open fire. There is always a row of earthen pots on the hearth in which fragrant onion soup, the ragout of mutton and the succulent green vegetables simmer slowly for hours, to be eaten with great "gusto" by a score or more of the neighboring shopkeepers and day laborers, who partake of their noonday meal at little iron tables that are set out on the cobbles in front of the shop.

Farther on is the German "delicatessen" with all sorts of sausages and other products for the thrifty housewife. Next door is the cobbler, a war widow who is carrying on her husband's business, and a very good cobbler she is! Then there is the "merchant of colors," as he is termed, whose shop is gay with bright green brooms, yellow dust cloths, peasant china, quaint porcelain figures, and colored glass vases. Next to this is the fish shop, its window filled with trays of black mussels, huge shells and fish, all laid in orderly rows on green ferns or laurel leaves. And the "cremerie" as neat as a new pin, with its fascinating array of cheeses and pots of yellow butter, garnished also with green leaves. And at the very end the "trieperie" which sells nothing but this delicacy, raw or cooked, and sold in earthen-



A Market Place on a Peaceful Sunday

ware jars of various sizes, which need only to be heated to form a family luncheon.

Five days in the week this market is a quiet little backwater, which might be a hundred miles from the city of Cologne, but on Tuesdays and Fridays, it blossoms out into a noisy bustling trading place. Then all the little shopkeepers display their wares on stalls in the street outside and they are joined by what are known in Germany as the "merchants of the four seasons," who early in the morning trundle their pushcarts, laden with fruits, and flowers, and vegetables, under the arches and take up their stations along the cobbled streets. And what pride they take in their stalls! I have, during my week's stay, sometimes paid an early call to the market when the merchants were arranging their wares and, notwithstanding their anxiety for trade, not one apple could I buy until all were polished and arranged in a symmetrical mound, not one cauliflower until the yellow leaves were plucked off, and the heads placed in neat rows. Between ten and twelve o'clock are the busy hours in the tiny market. Then a throng of housewives, chattering and laughing, jostle one another good-naturedly as they make their way to their favorite stalls.

In these days when one counts the "cents" it is a decidedly cosmopolitan crowd that struggles through the narrow thoroughfares. There is an exquisite old lady, who with great dignity wends her way on her little high-heeled shoes, examining the displays of the venders through a gold lorgnette and discussing their merits with the old family servant in peasant costume—full, black skirt, velvet bodice, white lace cap and apron, who follows with the big black market bag. In sharp contrast to this lady is the patron of the little hotel at the corner of the passage, bareheaded, with her black hair arranged in shiny plaits, whose bag bulges with leeks, lettuce, and artichokes, and whose progress is hailed with a continuous volley of greetings from the market people. There are often soldiers in gray uniforms, searching for delicacies for dinner which fond mothers and wives are preparing for their "day of leave." There are school boys with their books strapped on their backs and clad in the familiar black pinafore, who gaze wistfully at the piles of rosy-cheeked apples; and sometimes a policeman whose presence is always greeted with the same time-honored joke.

But it is not alone for eatables that the housewife shops in the open market, for, sandwiched in between the stalls of fruits, flowers, vegetables, sausages, pigs' feet, fish, and fresh fruits, are tables where one may purchase hardware, glassware, near-silk stockings, gay felt slippers, aprons, and other wearing apparel, while men and women with baskets filled with long, brown vanilla beans, onions or garlic, lemons, and notebooks and pencils, wander among the shoppers, shouting their wares. There are also itinerant peddlers of patent contraptions, such as the woman who flourishes an automatic lighter for the gas range, which emits a sharp crackling of sparks as she assures the multitude in high raucous tones that this is a present which will gladden the heart of the most fractious of mothers-in-law! And only recently a man, in chef's costume, walked about demonstrating a new beater for mayonnaise, carrying the ingredients on a tray suspended about his neck. A sudden lurch upset the bowl of mayonnaise and caused the eggs to roll off onto the cobbles. And was he down-hearted? Not a bit of it! "So much the better," said he, "for now I can show you how quickly I can fill the bowl again!" Naturally our market changes with the seasons. In the cold weather the stalls are filled with winter vegetables—bunches of salsify with long white beards, big, carrot-shaped purple and white turnips, with celery roots and long cylindrical dark-red beetroots, which, are cooked before they are put on sale.

But it is in the spring that our market is

seen at its best, when the stalls are piled high with gray-green artichokes, with mounds of the greenest of green peas, with plump, white stalks of asparagus, with blood-red oranges from Spain and the Holy Land, with a border of leaves around the edge and with mounds of spotless little cream-colored potatoes. Then the flower stalls are ablaze with fragrant yellow mimosa and spicy carnations, still reposing in the reed hampers in which they made the journey from the farthest part of the Black Forest. It is a happy place this market on a bright day, with everywhere filled with the joy of living.

The steeple clock chimed six in the evening and into the market strode a policeman, ringing a clamorous handbell. In the interim between the first ding and the answering dong came a mighty burst of sound, as if an orchestra concealed in a pit had begun a bold movement. And so it had—an orchestra of dogs. For beneath each one of those hundreds of market carts came a lusty bark, bass barks issuing from the mouths of great mastiff-looking curs, squeaky yaps from puny puppies, that seemed scarce stout enough to draw a doll cart. It was a mad modern symphony in an old world setting. That bell was the signal for clearing away the market, and in half an hour all good and faithful dogs would be trotting off home, drawing their carts behind them.

We lingered as the market broke up, fascinated by the individualism of dog-kind. There were big dogs and little ones, long-haired and short, blacks, browns, tans, and whites, and all combinations thereof; there were dapper ones and seedy, gay ones and disconsolate. They were an appealing lot, and we longed to be friendly; but the day's work was too serious a business for them to be wasting wags and barks on trifling tourists! So the symphony went on, movements of longing, movements of anticipation. Dogs were trotting off home; and we were left standing in a prosaic street, where alert, hurrying business men jostled past us on their way homeward.

It is at this hour that Cologne is seen in all its beauty. It is a fine evening, all the world have begun their walk along the boulevards. During the day the plaster fronts of the houses weary the eye by their monotonous whiteness; heavily laden carts make the streets shake under their huge wheels. The aspect of the city altogether has something harsh and flurried about it; but as soon as the stars appear, everything is changed. The glare of the white houses is quenched in the evening shades; you hear no more rolling but that of the tramways and carriages on their way to some places of pleasure; you see only the lounger and the light-hearted passing by; work has given place to music and leisure. Now each one may breathe after the race through the business of the day. Decidedly Cologne has laid aside the pen, the ruler, and the apron. After the day spent in work it must have the evenings for diversions.

I crossed from one pavement to another; I retraced my steps and stopped before the shops to read the handbills. What a museum it is! Unknown fruit, foreign arms, furniture of old times or other lands, animals of all climates, statues of great men, costumes of distant nations.

As I stepped out at deep dusk, red still tinted the western horizon to mark the place where the sun had lately set. Over a pasture's hill to the east, the moon was coming up, huge and full, beautiful in a cloudless sky. It rose to-night behind a tall elm, seeming to climb up through the very heart of the branches. As the darkness came quickly on, it threw a gold light around it, against which the whole treetop was silhouetted. How delicate the tracery of the black branches as they were revealed against the big gold disk! I stood there watching while it rose higher and higher, until at last it cleared the topmost feathery tip. From across the valley to the west almost where the glory of the sunset had lately been, came the deep, vibrant tones of the cathedral bell. To the south, down the valley, lights of speeding motors marked where the paved road dipped down to cross the bridge. Then the bell ceased and all that remained to tell the onlooker that there was a pulsing life of man's making not far removed, was that line of swiftly moving lights in the valley.

That night I returned to my "Schweizer-Hotel." A street car clanked at a pedestrian and then rattled away. A motor car shot white beams out and hurried on. Two people walked out into the street from different corners, crossed in the center, and were gone, while a lone dog remained, sniffing a pile of refuse at its curb. Only the cathedral watched with it through the night, marking the hours with its bells, its two square clock towers pointing upward. The heavens were black and pricked with the gleams of tiny beautiful stars.

Next month: "The Spell of the Rhine."

Jerusalem, Palestine.

GLIMPSES OF CHILD NATURE

VI. The Child and the Church

By Clara Hershberger

Some time ago while driving through the country a little girl said, "Where are we? I don't know any of these places." We went on passing one country home after another. Soon we came in sight of a large white building. "Now I know where we are. There is **our** church," exclaimed the child.

Isn't it wonderful to have the child say "**our** church;" that she should feel as if she belongs to it and that it belongs to her? A statement like this places a great responsibility upon the church. To deserve a tribute like "**our** church" from a child, this institution owes the child something in return. The church should teach the child how to worship. If the child is to worship God in the true spirit he must learn several things.

In the first place he must learn how to be reverent. It is not natural for the child to be reverent, although this characteristic is found in some children. A little four-year-old girl sat beside me once during church services. She was very quiet and attentive during the sermon and helped sing the hymns that were familiar to her. When we knelt to pray she folded her little arms and bowed her head. Not once did I hear her whisper. To-day she is a young lady in her teens, a Christian with a beautiful character. Her mother told me once when she was at school she heard the fire engine clanging down the street, and she prayed that it might not be her home that was on fire. This child has learned to turn to God with her thoughts. She has learned what it means to be reverent.

The attitude of the adult plays a large part in creating an atmosphere of reverence. If fathers and mothers, older brothers and sisters, whisper during services the child will whisper. God's house is the place for worship and not for entertainment.

The communion service is a splendid opportunity to teach the child reverence. It holds some children spellbound while others leave as soon as the minister begins to serve the congregation. The child who is permitted to leave loses the sacredness and reverence attached to the partaking of the emblems of our Savior's suffering and death.

A mother told me as a child she was never allowed to run out and play as most of the other children did during communion services, but sat by her mother's side until the close of the service. At the time it seemed very hard, but to-day she thanks her mother for the lesson of the beauty of holiness and reverence she learned in her early years. She too keeps her little boy by her side during the communion service. Most children ask, "Why do you eat bread? Why do you drink from the cup? Why do you wash feet?" Here is your opportunity to teach the child the meaning of the sacred emblems of the Christian Communion. Here is your chance to teach the child to be reverent.

The child does not only learn to be reverent but also receives spiritual truths when attending church services. The child receives these truths through the Sunday school and from the sermons. It has been said that "the Sunday school is the church specializing in the work of teaching the Bible." The Sunday school teacher is then the instrument through which spiritual truths are conveyed to the child.

The story is told of a boy who came home to his father in great distress some time after having heard the story of Samuel in Sunday school. "He stated that he had repeatedly waited to hear God's voice, but that God never spoke to him as he did to Samuel. The father sat silently looking at his son for a few minutes trying to think how he might satisfy the longing for some sign from God. While he looked the child sprang across the room into the father's arms, and quick as a flash came the answer to the father's thought. 'Son,' he said, 'why did you come to me? I didn't call you.' 'I just

knew you wanted me, father,' the boy replied. 'I didn't speak,' said the father, 'how did you know?' 'I just felt it,' said the boy. Then the father suggested that we know God loves us and wants us by the same inner token, and the child seemed to understand." A very vital truth had been instilled into the mind of this child. Happy is the child who possesses the spiritual truths that are taught in the Sunday school.

Another means of conveying these truths to the child is through the sermons. Although most of the sermons are over the heads of the children there are a few ministers who occasionally deliver messages for the children. It is interesting to know that sermons of this nature are often of more interest to the adult than the regular adult sermons. Some one has said that the sermon that is over the head of the child is also over the head of the average adult. Some ministers prepare special messages for the youth on Children's Day, which comes this month. The children feel as if they were a part of the church if occasionally the pastor has a special message for them.

In the experience of worship reverence is intensified and spiritual truths are implanted into the lives of the child. He also learns to pray, for prayer is so closely connected with the thought of worship that the mention of the one inevitably brings to mind the other. The little child who feels the mood of worship will spontaneously address the Heavenly Father in prayer just as he would ask his earthly father for help and thank him for favors.

In the prayer life of the child there is the great danger that he will become selfish in his prayers. He usually makes many requests for himself, some of them for material things and others for help in being good and doing good. With a little suggestion the child can easily be directed also to include others in his prayers. Then there is also danger that the child will believe that he can achieve the impossible in prayer. Following is an illustration: "Tom prayed for snow all one evening; when he awoke the next morning the ground was covered with a very thick, white coat. 'It's a good thing,' said Tom, 'that I stopped praying last night, or we wouldn't have been able to get out of the house this morning.'"

The child must therefore be helped to understand from the beginning that God cannot be persuaded to give us temporal blessings unless He can do so in justice to us and to others. We must learn to say, "Not my will, but thine be done."

Prayer helps to find out what God wants us to do. After talking to Him we become aware of the next step in the path of goodness, and He seems to do the bit we can't manage. The child can if rightly guided make these discoveries through his own experiences.

The child can always share in the worship through the singing of the hymns. If his heart is full it will overflow in song as he sings his praises to God.

He also enjoys worshiping through the offering. No basket is large enough to give all that the child heart desires to give.

If the child has learned the significance of reverence, if his soul is well stored with spiritual truths, if he has learned to pray intelligently he will be very apt to give his soul to God. I am sure it is the desire of every Christian to see the child in the church, hence the importance of all of us doing our part in helping him to find his place.

Iowa City, Ia.

STUDIES IN HYMNOLOGY

II. Hymns of the Eastern Church, or Greek Hymnody

By Jesse D. Hartzler

During the third century the practice of using only Biblical Canticles and the Psalms of the Old Testament lessened as the Hymnody of the Church worked its way into church worship. This was particularly true of the East. A number of innovations in Church music had their source in Syria, and the same thing happened in regard to hymnody. Heresy was being spread by the use of hymns, and the orthodox were compelled to use the same method to counteract the evil effects of heresy. A few of these hymns have been translated into English, but very few have attracted much attention.

This same thing was repeated among the Greek-speaking population as well as among the Latin centers. Hymns were used as weapons between the heretics and the orthodox at Alexandria in the time of St. Anthanasius and at Constantinople during the time of the Arian controversy. However, these hymns of controversy of the third and fourth centuries practically disappeared before the incoming of the more elaborate hymnody of the seventh, eighth, and ninth centuries. The few that are left are mostly anonymous.

The Greek hymnody with which we are mostly concerned is that from this later period. They have become quite widely known through the translations of John M. Neale in his *Hymns of the Eastern Church,* published in 1862. In fact some of Neale's writings can almost be classed as original, having simply received inspiration from certain Greek hymnists. One reason for this is the fact that before an Eastern hymn can be accepted in our modern hymn book it must be dressed in our Western English garb; the Eastern and Western atmospheres differ so much. It is a common thing for critics to tell us that Greek hymns are concrete and objective. Martin says there are two reasons for this. First, the great creeds of the church were just being formulated at this time, and these hymns were written to expound orthodox doctrine. Second, they were written for a somewhat fixed order of worship, and hence take the form of objective hymns.[1]

Clement of Alexandria, circ. (about) 170-220.—The earliest of the Greek hymns and the oldest of all Christian hymns in general use is attributed to Clement of Alexandria. Clement, whose full name was Titus Flavius Clemens, was born about A. D. 170. A seeker after the truth, he is said to have been a Stoic and a Eclectic and later had Greek, Assyrian, Egyptian, and Jewish teachers, but apparently found no satisfaction until he entered the Catechetical school at Alexandria, conducted by Pantaenus, where he became a convert to Christianity. When Pantaenus retired from the school to become engaged in missionary work, Clement became head of the school circ. 190, and so continued until 203. During this period he had as one of his pupils the illustrious Origen. During the persecution by Severus in 203, Clement was driven from Alexandria, but it is not known where he spent his last days, nor is it known what year he died, though circumstantial evidence seems to point to somewhere between the years 217 and 220.

Clement was a voluminous writer of a philosophizing tendency. His range of knowledge was extensive, and he was very devout and spiritual. Much of his writings are lost, but in *The Tutor* we have much interesting material. It is from this work that we find the poem, *Hymn of the Savior,* or according to Dr. Dexter's translation, *Shepherd of Tender Youth.* This is one of the three hymns from Greek hymnody to be found in our hymnal (55). American hymnals usually have Dexter's translation, the first verse of which follows:

"Shepherd of tender youth,
Guiding in love and truth
Thro' devious ways:
Christ, our triumphant King,
We come Thy name to sing;
Hither our children bring,
To shout Thy praise."

In speaking regarding this hymn in the original, Mrs. Charles says:

"Through all the images here so quaintly interwoven, like a stained window, of which the eye loses the design in the complication of colors, we may surely trace, as in quaint old letters on a scroll winding through all the mosaic of tints, 'Christ is all.'"[2]

In order to get a better view of the quaintness of this poem in the original. I will give the first part as found in Dr. Alexander's version:

"Bridle of colts untamed,
Over our will presiding;
Wing of unwandering birds
Our flight securely guiding.
Rudder of youth unbending,
Firm against adverse shock;
Shepherd with wisdom tending
Lambs of the royal flock:
Thy simple children bring
In one, that they may sing
In solemn lays
Their hymns of praise,
With guileless lips to Christ their King.

"Shepherd who dost us keep,
Husbandman who tillest,
Bit to rudder us. Rudder
To guide us as Thou willest.

"Fisher of men, whom thou to life dost bring
From evil sea of sin,
And from the billowy strife
Gathering pure fishes in,
Caught with sweet bait of life."

Hail, Gladdening Light is an English version of one of Clement's hymns. Though not as popular as the above hymn, it is found in a number of present-day hymn books.

Gregory, Bishop of Nazianzus, circ. 329-389.—In the year 379 Gregory of Nazianzus was called to Alexandria to help stem the tide of heterodoxy which was becoming prevalent.[3] It was here that Clement taught and presided for a number of years. Gregory had a godly, praying mother, who was much interested in her son. He compares his mother with the sainted Hannah. Soon after his birth he was taken to the altar and dedicated to God, a volume of the Gospels being laid in his hands. Throughout childhood and youth the mother's prayers encircled him. Certainly her influence had much to do with guiding him aright in those days of darkness and heretical teachings.

Much of his life was spent in solitude, although at times he was forced to meet the public in open discussions, and at these times he went through many labors, perplexities, and tumults. The Emperor Julian, one of the leaders of pagan philosophy against Christianity, was a college friend of Gregory.[4] His *Hymn to Christ* is a poem of prayer and praise:

"Hear us now, Eternal Monarch,
Grant us now to hymn and praise Thee—
Thee the King, and Thee the Master.
By whom are our hymns and praises,
By whom are the choirs of angels,
By whom flow the ceaseless ages,
By whom only shines the sun,
By whom walks the moon in brightness,
By whom smile the stars in beauty,
By whom all the race of mortals
Have received their godlike reason,
And thine other works outshone.
Thou the universe createdst,
Hast to each his place decreed,
Constituting all in wisdom;
And Thy word, Lord, was a deed.
For Thy word, Son of the Highest,
In essential might and glory,
Equals that of God the Father,
Who creates and reigns o'er all;
Whilst the Spirit all embraceth,
All preserving, all providing:
Triune God, on Thee we call."

Synesius, Bishop of Ptolemais, circ. 375-430.—A contemporary of Augustine, he is a most picturesque figure of his times. Gibbons, the historian, says that Synesius could not be equaled in the history of mankind. Mrs. Browning thinks as regards true and natural gifts, he is the chief of all our Greek poets. His *Lord Jesus, Think on Me,* was *translated into English Verse,* 1876, by Allen W. Chatfield for his *Songs and Hymns of Earliest Greek Christian Poets, Bishops, and Others.* We quote the second and third stanzas:

"Lord Jesus, think on me
And purge away my sin;
From earthborn passions set me free,
And make me pure within.

"Lord Jesus, think on me
With many a care opprest;
Let me Thy loving servant be,
And taste Thy promised rest."

St. Andrew, Archbishop of Crete. 660-732.—Andrew was born at Damascus and lived a monastic life in Jerusalem. He is the earliest composer of canons of which we have record. A canon consists of eight or nine odes. His greatest canon consists of 300 stanzas. *Christian, Dost Thou See Them?* is a translation from his writings by Dr. Neale. This hymn makes one think of a fierce conflict.

"Christian, dost thou see them
On the holy ground,
How the powers of darkness
Compass thee around?
Christian, up and smite them,
Counting gain but loss;
Smite them by the merit
Of the Holy Cross."

St. John of Damascus. circ. 780.—St. John Damascene was a native of Damascus. Before Rome was founded, Damascus was an old city. At the time of Abraham, Damascus was already a walled city. He spent the most of his life in a monastery at St. Saba, where his foster brother Cosmas also spent much time. This monastery was located on a rough and barren spot far above the Dead Sea. Amid these dreary surroundings, with only the cry of the jackal and wolf to mar the silence, many a monk spent years of his life.[5]

His best known hymn *The Day of Resurrection* (124) is the only one from his writings to be found in our hymnal. This is a translation by John M. Neale, that master translator of Greek and Latin hymnody.[6] It is an Easter song with a trumpet call, and is still chanted in the churches of Greece. Another of his Easter songs is well known, *Come Ye Faithful, Raise the Strain.* For a lack of space we will give only the first two stanzas:

"Come, ye faithful, raise the strain
Of triumphant gladness.
God hath brought His Israel
Into joy from sadness;
Loosed from Pharaoh's bitter yoke
Jacob's sons and daughters;
Led them with unmoistened foot
Through the Red Sea waters.

"'Tis the spring of souls to-day:
Christ hath burst His prison,
And from three days' sleep in death
As a sun hath risen;
All the winter of our sins,
Long and dark, is flying
From His light, to whom we give
Laud and praise undying."

Stephen, the Sabaite. 725-794.—Stephen was placed in the monastery of St. Sabas at the age of ten by his uncle, and remained there nearly sixty years. Little is known of his life. Dr. Neale's hymn, *Art Thou Weary?* (380), is practically original, although he received inspiration from a Greek hymn by Stephen of Saba.

Joseph, the Hymnographer.—-883.—Joseph was the most prolific of the Greek hymn writers. Most of his translations, if they can be called that, are by Dr. Neale. *O Happy Band of Pilgrims* is by Dr. Neale, based on the writings of Joseph. The first stanza is herewith printed:

"O happy band of pilgrims,
If onward ye will tread,
With Jesus as your Fellow,
To Jesus as your Head."

In closing this brief article on Greek hymnody, may we take the Church Hymnal and review the three hymns to be found in our Hymnal which are taken from the Greek.

Shepherd of Tender Youth (55) by Clement of Alexandria, translated by Henry M. Dexter in 1846. The fact of translation is omitted by the compilers in our hymnal.

The Day of Resurrection (124) by John Damascene, tr. by Neale, and first published by him in 1862.

Art Thou Weary? (380) by Stephen, the Sabaite, tr. by Neale, and first in 1862. This song is most effective when sung in antiphonal style. It is written in the form of questions and answers.

"Art thou weary, art thou languid, art thou sore distrest?
'Come to Me,' saith One, 'and coming, be at rest.'

"Hath He marks to lead me to Him, if He be my guide?
'In His feet and hands are woundprints, and His side.'

"Is there diadem, as Monarch, that His brow adorns?
'Yea, a crown, in very surety, but of thorns.'

"If I find Him, if I follow, what His guerdon here?
'Many a sorrow, many a labor, many a tear.'

"If I still hold closely to Him, what hath He at last?
'Sorrow vanquished, labor ended, Jordan passed.'

"If I ask Him to receive me, will He say me nay?
'Not till earth and not till heaven pass away.'"

Hesston, Kans.

1. Martin—**The Church and the Hymn Writers.** p. 55.
2. Mrs. Charles—**The Voice of Christian Life in Song.** pp. 45, 46.
3. **The Evolution of the English Hymn,** by Gillman.
4. Martin—**The Church and the Hymn Writers.** p. 39.
5. See Lady M'Dougall's **Songs of the Church.**
6. See Julian regarding the importance of Neale's translations.

PALM TREE SAINTS

(Continued from page 173)

see men and women, eighty or even ninety years old, with withering bodies and feeble steps, still happy in the Lord, peaceful and thankful, full of joy and thanksgiving, and appreciative of the kindness shown by others. What a contrast to the hateful, carnal, faultfinding class of old people, making it hard for themselves and others, too! There is no power or scheme which will vitalize old age like the Holy Ghost. Once the writer met an aged, redfaced man who believed his class needed stimulants of strong drink. Paul said to the Ephesians, "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Bishop L. Shoalts in the Evangelical Visitor.

"Too many men conduct their lives on the cafeteria plan—self-service only."

THE PURPOSES OF EDUCATION

Considered from a Christian Viewpoint

VI. Social Development

By Edward Yoder

This is the last installment of this interesting series of articles by Bro. Yoder. We are glad for these articles on The Purposes of Education from a Christian Viewpoint in these times when education is becoming more and more divorced from religion. If our young people are to be saved for the Church the Christian view of education must be maintained. We regret that in last month's installment an error occurred in the subtitle. It should have been "Cultural Development" instead of "Intellectual Development."

In view of the fact that man is a social being as well as a moral, an intellectual, and a spiritual being, education must take into account this side of his nature as well as the others. It is not a natural thing for a person to live in isolation and to be out of the range of contact with his fellow men. And it is not only unnatural, but quite impossible, for a child to develop into a normal individual without the stimulation and the guidance that comes from association with his fellows. The mutual and reciprocal influence of human beings upon each other is so omnipresent and so all-pervasive in our surroundings that we rarely reflect upon its power for good and for evil.

Education which has the Christian outlook and purpose, in its effort to develop the whole man, attends to the cultivation of man's social nature, developing it in harmony with other parts of his nature. In his epistle the Apostle Paul repeatedly speaks of the social interdependence of human beings as they constitute the parts of a greater whole. It is true that he has in mind particularly the Christian believers, who are members of the body of Christ, when he speaks of people in such a corporate and social sense. He says: "We that are many are one body in Christ, and as individuals we are members of each other," and words to the same effect in a number of places. There is a very remarkable passage in First Corinthians, chapter twelve, wherein Paul illustrates and emphasizes at length the social solidarity of the believers, their dependence upon a common head which is Christ, and their interdependence upon one another. The social nature of man can attain its fullest development only in Christ, because the barriers to mutual fellowship and coöperation, such as hate, jealousy, selfishness, and the like, have been put off by the people who have put on the Lord Jesus Christ.

Training in social behavior is given the child from its earliest years onward, in the home and in the school. In order to fit into its community and become adjusted properly to the other people around it, the child has to learn right social attitudes, such as love, sympathy, patience, forgiveness. He must be taught to respect the rights and opinions of other people, to give up his own desires and personal advantages for the good of others. Coöperation with others must be learned for the accomplishment of larger aims than individual enjoyment. Of Jesus as a young man it is recorded that He advanced in favor with men as well as with God.

This necessary social adjustment involves more than a careless habit of doing as other people do. Christian education in training the individual for his place in society endeavors to help him achieve a just balance between social conformity and the exercise of his own individual responsibility. An idle and thoughtless conformity to social customs easily renders the individual unmindful of his personal responsibility for living in accordance with God's will without regard for the practice of those about him. The Christian must conscientiously live out the truth in his own life and also be in such relationship to his community that he can exert a constructive influence upon his fellow men.

Another phase of social development which Christian education aims at is to instil in youth the Christian ideal of sacrificial service to others. By coöperating with a group the individual realizes certain benefits for himself which the group as a whole provides for its members, as personal security and the blessings of civilization in general. But the highest ideal for the Christian is not the more or less comfortable enjoyment he may reap as his share from society as a mutual stock company. The noblest ideal is that expressed by Jesus Himself when He said that whoever wills to save his life shall lose it, but whoever loses his life for Christ's sake shall find it. Losing all self-interest, all self-enjoyment, even all of life in service to Christ and fellow men in giving out to others and doing good—this is the ideal that Christian education teaches and holds up before the youth. Like the Master, His followers live not to be ministered unto, but to minister.

The social instinct in men and women is the basis for the institution of marriage, as it has been established by God. Here again Christian standards are higher and nobler than those which commonly prevail in the world, and one task of education is to teach the true meaning and the divine purpose of marriage. Much can be done by the home, school, and Church to train young people definitely for home building by preparing them for married life. By cultivating the power to make adjustments, the spirit of sacrifice and mutual love and kindness, of forgiveness and forbearance, individuals will be able not only to fit happily into society about them, but will also have laid the essential foundations for happy and useful home life.

Christian education also concerns itself with the development of high standards in social intercourse and fellowship. The free association and intermingling of people in a social way is highly beneficial when it is kept on a high plane of pure and noble motives. Young people naturally seek each others' fellowship, and the task of education here is to direct the instinct that brings them together and to guide their activities into ways that will build up the individual's character and strengthen his moral and spiritual life.

In our present-day education considerable emphasis is laid upon training for citizenship, the preparation of the individual to take his part in the community and in the civic life about him. Christian education in teaching citizenship places the emphasis differently from what is usually done. Instead of exalting the nation as a supreme entity, it emphasizes rather the importance of the men, women, and children that make it up. It does not teach a narrow national patriotism, but rather lays stress upon the fact of the natural brotherhood of all races and nationalities of men, to all of whom Christians owe a debt of service and love. Professor Bernard Iddings Bell has placed the emphasis correctly when he wrote: "Education for citizenship means training not to serve blindly one's country but intelligently to serve one's countrymen; not to love one's fatherland but to love one's fellows; not to live and die for a flag but to live and die for those children of God with whom one's lot is cast."

VII. Physical Development

In its aim to develop the all-round personality, the whole man, education from a Christian viewpoint cannot neglect the physical side of man. The human body is the living machine through which the individual does his work. And so it is taken for granted that the physical body must be kept in a healthy and efficient condition at all times. Intemperate health habits and excessive indulgence of appetites are condemned as works of the flesh in the Scriptures. The Apostle Paul drew a fine lesson for Christians, who, as he says, are striving for something more than a perishable earthly crown, from the rigorous self-control and strict bodily discipline which was practiced by the athletes who trained for earthly contests. He further adds that his own practice is to render his body strictly subservient to himself and make it his slave.

A Roman poet summed up the ancient ideal of manhood with the well-known phrase: **sana mens in corpore sano,** a sound mind in a sound body. This motto, while not describing the whole man from the Christian viewpoint, shows the close relation that has been recognized as existing between physical health and man's other activities. In the New Testament the physical body is spoken of as the temple of the Holy Spirit, enforcing the duty of maintaining its health and efficiency. Christian education gives attention to health education, the formation of correct health habits, without making this phase of training a cult or a fad.

Hesston, Kansas.

"A bad temper stands like a barred gate across the path of true understanding of others. Its essence is self-love and self-will. Until this ugly barrier is torn down by our own hands we cannot advance."

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The Junior Topic this month marks the beginning of a new series on "Mountain Scenes of the Bible." Certain mountains are selected which have some very important events associated with them. These events are to form the basis of the studies. The mountains considered in this series are: Moriah, Horeb, Carmel, Hermon, and Olivet. A proper preview of these mountain scenes by the leaders will make it possible to present the topics more impressively. A map might be helpful to locate the places. A picture or drawing could be used with each scene and suggestive words might be written in a fitting place to indicate what took place on the mountain.

The Christian Life Topic is selected as a timely subject to meet the issues that come before the Christian in the walks of life. Our lives cannot be too well reinforced with information and warning in order that the special forms of temptation that come into our experience may not overthrow our character. The outline suggests five forms through which temptations reach us. There may be others which your special community would suggest that would be in perfect order to consider along with some or all of the ones suggested. The program committee could assign to individuals such topics as will bring out the instructions most needed in the meeting.

The Doctrinal Topic is **conversion.** Turn to the classified list in the index of the booklet and you will see that it comes in the course of a regular series also. Keep this regular course in your mind while treating your subjects and it will aid in making the work more effective and giving a clearer understanding of the truth.

A Seasonal Topic for July 2 meets the sentiments that usually accompany "Independence Day," or "Dominion Day" with the teachings that should form a part of the Christian's life and character. We might otherwise classify this topic as a doctrinal topic and also as a Christian life topic. Since the celebration of a national holiday comes so near together both in the United States and Canada, it will make appropriate the study of peace principles and the part the Christian has to play in applying them in both countries at the same time.

* * * * *

The Distinctive Character of the Christian

The Christian is like a city set on a hill "which cannot be hid." One who tries to slip himself into the crowd of common popularity and so lose his identity as a distinctive character has lost the position which God has appointed. Why should we seek to hide our light under a bushel or bed? We have nothing to be ashamed of before men. As Paul declares, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth," so we may likewise assert our calling before the world and give them a continual reminder of what we represent. A true ambassador does not try to belittle the country which he represents in a foreign land. He rather seeks to do business in behalf of his own nation with true loyalty and sets forth, to those unacquainted with it, her true character and affairs.

How much more should the Christian stand out as a beacon light on a dark and stormy shore when his business is to rescue the souls who are being swallowed up in the waves of the ungodly spirit of the times with which they are surrounded. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in times past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (I Pet. 2:9, 10). Our business is to shine. We may at times go out on a rescue mission when we see souls in distress. But often our very shining is a guide to storm-tossed travelers and is the means of their salvation, though we may know nothing of the dangers from which we have rescued them. Suppose we should cover our light in such a time. Oh, what could we answer before our Master for such uncomely conduct! Take note of the character of the topics for this month especially, and the topics for the entire year, and see if there is not in them a distinct help for such a distinctively called people. May God give us a greater respect for our calling and help us to fulfill our task with greater devotion.

MOUNTAIN SCENES OF THE BIBLE—MORIAH (Jr.).—Gen. 22:1-19.

Topic for June 11

MOTTO

"The Lord will provide."

MEDITATIONS ON THE TOPIC

I. **Jehovah-jireh.**—Abraham gave this name to the place on Mount Moriah where God had sent him to offer Isaac. It meant that very thing which God had taught Abraham and Isaac, and proved to be true, "God will provide himself a lamb for a burnt offering." It meant, The Lord will see or provide. As this saying was later made, "In the mount of the Lord it shall be seen."

God provided a lamb in Isaac's place on that day. He proved Abraham to be faithful and obedient, trusting God to do all that He had promised even if it were necessary to raise Isaac from the dead after the sacrifice. Isaac, too, was proved to be obedient in that he willingly obeyed his father and was bound upon the altar, trusting that the Lord would work it out in His own way.

What God asked of Abraham, He has been willing to do Himself concerning His own Son. "He that spared not His own Son but freely delivered him up for us all, how shall he not with him also freely give us all things?" And Jesus has been offered up for us, suffering the reproach and shame which of right belonged to us for our sins. If we would offer up ourselves we could only pay the penalty of sin but could not redeem our souls. But Jesus has redeemed us and also was raised from the dead to give us the blessing of sharing glory with Him. God is still providing for the salvation of men. Jesus was the one sacrifice for sins forever. His provision reaches to men and women of all time. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

We should be willing to take God's way even when in our human vision we can see no way out, because we know that "the Lord will provide."

II. **The Text—Gen. 22:1-19.**—Here is found the account of how God put Abraham to a trial to prove that he was worthy of receiving a blessing and becoming the father of many nations and the blesser of all nations thereby.

III. **Junior Program Suggestions.**—This, a junior topic, naturally lends itself to junior treatment. The story of Abraham and his doings on Mount Moriah is one that juniors scarcely will forget when once they have it well told. Avoid the temptation to color a story for the sake of making it entertaining to the sacrifice of the truth which the Word of God has taught by giving the story. The tests which God gave to Abraham are very similar to tests that come to boys and girls in our classes. A boy who was negligent in obeying promptly was told that he did not know what he missed by not being present. The boy was too proud to ask what it was. But the facts were that he had not only missed a special treat of the occasion but had missed a very important quality of character that would fit him for special service and trust in life.

Somehow we must get across to the boys and girls that it is not the things that seem advantageous for the time being that bring the richest returns but the simple straightforward truth at any price and that simple obedience to God at any cost. God has His rams caught in the thicket to meet the needs of boys and girls of faith. But they will never experience the power of God to do the impossible if they stop in rebellion before they even start for Mount Moriah.

Emphasize what God had promised to do for Isaac as the heir of Abraham and the one through whom the promises of multiplied millions of people should come. Abraham could not reason through that promise and the command to slay his son, but he could safely trust God and follow His command. God would fulfill His part of the work if Abraham would diligently do his.

OUTLINE STUDY

I. God's Promises Concerning Isaac.
1. God promised a son by Sarah.—Gen. 17:15-19.
2. Abraham and Sarah laugh.—Gen. 17: 17; 18:9-15.
3. Isaac means laughter.—Gen. 21:6.
4. In Isaac shall thy seed be called.—Gen. 21:9-12; Heb. 11:18.

II. God Proves Abraham's Faith and Obedience.

1. He is sent to the land of Moriah to offer Isaac as a sacrifice.—Gen. 22: 1, 2.
2. He rises early to go.—Gen. 22:3.
3. He sees the place after three days.—Gen. 22:4.
4. He and Isaac go to the spot alone.—Gen. 22:5-8.
5. Abraham prepares the sacrifice.—Gen. 22:9, 10.
6. The Lord is satisfied and stops Abraham.—Gen. 22:11, 12.
7. God gives him a ram instead of his son.—Gen. 22:13, 14.
8. God renews His promises to Abraham. Gen. 22:15-18.
9. Abraham returns home.—Gen. 22:19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Moriah."**
2. Memorize a Choice Passage from the Outline.
3. Tell the Story of Abraham's and Sarah's Laughter.
4. What Had God Promised to Do for Isaac?
5. How did God Prove Abraham's Faith?
6. How the Lord Provided for the Fulfillment of His Promises.

For Seniors.

1. Laughing at God's Providences.
2. Believing against Natural Hope.
3. Tests That Prove Faith Genuine.
4. God's Provisions for the Fulfillment of His Word.

PERSONAL THOUGHT

When God speaks I may safely trust and obey at any cost. He is able to make every promise good and reward the work of faith.

SEED THOUGHTS

I stood on the deck at Boston, as a great ship, carrying fifteen or twenty missionaries, moved out, with its prow towards the foreign shore. As I looked into the faces of the fathers and mothers bidding farewell to the children whom they had to leave at home to be educated, I realized that they had put their Isaac upon the altar, and were willing that God should take out of their lives their dearest of earth for His glory. Many a foreign missionary has gone through it. Have you had the test?—A. C. Dixon.

God wants our best. He in the far-off ages
Once claimed the firstling of the flock, the finest of the wheat;
And still He asks His own with gentlest pleading
To lay their highest hopes and brightest talents at His feet.
He'll not forget the feeblest service, humblest love;
He only asks that of our store, we give to
Him the best we have.

Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and peace,
And in His service as we're growing stronger
The calls to grand achievement still increase.
The richest gifts for us, on earth or in the heaven above,
Are hid in Christ. In Jesus we receive the best we have.

And is our best too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood,
Gave up His precious life upon the cross.
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears, gave us the best He had.

—Author Unknown.

SPECIAL FORMS OF TEMPTATION. —Jas. 1:1-15.

Topic for June 18

MOTTO

"Thou O man of God, flee these things."

MEDITATIONS ON THE TOPIC

I. **Special Forms of Temptation** are designed by the enemy of man to fit the condition of man and gain power over him to bring him into bondage. Not every man can be snared by the same temptation. What appeals to one does not appeal to another. Where one is on guard another is not on guard. When one is strong to meet the temptation another is weak. But this does not give license for one to judge what forms of temptation he may safely venture upon and what forms he may not.

The work of temptation is often the work of a snare that catches those who think they are most secure. And the danger is that when we are not caught in one snare we shall be caught in one of a different nature. One who is not caught in the snare of appetite may be easily caught in the snare of sinning against a brother's weak conscience. Thus by the very same form of indulgence one is trapped into lust of passion while another is trapped into lust of independent pride. One man might go to the saloon and not be tempted to drink while the other is overcome. But the one who is not tempted to drink has been overcome by a disregard of his weak neighbor and is fallen in the sight of God as well as the other. Satan has the victory.

Some claim they can dress after the fashion of the world and not be made vain, while others are led on the downward road of vanity and lust. It is only partly true that the first is not trapped in the one sense, but it is highly true that he or she is trapped in another sense. There is nothing which the Bible forbids that can be indulged in without a certain fall. Satan cares not how we fall, just so that we fall into his hands and forward his cause.

II. **The Text.—Jas. 1:1-15.**—This passage deals with the victory side of temptation. It is possible that we may "fall into divers temptations." They are not to be considered a calamity but as a stepping stone to victory. In the course of the victory patience may be exercised and strengthened. If wisdom is lacking it may be obtained through prayer in faith. Temptations, while they are not to be sought or entered into, are nevertheless to be endured by the grace of God, if we are suffered to come in contact with circumstances of trial. The temptation itself is not of God. Our own lusts draw us away and entice us in temptation. This fact should give us the feeling of personal responsibility to avail ourselves of the means of deliverance provided of God.

III. **Junior Program Suggestions.**—When there is in our lives a wish to do what we know is forbidden to be done there is present a battle that must be fought. We must have power to do what we know is right or else we are overcome by temptation and led to sin and death. Every junior can readily understand this because there is in every one the struggle in a greater or less degree. Those who have really learned what it is to come to Christ in faith and receive a new life can understand the source of victory.

All may have the forms of temptation before them so vividly that they can readily understand from the viewpoint of boys and girls just how temptations come. Select some of the forms that come into the lives of the boys and girls and make clear the way they are tempted. Then lead out their minds to the methods they may use to escape. It is safe to keep away from what we know will tempt us to sin. It is wise to be prepared for temptations that attack us on duty's path.

It is true that God will keep those who ask Him for help. He will make the trial lighter if there is danger that it goes beyond our strength. And when He does not make it lighter He gives a way to escape from its power if we will take that escape. Lead them to know what is a temptation to evil. The Bible truth and the command of parents or teachers or leaders must be broken to follow a temptation to evil. Our conscience will warn us. We fall when we disobey conscience. We fall if we go into doubtful things. We overcome when we stand true to the Bible and teachers and conscience by the help of the Lord.

OUTLINE STUDY

I. Riches.
1. A hindrance.—Matt. 19:23, 24.
2. A snare.—I Tim. 6:9, 10.
3. A condemnation.—Jas. 5:1-6.

II. Worldly Honor.
1. Vain.—I Pet. 1:24; Psa. 49:17.
2. A hindrance.—Jno. 5:44; 12:42, 43.

III. Dress.
1. Haughtiness leading to destruction.—Isa. 3:16-24.
2. Costly and immodest, contrary to virtue and grace.—I Tim. 2:9; Jer. 4:30.

IV. Worldly Pleasure.
1. Ease and indulgence.—Luke 12:19; 16:19.
2. Instrumental music and drunken reveling.—Isa. 5:12; Job. 21:11-15.
3. Eating, drinking, etc.—Prov. 23:1-3, 21.
4. Lust.—Rom. 13:13.

V. Evil Association.
1. Sensual.—I Cor. 15:33; 5:1-6.
2. The unequal yoke.—II Cor. 6:14-18.
3. Godless idolaters.—Josh. 23:12, 13.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Temptation."**
2. Memorize a Passage from the Outline.
3. Temptations That Trap Boys and Girls.
   a. Name and Describe Some Temptations.
   b. How to Know Temptations.
   c. How to Meet and Overcome Temptation.
4. Examples.
   a. Of Men Who Were Trapped by Temptations.
   b. Of Those Who Overcame.

For Seniors.
1. Assign from the Outline Above.
2. How to Have Victory over Special Temptation.

PERSONAL THOUGHT

Do we presumptuously rush into occasions for temptation, or do they come upon us uninvited? We are in danger when we are out of place, but we may have abundant grace when tried in the way of duty.

SEED THOUGHTS

The realization of God's presence is the one sovereign remedy against temptation.—Fenelon.

In the hour of my distress,
When temptations me oppress,
And when I my sins confess,
Sweet Spirit comfort me.
—Robert Herrick.

We often wonder that certain men and women are left by God to the commission of sins that shock us. We wonder how, under temptation of a single hour, they fall from the heights of virtue and honor into sin and shame. The fact is that there are no such falls as these, or there are next to none. These men and women are those

who have dallied with temptation—have exposed themselves to the influence of it, and have been weakened and corrupted by it.—J. G. Holland.

Ask the Savior to help you,
Comfort, strengthen and keep you;
He is willing to aid you,
He will carry you through.
—H. R. Palmer.

Take the name of Jesus ever
As a shield from every snare;
If temptations round you gather,
Breathe that holy name in prayer.
—Lydia Baxter.

CONVERSION.—Eph. 4:20-32; Matt. 18:1-4.

Topic for June 25

MOTTO

"Be Converted."

MEDITATIONS ON THE TOPIC

I. **"Conversion"** is a word meaning a turning. All humanity has gone astray. When they are converted they are brought back to the right way. There is a wide difference between the way they have been traveling and the way that they are to travel when they have been turned to the way of God. They are naturally in darkness and sin against God. In conversion they are brought from darkness to light. They are changed from a career of sin to a career of righteousness. Before conversion they are naturally strangers and far from God. Now they are become children of God and are brought near to Him in fellowship. Their wicked works in the unconverted state make them enemies in mind and heart. In conversion they have been reconciled to God through Jesus Christ and have become friends of God who seek the glory of His name and the welfare of His cause. They now have changed masters. Satan no longer has dominion over them. Christ now has full right of way and has all claims to teach and lead them. The old sinful nature has been replaced by a nature after the character of Christ.

God is the power through whom all conversions are effected. He works through instruments who are submissive in His hand and who use the divine means in their work. Every one who is converted has a part to perform in the work of being converted. No one can convert himself. But every one who is converted must be willing to lay hold upon the light and the means provided of God. The Gospel plan is offered; it is his part to accept. The Gospel reveals the sinner's need; the sinner must be ready to apply for help. The Gospel reveals the fact of being on the wrong way, while the sinner becomes willing to be led into the right way.

II. **The Text. Eph. 4:20-32.**—This passage describes the change in the walk of the converted person. It is a change of men. The old man is put off and the new man is put on. With the putting on of the new man the life takes a different course, one exactly opposite from the course which the old man took who possessed the person before.

Matt. 18:1-4.—Here conversion is described as a change from selfish ambition for greatness to childlike simplicity that knows no guile of selfish motives.

III. **Junior Program Suggestions.**—The simplest presentation of the subject of conversion is a presentation of characters who have demonstrated the change by their lives. To this end there are presented some striking Bible characters for illustration. These can be assigned for detailed study and then discussed before the meeting as a type of true conversion. It will be an opportune time to point out the characteristics of the life that is unconverted, and how it acts, and contrast with it the true conversion.

In dealing with this subject we must necessarily stay in the phase of the subject which has to do with the change as it can be observed rather than that phase which has to do with the regenerated life which naturally belongs to it. This will be studied more in the Topic of Regeneration next month. In the narrower sense there are conversions of mind and of body or of material things that have nothing in common with regeneration. We convert a tree into a piece of furniture. We are changed in our mind toward a certain doctrine. We are turned from a state of disease to a state of health. So in evangelical conversion we are turned from a state of sinfulness and ungodly life to a state of spiritual health and righteous conduct, from walking on the broad way to walking on the narrow way.

OUTLINE STUDY

I. The Experience Defined in Scripture.
1. A change from darkness to light.—Eph. 5:8.
2. A change from far off to nigh.—Eph. 2:13.
3. A change from the old to the new.—II Cor. 5:17.
4. A change from enemies to reconciled friends.—Col. 1:21, 22.
5. A change from the kingdom of Satan to God's Son.—Col. 1:13.
6. A change from error to truth.—Jas. 5:19, 20.

II. Instruments in Conversion.
1. Human servants of God.—Matt. 18:15; Acts 26:17, 18.
2. The persuasions of the Gospel truth.—II Cor. 5:18-20.
3. The power of the Holy Ghost.—I Cor. 2:1-5; Acts 16:14, 15; 11:21; Jno. 6:44; I Thes. 1:5.
4. By the means God gives.—II Cor. 3-13.

III. Personal Responsibility in Being Converted.
1. Our will responds to God's grace.—I Thes. 1:9, 10; Rev. 22:17.
2. He knocks and we must open.—Rev. 3:20.
3. He commands; we obey.—Jno. 14:23; Heb. 4:11.
4. He presents conditions; we must surrender.—Luke 14:25-33.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Converted."**
2. Memorize a Passage from the Outline.
3. Examples of Conversion:
   a. Saul.
   b. Cornelius.
   c. The Jailer.
   d. Lydia.
   e. People We Know.
4. The Change in Conversion.
5. Being Converted.

For Seniors.
1. What Conversion Is.
2. How Conversion Is Accomplished.
3. Who Needs Conversion?

PERSONAL THOUGHT

Do we know by experience true conversion? There are many other kinds of conversion. But that conversion which knows repentance and a turning to God is the kind we must not miss if we would be saved.

SEED THOUGHTS

Before conversion religion looks like a list of subtractions—so many things to be given up; after conversion it appears to be a program of additions—so many things to be taken on.—Sel.

Every man or woman who turns to Christ must bear in mind that they are breaking with their old master, and enlisting under a new leader. Conversion is a revolutionary process.—T. L. Cuyler.

This is always the way in which the reality of Christian conversion evidences itself. It makes the selfish man charitable; the churlish, liberal; and implants in the soul, which hitherto has cared only for the things belonging to himself, a disposition to seek also the things of others.—William Adams.

A man to be converted has to give up his will, his ways and his thoughts.—D. L. Moody.

Trusting Thy mercy, Lord,
Night turns to day;
Resting upon Thy Word,
Doubts flee away.
Ever my path shall be
Where Thou hast trod;
I come, O Christ, to Thee,
Blessed Lamb of God.
—Geo. P. Hott.

"BLESSED ARE THE PEACEMAKERS."—Matt. 5:9; Rom. 12:14-21; 14:13-23.

Topic for July 2

MOTTO

"Follow peace with all men."

MEDITATIONS ON THE TOPIC

I. **Peacemaking** is a great work. No greater work was ever done on earth than the work which the Son of God did upon the cross to make an atonement and make possible the reconciliation of man with God. No higher service has ever been committed to men, than the task of heralding the Gospel of peace and bringing men to an understanding of its terms, so that they may be reconciled to God. No greater blessing has ever reached humanity than the blessing of peace in their relation to God. No richer earthly joy can possess the human family than to have true Christian peace reigning among them and producing harmony and fellowship and love in all the experiences of their earthly relationship.

Peacemaking is the work of God. And peacemakers to be peacemakers in reality have the relationship of children of God. The first task of God's children is to live, "as much as lieth in you," in peace with all men. This task sometimes requires the exercise of much patience and longsuffering. The work of doing "contrariwise" to the methods of those who are at enmity and who do us evil is not a work that may be done without the presence and help of divine love in the heart. This kind of peacemaking operates in the home and in the Church and in the community and in the nation by the grace of God and not only works to bring about peace and good will but is a preservative that keeps that good will.

While enemies and ungodly men are often subdued by the methods of peace and kindness, there is a greater service to be rendered to them in recommending the Prince of peace as the ruler of their hearts and bringing them to become children of God.

II. **The Text.—Matt. 5:9.**—These are our Savior's own words concerning the peacemaker, upon whom He declares rests blessedness.

Rom. 12:14-23.—Here the apostle points out the characteristics of those who are not conformed to this world. One of these characteristics is returning good for evil, which he declares is a means of victory over the evil.

Rom. 14:13-23.—Unselfish denial of our-

selves for the good of our brethren makes for peace and edification.

III. **Junior Program Suggestions.**—The boys and girls will quickly discern the difference between peace and strife. Make use of the Scriptures that refer to the use of the tongue for peace and for strife, and illustrate this in a way that will bring the truth home to them in their daily experience. "Smiting for smiting" is quickly distinguished from "nonresistance." Illustrated by actual life stories, select readings, and especially Scripture passages and Scripture illustrations. Such subjects as "How to make a quarrel," "How to quiet the angry word," "How to heap coals of fire," "Peace in the heart," etc., will be suggestive in developing material for the junior topics.

The happiness of the peaceful life should not be lost sight of in the development of the subject. The contrast between those who take the way of strife and hatred and those who willingly make peace even after they are injured and mistreated may be easily made from life illustrations familiar to all.

OUTLINE STUDY

I. The Peacemaker's Service.
1. The loving spirit.—Matt. 5:43-48.
2. The nonresistant conduct.—Matt. 5:38-41.
3. Returning good for evil.—Rom. 12:17-21.
4. Denying self.—Phil. 2:3-8; Rom. 14:15-21.
5. Patiently suffering for righteousness.—I Pet. 2:18-23.
6. Praying for enemies.—Acts 7:50; Luke 23:34.
7. Using the tongue for peace.—Prov. 15:1; I Pet. 3:9; Rom. 12:14.
8. Exercising meekness.—Gal. 6:1, 2; Eph. 4:1-3; II Tim. 2:24, 25.
9. Forgiving.—Col. 3:12-14.

II. The Peacemaker's Blessing.
1. Recognized as God's child.—Matt. 5:9.
2. Assured of a heavenly reward.—Matt. 5:10-12; I Pet. 4:13; Heb. 10:34.
3. Approval of our judge.—I Pet. 4:19.
4. Victory.—Rom. 12:21.
5. Glory.—I Pet. 4:14.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Peace."**
2. Memorize a Passage from the Outline.
3. Making Peace.
   a. The Law of Kindness in the Tongue.
   b. The Law of Goodness in the Deeds.
   c. Forgiveness of injuries.
   d. Being Unselfish.
4. Blessings in Being Peacemakers.
   a. Joys.
   b. Victories.
   c. Rewards.

For Seniors.
1. The Power for Peacemaking.
2. Opportunities for Peacemaking.
3. The Christian Peacemaker's Method.
4. The Peacemaker's Blessing.

PERSONAL THOUGHT

Have we learned to know the blessing that comes from the nonresistant life and the life that is given to reconciliation of man to God and man to man?

SEED THOUGHTS

Peace on earth will be the fruit of the entrance of peace into individual lives.—Van Dyke.

And the fruit of righteousness is sown in peace of them that make peace.—Jas. 3:18.

Five great enemies to peace inhabit with us: viz., avarice, ambition, envy, anger, and pride. If these enemies were to be banished, we should infallibly enjoy perpetual peace.—Petrarch.

If we have not peace within ourselves it is vain to seek it from outward sources.—Rochefoucauld.

Any one can quarrel. It takes a Christian to yield his rights.—The King's Business.

A little explained
A little endured,
A little forgiven,
The quarrel is cured.
—Christian Oserver.

A quarrel is quickly settled when deserted by one party: there is no battle unless there be two.—Seneca.

PAUL'S ATTITUDE TOWARD MISSIONS—AND OURS

(Conitnued from page 176)

vailing indifference and inaction of so many Christians to missions is to be traced to their poor, shallow, unsatisfying spiritual experience. If Jesus Christ means very little to me, does not enter vitally into my practical daily life, is only a vague and distant being, then I am not going to be enthusiastic to offer Him to others. But if Jesus Christ is all the world to me, a living, bright reality, filling my heart with joy and peace, bearing my burdens, answering my prayers, my very "all and in all," then I am going to be bubbling over with enthusiasm to make Him known to others.

There are many arguments for missions, but perhaps the most cogent of all is the argument to be found within our own heart. It would run something like this: If I can get along without Jesus, then I may conclude that others can likewise get along without Him. But if none but Jesus can speak peace to my guilty conscience here in America, can cleanse my heart from sin, can give me the witness that I am born again, can enable me to live a victorious and happy life here on earth, and can lighten my dying hour with the sure hope of life beyond the grave, then who else than Jesus Christ can do it for the man in China, in Africa, or in any other heathen land? My Christian brother or sister, in the measure in which you realize Jesus Christ to be necessary to your own soul's salvation and highest welfare, may God help you to realize your responsibility to do as much as in you is to carry the salvation which only He can give to those who are lost and perishing for the lack of the gospel!

Let me just add, in closing, that this missionary creed of Paul is no vague and general creed, but a **personal one: "I** am debtor . . . **I** am ready . . . **I** am not ashamed." "Lord, what wilt thou have **me** to do?" "He that hath an ear, let **him** hear what the Spirit saith unto the churches." It is for us as individuals to have ears to hear, and hearts and wills to respond. Have our consciences been convicted to say, "I am debtor"? Have our hearts been constrained to say, "I am ready"? Then may God deepen our Christian experience until, out of spirits filled to overflowing with His grace and love, we can say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, and therefore I must do all within my power to give to every soul in the world a chance to hear this gospel and be saved"!

—The King's Business.

TO MY BELOVED FATHER

By Lurena G. Wallace

(A tribute penned by a daughter to her father on the occasion of his seventy-fifth birthday.)

O, Father mine, I must confide
The things that in my heart abide,
Beloved Parent, tender guide!

In all my days from babyhood
You have been naught but kind and good;
A type of perfect fatherhood!

You've been so patient thro' the years,
Oft by your words allayed my fears,
Oft with your smiles dried childhood's tears.

In ev'ry joy that I have known
You have rejoiced as tho' your own,
And great the interest you have shown.

In times of grief and agony
How swiftly you have given me
Your deep and tender sympathy!

In days of illness and of pain
Your care and watching never wane
'Til I am well and strong again.

Oft when my wayward footsteps stray,
And I am far from the homeward way,
I know for me to God you pray.

My brothers and my sister fair
All in your ceaseless kindness share,
In your great love, your thought, your care.

How much on earth for her you planned—
Sweet Muriel, by an angel hand
In childhood led to Glory Land.

My precious Mother cherished you,
Who were so loving, tender, true;
More perfect union none e'er knew.

How great our grief, how sad the day
When she from us was called away!
But still you clung to God, your stay.

By family, friends and Church you stand,
And by our own dear native land,
And gladly aid with heart and hand.

Your splendid name is without mar,
Your honor is without a scar,
How loyal, just, and true you are!

In disposition, sweet and kind,
To others' faults and failings, blind,
Gen'rous in praise of all mankind;

Yet firm and strong in ev'ry fight,
Where wrong is pitted against right,
And for the right you stand with might.

You follow Christ in word and deed
As well as in your faith and creed,
And always go where He doth lead.

You always seem to understand;
You always give a helping hand;
You sympathize in plans unplanned.

I dare not think of the "between"
When by each other we're unseen,
And on one grave the grass is green.

But when for all this life is o'er,
Thank God, upon a fairer shore,
We'll meet where partings are no more.

—The Presbyterian.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JESUS FACES BETRAYAL AND DENIAL.—Mark 14:10-72

Lesson for June 4, 1933

Golden Text.—He is despised and rejected of men; a man of sorrows, and acquainted with grief.—Isaiah 53:3.

Judas, the traitor. The greater your privilege the less excuse you have for failure and the worse that failure becomes. First, Judas was one of the Twelve. Second, he was treasurer of the company. Third, he ate at the same table. Fourth, Jesus rested His head in his bosom. Fifth, Jesus gave him the sop. The first showed him worthy, the second was a position of trust, the third a relation of holy fellowship, the fourth was a position of love, and the fifth was a token of the greatest honor possible to give to a guest at the feast. After all this, Judas not only continued his nefarious schemes but actually betrayed our Lord with an effusion of kisses as though he loved Him excessively. If it were better to have a great millstone hanged about your neck and to be cast into the sea than to offend a little child, here is a crime infinitely worse. Judas could not be cast any lower than he cast himself and in his death he went to his own place.

Remember this,—the contumely that men pour out upon wrongdoers is never as bad and as degrading as the acts of sin themselves. It is only when we make ourselves loathsome that others will treat us with loathing. Judas was the Great Failure, but others have followed in his steps.

Verse 19. Is it I? The disciples doubted not the Master, but not believing it possible for any of their companions to be so base, asked in sorrow and fear, "Is it I?" They knew they were guilty of unholy ambition and had quarreled for the chief seats at the table. If the greatest is the one who will give the most of humble service the converse would also be true that the least and meanest would be the one most ruthless in attaining selfish ends. All had shown weakness, which one shall be guilty? Honest people may be weak but they seldom fall. Hypocrites uniformly do.

The Last Supper. V. 22-26. We bless the cup of blessing. I Cor. 10:16, 17. We bless the cup which is the greatest blessing God ever gave to man. God has two cups filled —the cup of cursing and the cup of blessing. The first is that which the wrongdoer is to drink, the second is for the righteous. But marvel of marvels, the Righteous and Just One drank the first that we who deserve the first may have the second. II Cor. 5:21. This cup of blessing is a communion, not with men but with the body of Christ, and incidentally with men only as they are also part of the body.

The New Testament or Covenant is the Old Testament Covenant realized in spiritual fulness. The first was our nonage, now we have attained our majority. The first was the type, the second the fullfillment. The first was physical and literal, the second spiritual. Then men ate the physical lamb, now we the spiritual Christ; then the material blood made annual atonement and was forbidden to be drunken or eaten, now the blood of Christ (the blood is the life) has made everlasting atonement and the drinking of the cup symbolizes the life of Christ in our life, and the bread the strength of Christ. But as Judas at the table condemned himself by his perfidy so the man who goes to the communion table hypocritically condemns himself.

Peter. "Know thyself." Peter didn't. One minute he was afraid that he might be the betrayer, the next he was sure he would never be the denier. The human being is capable of almost unbelievable misdeeds. We are kept, not by proud boastings, but by humble trust and earnest prayer. Heed—Watch—Pray.

JESUS ON THE CROSS.—Mark 15:1-47

Lesson for June 11, 1933

Golden Text.—God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—Romans 5:8.

The trials. These trials were not conducted according to the legal rules of procedure. But the Jewish leaders felt amply justified in their course. The historians tell us that Jesus had been excommunicated by the Jews. The Cherem or final stage of excommunication thus imposed under the perverted teachings of the rabbis led to the doctrine that it was the duty of all the faithful to destroy such and no means used to accomplish this end would be wrong. Sin in the heart leads to misinterpretations and perversions of divine truth until at last in blindness we call evil good and good evil. Beware of the first step that leads to spiritual and moral blindness.

Pilate. Pilate knew Jesus to be without fault and that envy was the cause of the hatred of the Jewish leaders. He tried hard to do the right thing now but his wrong deeds in former days prevented his doing right now. My past either helps or hinders me now.

Claudia Procula. The wife of Pilate had a revelation through a dream. It would be better for men in general if they would take advice from their wives, but too often we will not respect the judgment of a good woman, but when a bad one snares us we will follow her into the pit of hell.

Barabbas. The national choice reveals the national heart. When Judea or Russia rejects Christ and prefers a murderer, a murderer shall become their destroyer.

Verse 23. Even the executioners had pity. But Christ would not allow His faculties to be drugged while He was fighting the fiercest fight of all with the powers of evil. Spiritual opiates have kept the Church from realizing the dreadfulness of sin and the necessity of a daily crucifixion to it.

The superscription. The true Jew is not the one who is so outwardly, but the believer in Christ in all lands who is willing to be crucified with Him is the true Jew. So this superscription was written in the three imperial languages of the world. He is the King of the crucified. If we suffer with Him we shall also live with Him, but if we deny Him, He will also deny us.

Verse 31. He saved others. True, and He still saves and will continue to save all those who come to Him, even though, like the thief, they come only in their last hours.

Himself He cannot save. False. He could not save us nor Himself by coming down off the cross, but He saved both Himself and us by going on to the end in the battle against the forces of evil until they were conquered.

Verse 32. Why don't some people believe? Because they have willed not to believe. Had Christ come off the cross they would not have believed. Going into the grave and then rising again was much more difficult, but when He arose, though they could not deny it, they still would not believe.

Verse 34. Forsaken of God. During His earthly ministry many loving hands ministered to Him. On at least two occasions angels did so, and in numerous cases the heavenly Father showed His care. But on Calvary (when it seems He would have needed it most) first men forsook, then angels passed on, and now the Father, and He must tread the winepress alone. "Though he slay me yet will I trust him." The heart may break but never give up in the conflict against sin.

The Son of God. While He lived He needed the testimony of the Father to His Sonship. But his death and resurrection forever proved it.

JESUS RISES FROM THE DEAD.—Mark 16:1-20

Lesson for June 15, 1933

Golden Text.—He is risen; he is not here.—Mark 16:6.

When is a person defeated? When he is down? No. Only when he gives up. When is a person the winner? When he has killed his opponent? No. Only when he has lost all fear of the opposition. You, as Christ, may die for a principle and win; or you, as Jews, may gain the upperhand and kill and still be the loser. If you are fighting against God you are a greater loser if you can have your own way than if you can't.

Unbelief had driven the disciples to despair, and shall we call it faith, that Christ though dead was not defeated, that drove the apostate Jews to strange fears and deeds? With the resurrection Christ lost all fear of the powers of evil. If we are so fortunate as to attain to the resurrection of the Just the same will be true of us. The one who holds the key has no fear of the chained prisoner. Jude 6; Rev. 1:18.

The Sealed Tomb. The grave cannot hold its dead. Though the grave never says "Enough" (Prov. 30:16), and like a fearful monster has its jaws always open to devour, yet the time is coming when every place of interment shall give up its dead. Rev. 20:13.

At death we are carried for the last time to the earthly house of God; at the resurrection we begin the worship in the heavenly temple. Rev. 11:9. Death is the triumph of sin, the resurrection is the triumph of Christ.

The women. At the cross they could not deliver, but they could weep; at the tomb they could not restore, but they could anoint. They did what they could. Jno. 12:7; Mark 14:8. They could not roll away the stone, but an angel did. Matt. 28:2. They dared not break the Roman seal, but He (God) who had given the authority to Rome did. They could not anoint the dead, but they could adore the living. Matt. 28:9.

Angels. They could not help Him nor go with Him as He went on His mysterious mission into the realms of the dead (Eph. 4:9; Psa. 86:13; 88:6), but they could meet him on His return and be the first messengers of the resurrection. They came with Him at the giving of the Law at Sinai (Deut. 33:2) they came with Him at the Incarnation (Luke 2:9:15), and they will come with Him at that day. II Tim. 4:8; Matt. 13:41-49.

Peter. One of the inner circle now feels himself outside the circle. Psa. 51:1-12; I Peter 1:3. For sins of weakness God has pity, but for my own I should not have. This experience taught him some things concerning humility and the grace of God. I Peter 5:5, 12; Rom. 5:2. At the time of his full restoration (Jno. 21:15) all sense of personal worth was gone; he only knew he loved Christ but did not know how much. Infallible proofs, Acts 1:3.

I. The eleven appearings:
   1. To Mary Magdalene. Mark 16:9; Jno. 20:11-18.
   2. To the other women returning from the tomb. Matt. 28:9.
   3. To Peter. Luke 24:34; I Cor. 15:5.
   4. To two disciples on the way to Emmaus. Mark 16:12; Luke 24:13.
   5. Ten disciples in upper room. Jno. 20:19.
   6. To the Eleven at the same place. Mark 16:14; Jno. 20:27.
   7. To James. I Cor. 15:7.
   8. To the disciples as they were fishing. Jno. 21:1.
   9. To the 500 in Galilee. Matt. 28:16.
   10. To the Eleven on the day of Ascension. Luke 24:50.
   11. To Paul on the way to Damascus. I Cor. 15:8.

II. Transformed lives. Eph. 1; Col. 3:1-5.
III. Personal communion. Matt. 28:20.
IV. Supernatural power. Mark 16:20.
V. The Church.
VI. Historical proofs.
VII. (Yet future) His return.

JESUS OUR LORD AND SAVIOR.—Review Reading Lesson: Acts 13:23-33

Lesson for June 25, 1933

Golden Text.—All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28:18, 19.

Lesson I. God is no respecter of persons, and the Gospel messenger who in his heart looks down upon others and feels that contact with them is degrading, by that very attitude of mind proves his own unfitness to be a laborer for Him. A lily in the stagnant pool remains a lily still, but a skunk cabbage will retain its vile odor even though it be planted in a bed of roses. You are what you are because of your relationship with God much more than because of your contact with men.

Lesson II. The leaven of the Pharisees is hypocritical cant, pretending a superiority while hearts are black, substituting the commandments of men for the commandments of God, thus making the latter of none effect. The leaven of Herod is the lust for political honors and power. Beware of both. Only a frank confession of Christ and an unequivocal stand for Him can keep you from becoming less than a man and so lose the one thing worth while. V. 26.

Lesson III. We get to be like our associates. Communion with God and glorified saints gave added glory to our Lord. And in that communion we converse about things worth while. Could you imagine Jesus talking with Moses and Elijah about crops, races, or the latest fashions in dress? Even though in the body our conversation should be in heaven. Phil. 3:20.

Lesson III (Optional) **I Cor. 15:1-8, 20-26.**—They who follow sensual pleasure never live. I Tim. 5:6. They who follow righteousness never die. Prov. 2:28; Jno. 11:25, 26; Rom. 2:7. Don't condemn Adam for bringing death into the world (I Cor. 15:22), but praise Christ for bringing you victory unto life. I Cor. 15:22, 57. Don't follow Adam, but knowing the power of His resurrection in your spirit life, follow the risen Christ. Eph. 1:9, 20; Col. 3:1.

Lesson IV. Wouldst thou be great? Then learn the lesson of doing much and keeping humble.

Lesson V. Children are loveable. Would you be loved? Then remain childlike. Children are happy. Would you be happy? Then remain childlike. But don't be childish. Not what I can give but what I yield to God makes for fullness of life.

Lesson VI. The Master was steadfast in His purpose to make of Himself the great sacrifice for sin, but the poor disciples just as steadfastly adhered to their selfish ambitions. Must it be ever thus that as in the world so also among the servants of God, all seek their own? Phil. 2:21. Can we never get the vision of the Cross for us and likewise embrace it?

Lesson VII. Jesus is King in the temple of God. If I am His temple then He has been given a triumphal entry into my soul and has cleansed it of its worldliness and changed it to a house of prayer and praise.

Lesson VIII. Love trusts and obeys. When I would contradict or gainsay my Lord, love is absent. Rom. 9:20.

Lesson IX. God revealeth His secrets to His friends, but the secret of the time of His return He has not revealed so that His friends may ever be on the tiptoe of expectation for Him. His friends never begrudge Him honors nor favors. Judas did both. His friendship was being choked by his selfishness.

Lesson X. Man's conduct when he faces death reveals him more fully than anything else he may do. Having no property to divide to His followers He gave them Himself. Like Elijah of old He passed His mantle on to His followers, and His power has not left them nor ever will. Matt. 28:18-20.

Lesson XI. The cross was not an accident. It was planned from the foundation of the world to reveal God's love to man. It is necessary to the emergence into the spiritual life. Without the cross there never would be a crown.

Lesson XII. God can do the impossible. He can raise me from moral death to spiritual life and from physical death to the Resurrection with a glorified body liberated from the limitations of earth.

Lancaster, Pa.

TAKING TIME FOR GOD

Among the ancient Greeks the runner that won the race was not the man who crossed the line in the shortest time, but the man who crossed it in the least time with his torch still burning. We are often so busy with life's activities that we are in danger of allowing the torch of our spiritual life to become extinguished.

A good woman said that in the rush and hurry of her life she felt in danger of being "jostled out of her spirituality." It is a real danger, this of being too busy to be good, of running too fast to keep our torch burning.

There is a beautiful hymn we sometimes sing, "Take time to be holy." It does take time to be holy. We must not live too much in a rush. We need to take time for meditation and prayer and fellowship with God if we would make any attainment in grace or growth in spiritual insight and character.—G. B. F. Hallock.

BIBLE STUDY

TABERNACLE STUDIES

XV. The Tabernacle Significant of Heavenly Relationships

By the Bible Study Editor

While the tabernacle as a structure was established among the people, and formed a center of worship for the twelve tribes of Israel, its real purpose seems to have been to indicate to them their peculiar relation to God and to the things of heaven.

We have already noted the significance of the tabernacle as related to Jesus Christ, to man, and to the Church. In Jesus Christ we have the Mediator between God and man. In man we have the illustration of his nature and his relationship to the Spirit and to God. In the Church we have noted the relationships to Christ, to the heavenly life, and to the things of heaven which are to be revealed. It is of interest to note the things of heaven which the tabernacle so distinctly points to in their relation to man.

A Separation

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1, 2). This was the call of God to the priests and to the whole family of Israel through their priesthood. Within the hangings of the court the family of Israel, represented by their priests, gave attention to the things of God. All of the interests of the world were left outside; family life and the cares of the world, for the time being, were matters that belonged to the interests of the camp, but not to the tabernacle. Should sorrow come to the priests, they were not to be disturbed by it. "Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord is upon you" (Lev. 10:6, 7). Ezek. 24:17, 22.

The separation to service and worship required that they come within the hangings of the court and remain within during the period of service. But the better significance of this separation was that these servants of the Lord were separated unto God and to the things which belonged to His realm and life. Every act of their service was under the direction of God's law. Every moment of their time was occupied with the exaltation of God and to the magnifying of His grace in the forgiveness of sins and with the providences of His mercy toward His people. The life of these servants was sustained by the offering of the altar and the holy bread of the sanctuary. Their attention on every hand was held by the burning splendors of the holy fires, the glorious furnishings of the holy place, and the conscience filled with the sweet odors of sacrifice and incense. They were separated unto the things of heaven.

Serving the Altars

In the court and in the holy place the priests served at altars of fire. They were joined to the living Savior of their souls. God was in these fires. The perpetual fire of the brazen altar consumed the whole burnt offerings of the morning and evening and of such as were daily brought unto it by the devotion of the people. From the flesh of the burnt offering, from the blood and fat of the peace offering, and from the fat of the sin offering, the fire of set sacrifices ascended, for they were indeed offerings of sweet savor unto God. There was not a moment of this separation unto the altar that the priests were not reminded of the kindness and love of God and of His pleasure in them and in their offerings.

In the holy place the priests ministered in the morning and evening at the altar of incense. Here, upon the coal of fire from the brazen altar, was offered in a brazen censer, the incense of prayer and devotion to the God of mercy and of love. To behold the beauty of the Lord and inquire in His temple was a privilege to be desired. Shut in this holy place by the door of splendid embroidery the soul is alone with God. There is no flare of flaming fire as it consumed the atoning sacrifices. There is no flowing blood to redeem the soul from sin. There is no laying on of hands of confession and contrition, and no voice of justice to demand the recompense of wrongdoing. In the holy place, at the golden altar one approaches nearer to heaven and is farther separated from the world and nearer to God. This is the place of prayer, of devotion, and of adoration.

The place is lighted by the steady glow of the seven flames of the candlestick, with not a tremor from the changing winds of the world outside. The glory of the candlestick is a vision of beauty in itself. About the worshiper the splendor of gold shines and reflects the light of candlestick and altar. In the golden table of shewbread both fires are reflected and its glory is magnified in the eyes of the worshiper who receives his daily bread therefrom. The beauty and glory of the wonderfully embroidered covering of the sanctuary hold the attention of this priest of God. He sees embroidered thereon the figures of cherubim above him and on either side; but there are no such figures on the door by which he entered this holy place of God. Truly, he has had access into, and now stands in, a heavenly place. This is a place of heavenly worship and a place of heavenly ministry.

But the worshiper is concerned about his own particular ministry. The censer bears a live coal from the altar. It is a part of the sacrifice, already accepted by the fire of the altar, and on it he must place his handful of incense to offer unto God who dwells beyond the second veil. No high flame arises; the steadily burning incense glows, the sweet odors fill the place, and the smoke ascends to pass into the most holy place as well as to fill the holy place with a new savor—one that comes from the hands of him who bore the coal from the altar of sacrifice for his sins. His prayers are accepted.

Let us note the heavenly relationship of the holy place toward the priests who worshiped here. The candlestick with his light is the Holy Spirit illuminating the spiritual perceptions of the believer. He shows the way to the intercession of Christ before the throne of God. By the wonders of His own illumination His own divine glory and excellence is made manifest. To "try" the Holy Spirit is but to find Him pure gold and full of the glory of God. He will not fail in revealing the things of Christ to men. In the altar of incense the Holy Spirit reveals the place and the means of access to God. He who walks in the light of the Holy Spirit need not stumble in the way and need not walk in the blindness of his own seeking after fellowship with God. In the table of shewbread is seen both the light of the candlestick,—the Holy Spirit and the glow of the altar of incense, for, He who came to be the Bread of Life has also become the Mediator of a new covenant by His death, and now becomes the offering which makes the believer and his prayers acceptable unto God. This is truly a picture of the heavenly relationship of men with God.

A Heavenly Pattern

Moses came into the presence of the God of heaven when he received the pattern of the tabernacle and the significance of it. He went up into the mountain of fire, smoke, earthquake, trumpet, tempest, thunder, and voices. He heard God speak to him as a

man may speak, face to face. He saw and he heard the things of heaven.

The law given with the tabernacle was also the Word of God from heaven. It was spoken in the hearing of all the people. There was no mystery concerning this law and its origin in the minds of those who first heard it. They said, "Let not God speak to us any more." Yet all of the law concerned only the love and mercy of God otward His people. They were precious to Him, and His love was extended to them as certainly as it had been extended to any individual during all the former years of His visitations to the children of men.

The covenant of the law and the tabernacle was not without its proofs of its heavenly nature. For the worshiper to go into the holy place was to behold the glory of the Lord. For the dweller in the camp of Israel, or the pilgrim in the faith of Christ, to go into the life and fellowship of God or Jesus Christ, is but to behold the glory of the Lord. David says, "O taste and see that the Lord is good." Paul says, concerning separation unto Christ, "That ye may prove what is that good, and acceptable, and perfect, will of God." Where the blessings of heaven rest, there is the proof of a heavenly relationship.

The Heavenly Savior

Christ came to us both as a pattern of things in heaven and as one in whom we may abide to learn and to appreciate the things of God for us. He came from heaven without His glory to dwell for a season in the outer court, unto whom we have separated ourselves for forgiveness and for adoption into His priesthood. He brings us into the holy place where we associate with Him in life, and worship, where we enjoy the fuller fellowship of constant devotion, and the light of the Holy Spirit who reveals more of the present grace of God and gives a foretaste of the glory within the veil.

Our Lord is now within the place of glory, in the most holy place. He came from the Father, and returned to the Father. No one may know the excellence of that glory but those who have entered in or those who have come from thence. The pattern has been revealed to us. It is like unto the holy place, with golden walls and glorious hangings. But it is unlike the holy place because there is the altar, or ark of the covenant, the mercy seat, the golden cherubim, in full figures and the wonderful glory of God, which none have seen in its fullness. He will come again from thence to receive us unto Himself. Thus is the eternal and fullest glory of God manifest and promised, and will be fulfilled for the believer. All that has been ours thus far to enjoy is but a foretaste of what shall be revealed of this heavenly relationship.

A Heavenly People

The fact that all the camp of Israel had access to the Lord by means of the place of offering in the court indicates that the privilege of separation unto the Lord belonged to all of the people. "If any man of you bring an offering unto the Lord, ye shall **bring your offering** of the cattle, even of the herd, and of the flock. . . . He shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord" (Lev. 1:2, 3). This same principle is true regarding every manner of offering.

The priests were not privileged to enjoy this access to God alone. While the place of ministry for the priests and the manner of their ministry was regulated by the law, the access to God for offerings was unrestricted. Thus the blessing of God was to rest upon all the people, and all were acceptable unto Him, and their relationships to even the most sacred graces of God were expressed by the ministry of their representatives, the priests. In their faithfulness in offerings and in the observances of the institutions of the law, the blessings of heaven were poured out abundantly upon all the house of Israel. In our day each one who is consecrated to the holy priesthood through Jesus Christ is in a position to receive all heavenly blessings in Christ Jesus. Eph. 1.

Angels

The heavenly relationships as expressed in the tabernacles are further emphasized in the presence of the angels and angel figures embroidered on certain hangings of the tabernacle.

Belief in angels is ancient because the experience of men with angels is ancient. The angels of Eden were messengers of God who became benefactors of men in restraining them from their own selfish impulses and resistance to the will of God. "Lest he put forth his hand, and take also of the tree of life, and eat, and live for ever"—this is the thing which Edenic angels were commanded to do in order to save man from further ill and eternal sorrow. They were the friends of men, as well as faithful servants of God. Angels have always been the ministering spirits of the righteous. They are as well a part of the story of the grace of God as are the lambs of sacrifice and the institutions of instruction for the children of the Lord.

Abraham's angelic visitors were his friends, for they told the secret of God to him concerning the destruction of the wicked cities. They led Lot from destruction, but let the judgment of God come upon the wicked people of Sodom. Jacob wrestled long with the angel of the Lord, and blessed him before he left him in the morning. He wrestled hard, but learned that the messenger who smote his thigh was a friend from heaven, for he left with him a heavenly blessing. Gen. 32:24-32.

The angel of Presence that went with Israel was an angel of power and blessing for the forty years of the sojourn of Israel in the wilderness. Ex. 33. This particular Presence of the Lord with His people marked them as a people separated from all the rest of the nations of the earth. Ex. 33:12-23. It is apparent that this angelic presence was the presence of the Lord. Often were the people smitten because of disobedience, but ever were they blessed for their faithfulness to the ordinances and to the laws of the Lord. God and His angelic hosts were with His people.

Note the close association of the Lord and His angels in the most holy place. The figures of the cherubim were made a part of the mercy seat. They were made of one piece of gold. Ex. 37:6-9. This was the place of God's presence. Ex. 25:17-22. The angels were a part of the mercy seat, and above the mercy seat and between the wings of the cherubim God's presence remained, and from thence He spoke to Moses. Angels were not God, nor is God an angel. No angel holds the high estate of sonship with God, and Christ is higher than the angels. Heb. 1:4-14. It is evident that angels belong to the realm of heaven and are in close association with God and His ministry for men. Had angels no place in this ministry of God to men they would not be found in this representation of the things of God for men. But their place of ministry is quite extended. Their representations are found in the embroidered curtains over the most holy place, over the holy place, and on the veil between the holy place and most holy place. The hangings of the cubic dimensions of the most holy place are thus filled with these figures, besides the golden figures on the mercy seat. The hangings of the holy place are twice that of the holy place in length, the same in height and width. But there are no cherubic figures on the door from the court into the holy place. But although there is a larger dimension to the holy place there are no greater number of angelic figures, for the covering of the holy place consisted of only five embroidered curtains and the same number covered the most holy place. This would indicate that there is as much angelic ministry for those who are in the holy place as there is for those who dwell in the most holy presence. Or, one may say, that the hosts of heaven are at the command of God for the blessing of His saints whether they are on earth or in heaven. Note the word of the apostle, who, having known the law and the faith of Israel, and, having been instructed by the Holy Spirit, writes that wonderful passage concerning angels and their relation to the Lord and to believers, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14)?

Angels were commonly appreciated by all Israel. Solomon built two great cherubims in the most holy place of the temple. This was no doubt the design of David his father, who knew of the constant attendance of the hosts of God with him in the days of his troubles. Elisha at Dothan saw the hosts of God surrounding him. Prophets saw the ministers of God as cherubim doing His will for the children of God. Peter and Paul were blessed with the ministry of God's heavenly servants.

But this revelation of the close relationship of heaven with the believer would scarcely be complete without one brief look into the fulfillment of God's plan for His people as shown in the Revelation of Jesus Christ to John.

Angels and Judgments

At the appearance of the redeemed before the throne of God and the Lamb, and after

(Continued on page 192)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE NUMERICAL GROWTH OF CHRISTIANITY IN THE WORLD

The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world.—Matthew 13:47-49.

The outward growth of the Christian Church is no true criterion of judgment as to her inner growth. Sometimes the rapid mushroom growth is but an index of shallow experiences. These professors may soon fall away, and if they do not fall away, make a profession of godliness with little of its attendant fruits unto righteousness. The Lord in more than one statement and in many parables foretold the outward growth of His kingdom, with the good and bad growing up together. However, it is not altogether to be despised, this growth of the Church, for with the evil there is much that is good. With the children of the wicked one, there are also the true children of God. With the tares, there is also the wheat. With the foolish virgins, there are also wise virgins. With those who turned to Baal, are also those who have not bowed their knees to him. The Lord always gets sheep—where there are goats. Many of the wandering, and half-hearted Christians of to-day, may be the true-hearted Christians of to-morrow. "The Lord knoweth them that are His," and He always has His people and His testimony in the earth.

The following estimate by G. L. Kieffer, in the Lutheran National Council Bulletin, of the Christian population of the world from the first century to the twentieth is timely and interesting:

First Century	500,000
Second Century	2,000,000
Third Century	5,000,000
Fourth Century	10,000,000
Fifth Century	15,000,000
Sixth Century	20,000,000
Seventh Century	24,000,000
Eighth Century	30,000,000
Ninth Century	40,000,000
Tenth Century	50,000,000
Eleventh Century	70,000,000
Twelfth Century	80,000,000
Thirteenth Century	75,000,000
Fourteenth Century	80,000,000
Fifteenth Century	100,000,000
Sixteenth Century	125,000,000
Seventeenth Century	155,000,000
Eighteenth Century	200,000,000
Nineteenth Century	500,000,000
Twentieth Century	737,280,000

From a number of sources you will notice the statistics of the growth of Protestantism since 1851:

Year	Members	Increase	Per Cent Increase Per Year
1851	82,000,000	.....	.....
1882	106,000,000	24,000,000	0.94
1884	123,657,000	17,657,000	8.32
1888	133,500,000	9,843,000	1.99
1889	136,036,600	2,536,600	1.90
1891	143,237,625	7,201,025	2.65
1900	150,000,000	6,762,375	0.52
1906	166,066,500	16,066,500	1.78
1915	171,650,000	5,583,500	0.37
1917	177,300,000	5,650,000	1.65
1925	191,259,655	13,959,655	0.98
1932	202,180,000	10,920,345	0.81

One of the strange conditions of the times is the fact that more people unite with the Church, and support the Church financially than at any time in her history during the last twenty centuries, yet withal there is a greater proportion of absentees at the services of the Church. It seems that there are three classes to-day: 1. Those who stay away. 2. Those who want the services of the Church in times of matrimony and death. 3. Those who faithfully make use of all the ministries of the Church.

THE TRAGIC WRECK OF THE AKRON

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

For men shall be . . . boasters.—The Apostle Paul.

One of the late terrible calamities was the wreck of the great dirigible Akron, called the pride of the American navy. Pride seems to underlie much of man's so-called prowess. Some men feel that this sacrifice of human life is all in the line of progress, and cannot be avoided if civilization is to advance, but of this we are not too sure. Among the carnal traits of man are forwardness and pride in his own accomplishments. It does seem that the waste of so many lives was useless. The Shenandoah suffered a similar fate. Great Britain seems to have had no better success. It may be that man had better stay in the sphere for which he has been fitted—the earth. The toll of life in the air is appalling. Some one may say that the fatalities on the ground are greater than those in the air, but on the other hand man has legitimate business on the ground but is not so sure of his place in the air. Be this as it may be, we are sorry for the men who died and for their kindred who remain to suffer the greater pain. What good would such a huge, bulky, cumbersome craft be in war times? Several airplanes could put both it and its hangar out of business in a few moments. What benefit was it to the nation even in peace times? With the depression upon the nation and the appalling sacrifice of human life as a terrible object lesson it seems time to call a halt to such useless expenditures of the people's money, which is much needed in more constructive channels.

The following write-up is a summary of the report given to the public by the three survivors, when seventy persons perished in the crash:

"STAND BY FOR A CRASH."

The order came quietly, and, quietly, every man went to his post.

It would be only a moment now. Below, hidden by fog and darkness, was the churning sea, waiting to drag them to death. All about was the raging storm, with cruel stabs of lightning and roaring thunder. Helpless as a toy in the grip of the wind, the huge airship was being hurled to destruction, and everybody knew it.

But—"discipline in the control car was perfect. There was no noise, no confusion of any kind, and all orders were given in a low voice, and were carried out efficiently." And so it was all through the ship, with every man at his post quietly waiting for death.

Then the crash. The lightning flared. It showed the enormous "Queen of the Sky," now a crippled hulk, hammered by the waves. All around were the bobbing heads of men fighting an impossible fight for life. Not far away were the lights of a ship—a promise of rescue. But of all the seventy-six men struggling in the water or caught in the wreck only four were to reach it, and one of these was to die soon afterward.

The Akron left Lakehurst, New Jersey, on the night of April 3 "on a regularly scheduled flight, the object of which was to calibrate some radio stations in New England." A storm rolled up from the south and caught the ship about twenty miles off Barnegat light on the New Jersey coast. It was about a half-hour after midnight, said Wiley, that "the ship began to descend rapidly from 1,600 feet, and I dropt the emergency ballast forward, and the fall was stopt at 800 feet"—

"We rose rapidly and leveled off easily at 1,600 feet. While we were falling the engines speeded to full speed; when we regained altitude they changed to standard speed. About three minutes later the air became exceedingly turbulent, and the ship was tossed about violently.

"I knew we were near the center of the storm, because the air is most disturbed toward centers, and I called all hands to the landing-stations—that is, I gave the signal to have them available, and not in their bunks. The ship took a sharp lurch and the rudder-control wires of the upper rudder carried away. Then they broke. I unclutched the upper rudder and tried to steer with the lower rudder. I was on the right side of the control power and supervised the rudder, and the captain was on the left side supervising the elevator wheel—the wheel that sends you up and down.

"The elevator man reported several times that the ship was falling, and I heard the report 800 feet. By this time the bow of the ship nosed to about 20 degrees, but even then we were falling quite rapidly. In the fog nothing could be seen. I asked the altitude, and the answer was 300 feet. I gave the order to stand by for a crash, and the signal was rung to the engine car. Then we hit the water. We had, as I remember, a list to starboard—my side of the car—and water—I remember—rushing in my window carried me out of the other window—the window the captain was standing by.

"I tried to swim as rapidly as I could to get from under the ship, and finally I came to the surface. I could see the ship drifting away from me when the lightning flashed. The bow was pointed up in the air and the whole structure was a general wreck. I saw two lights on what I thought was the stern, and looking to the side of them I saw the lights of a ship. I also thought I could see the glare of the Barnegat lighthouse.

"I swam toward the ship and after about ten minutes found a board about three feet square which I clung to the rest of the way. I saw

several men in the water, but none very close that I thought I could help.

"When I got about 400 yards from the ship (the tanker Phoebus), the wind changed and the waves began hitting me in the face instead of rising from behind me. The captain put his ship broadside the sea and it floated down toward us. I think he had heard the cries of some of the men in the water. I swam easily to the steamer, and they threw a life-ring to me and hauled me aboard."

The two others saved by the German tanker Phoebus shortly after the 785-foot Akron plunged into the sea were Moody E. Erwin, aviation machinist's mate, and Richard E. Deal.

These huge airships have significantly been called "flying coffins."

EUROPE'S LAST HOPE

There shall be distress of nations.—Jesus Christ.

The ship of State seems to be rocking wildly, especially in Europe. This is true to such a degree that some men not given to be panicky ask seriously as to whether Europe can be saved. Godfrey Elton of the London, "Everyman Magazine" writes as follows:

Berlin full of marching men in uniform; the old swagger and the old threats; all Germany—even the Socialists, even South Germany—abasing itself to its new masters. And the new rulers speaking openly of "redeeming in blood, if no other way can be found, a pledge written in blood." . . . France nervous . . . Poland anxiously aware of the Corridor. And the Balkans, now, as ever, the powder-magazine of Europe.

There is no denying the blackness of the picture, and it might be made worse by telling other things equally true. One wonders where all the "Sunshine Optimists" and the "Liberalists" have gone to, for they seem to be ominously silent as to our standing on the threshold of the millennium. However, he sees some bright spots that relieve the gloom to some extent. They are the following:

There is no denying the blackness of the European horizon, and yet the journalist sees certain bright spots that relieve the gloom and give promise of a brighter day. He suggests that modern warfare is an affair, not of small armies or large armies, but of the arming of the entire manhood of the nation; and that there is no nation in Europe in a position to wage modern war. And so the tinder may not be quite so dry, or the sparks so many as people are sometimes led to suppose. Italy has cut her military expenditure by eight-and-a-half millions, and Premier Mussolini has come forward with his famous proposal for guarantee of the peace of Europe. But the most hopeful sign of all is Great Britain's determination to salvage the Disarmament Conference. Geneva is still the center of the world's greatest hope of peace. The United States now seems likely to stand by Great Britain in the task of saving that Conference. President Roosevelt sees the madness and folly of drifting and has expressed his belief that the world's only hope of peace now lies in the results to be achieved at Geneva.

It might not be amiss to tell the rulers of the world and her parliamentarians that the nations slew the Son of God and have not as yet repented of the crime. If they would hear, we might read to them the prophetic contents of the Second Psalm. There would be a better day if every man placed into a position of political responsibility would read that psalm on the day of his induction into office.

BEER 3.2—THE NINE-DAY WONDER

Beer 3.2—The Nine-day Wonder

Men shall be . . . lovers of pleasures more than lovers of God.—II Tim. 3:2, 4.

The coming of beer was the "Nine-day Wonder," of which the newspapers made too much. There seems to be little excitement about it now. The New York State Police are now inspecting 4000 applications for permits to sell the stuff, and are finding that many of them are in the hands of bootleggers. Even the legitimate brewers are howling for protection from the racketeers. Are not they the bunch who told us, that with the coming of real beer the bootleggers' trade and stranglehold on the nation would be broken? You men of the liquor ilk—you always were deceptive, and we suppose you always will be. Liquor makes men see more than strange women; it makes men see phantons of the mind, strange illusions. One of the strange illusions of the day is the idea that 3.2 beer is more harmless than the real stuff. It might be good to consult the old alcoholic schedule, and compare. Here is the Popular Schedule of Pre-prohibition Days: Pabst Blue Ribbon, 2.9; Toxsetti Bohemian, 2.5; Schlitz Pale, 3.1; Cream City Pilsner, 3.3; Blotz, 3.5. Note the hypocrisy—nonintoxicating, but to be taxed. Nonintoxicating, but requiring special control. How about a liquor board now for the control of pop, lemonade? No wonder some of the Wets fear that the Beer Bill may defeat the repeal of the Eighteenth Amendment. Well, they have invited their own deluge. Let them now seek to ride the storm—drunkards, bootleggers, racketeers, and all.

It will not be amiss, from the standpoint of informational data to include the review of the book, "When the Brewers had the Stranglehold" by I. J. Irvin:

"Out of thine own mouth will I judge thee thou wicked servant." These words might well adorn the title page of the book which has recently come from the press entitled "When the Brewers Had the Stranglehold." Its author is Ernest Gordon and it is sponsored by "The Alcohol Information Committee", 150 Fifth Ave., New York.

The book is strongly documented. It is little more than a compilation specially arranged of sworn testimony from brewers, their agents, their records, their correspondence and their press. There is no declamation, no violent language, no denunciation. Once in a while a bit of fine sarcasm slips in. The records are made to tell their own story, yet the book is one of the most damaging indictments of the beer trade that language could present.

The material is mostly from the Overman Report of the United States Senate Judiciary Hearings, 1919, and from the United States Senate Judiciary Hearings 1930, from the document known as "The Breweries and Texas Politics," and from the Brewers' Journal and other periodicals. At the end of each chapter is found a long list of sources giving "chapter and verse" for every citation.

Its ten chapters reveal an intrigue, a conspiracy and a tyranny beyond conception. A tax of 3c per barrel on the output of every brewery in the Association, supplemented by contributions from 50,000 allied firms, furnished the sinews of war.

In every state were not only the liquor dealers organized but also their wives; likewise the allied trades. An inquisitorial system listed the leading men in many cities and towns, giving their name, address, whether married or single, their club, their political organization, and financial standing, their banker and his temperance attitude, their religion, their fraternal orders, their recreation, the names of their closest associates and the influence of the wife in their business or their politics.

Because of unfriendly utterances toward the brewers' interests, men of might were humbled, sometimes by pressure through their bank withdrawing loans, or by boycotting their trade. The black list was lengthy, including such names as Proctor and Gamble, the Maryland Casualty, the Macey Co., the Horton Ice Cream Co., the Heinz Co., railway companies, telegraph companies, etc.

A business man of continental reputation became President of a Sabbath School Association which passed temperance resolutions. A boycott was instituted, he was put on the defensive and made to declare in writing to the National Retailers Association that "neither I myself, my firm or any member of it has given or promised to give any amount to the Anti-Saloon League or any similar organization."

A great rubber company in its trade paper, published some results of scientific investigation of alcohol. They were boycotted through the users of tires and humiliated. Its president had declined to write: "Prohibition has absolutely broken down, the licensing system is the best and most practical one, compensation out of the public funds should be granted when drink shops are closed." The final terms held out to this company, were "If you declare your opposition to State and National Prohibition, I am in a position to assure you that it will result in an official letter being sent out to all the U. S. B. A. members and affiliations in the United States. . . . The —— people have completely cleared themselves and now I would like you to take this one more step to wipe out your competitors' argument that you are not friendly to us."

Many firms had to put their renunciation of their principle in black and white.

It worked the Labor Unions and the negro vote, nominated politicians and lobbied powerfully against legislation, supported blind pigs and fostered organized vice.

Very effectively strategy was exercised through the press. In many instances papers were tempted to accept either news or editorial matter for a price. Some editors were even ready to accept pay for editorials against prohibition written by themselves. In the Nebraska campaign rural "weeklies were paid, from $50 to $500," states Mr. Crowell, "but the city daily papers we had to pay up to $4,000." The Indianapolis News, it is stated was offered $50,000 if it would dismiss W. H. Blodgett who had made an investigation of brewery corruption in Indiana.

Articles were paid for by brewers' money and sold to reputable magazines in great variety. The Association directly subscribed or advised the trade to subscribe to friendly journals like Harper's Weekly and Leslie's. The friendly attitude and the financial need of the Outlook and Independent were subjects of comment between Mr. Curran and Mr. Raskob. The Atlantic became the vehicle for articles by John Koren, servant of the Brewers' Association. Agents of the Associated Press were friendly. Herbert S. Stone, son of Mr. Melville Stone, its manager, carried on a campaign for the Brewers' Association among the country newspapers successfully in at least fifteen States of the Union.

The versatility and ingenuity of Mr. Hugh Fox, Secretary of the United States Brewers' Association, to whose ability much of the success of this propaganda has been due, may be gathered from the fact that one of its reports describes him as a "member of all the national societies which have anything to do with public health, political science, social science and economics, criminology, charities and social hygiene," fifty-three organizations in all. During conference seasons, he even filled Protestant pulpits.

It is doubtful if literature holds a record of a more subtle, persistent, unscrupulous and ruthless effort to coerce business, pervert politics, prostitute the press and defeat the will of a people than is revealed by the facts in this book.

"JIMMY WALKER"

Sin and arrogance will break a person finally. Any number of examples may be found. Look around the home community. Ex-mayor James J. Walker, of New York City, commonly known as "Jimmy", is a most startling example. Two years ago he was the hero, cheered at every turn. No man we recall had more eminence among a certain type of citizens than he. He has a

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Nebuchadnezzar relateth his dream.

NĔB-U-CHĂD-NĔZ'ZAR the king, [a] unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.
2 [2] I thought it good to shew the signs and wonders [b] that the high God hath wrought toward me.

B. C. 570.

a ch. 3. 4; 6. 25.

2 Chald. *It was seemly before me.*
b ch. 3. 26.

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Scottdale, Pennsylvania

smart intellect and a remarkably glib tongue. But he had no scruples. His life's story is one of the most remarkable in American history. He apparently regarded no law or duty, and "got away with it" amid applause. One brave man, Samuel Seabury, attacked him, and in spite of "wise-cracks," finally toppled him over. The real cause was Walker's own course. Seabury laid it bare. To-day he is an outcast. Broken in health, with none to do him honor, divorced and married to the actress who sailed away with him, he causes envy in no heart. He escaped prison as "Bill" Tweed did not, but he is in a worse prison than man can build. We hope his whole career will be written up in order to warn young men that sin does not pay.—Presbyterian.

When we walk before the Lord in righteousness all fear of condemnation and of judgment passes away, and our hearts are filled with a peace and joy in the Lord. We can look up to Him with confidence, knowing He will keep His eternal promises.—T. H. Atkinson.

TABERNACLE STUDIES

(Continued from page 189)

their praise to the Lamb who redeemed them, the great host of heaven, the angels, also praised the Lamb who received such honor. Rev. 5:11. After that scene angels are noted in their greater activity of blessing the saints and judging the world. It was an angel who sealed the 144,000 of the tribes of Israel. It was an angel who presented the prayers of the saints to God and then hurled the fire of judgment from the altar unto the earth and thus inaugurated the judgment sounded by seven angels. Rev. 8. Seven angels hold the seven vials, or censers, full of the last plagues, and come forth from the ark of God's covenant in heaven to perform this last great judgment against the world which has defied the living God and persecuted His saints. An angel binds the great dragon, the devil and Satan, and shuts him in and seals the bottomless pit.

There are angels on the curtains of the tabernacle. They have a great place in the plan of God for men. They are heavenly beings and belong to the heavenly realm, but their ministry reaches to the saints because saints are related to God and to the things of heaven, where their treasures are, from whence their Savior will come, and to which realm they shall also be taken, because it is their Father's house.

THE LAND OF PROMISE

Enter right into the Land of Promise, into the fullness of the Gospel of Christ. The kingdom of heaven is open to you, and it is your opportunity to enter in, in a way in which perhaps you have never yet done. The Lord Jesus Christ was not mistaken when He was here upon earth and proclaimed by His herald, and repeated through His disciples whom He sent out, and declared in His own personal ministry that "the kingdom of heaven is **at hand**". It was no error as some would have us think, but most solemn truth.—H. J. Barker.

We are living to-day in a body subject to death; but in the resurrection morning we shall live in a body subject to life.—T. H. A.

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An Editorial

IN THE ALLEGHENY FOOTHILLS

By Alta E. Schrock

IT was the greatest field trip I had ever taken. Our trail, following one of the wildest, most rugged ridges in the east, came out where the mountains and the foothills of the Alleghenies tumble into one great basin and the mighty Cheat River cuts its course. From the towering promontory of Cooper's Rock the eye dropped down hundreds upon hundreds of feet to where tremendous oaks lifted their mighty arms like mere midgets far, far below. It traveled across the gigantic gorge of the Cheat to where thousands of acres of forest, untouched by white man, rose up against the mountain walls. It leaped across ridge after blue ridge of mountains until it reached the far off, milky-blue haze of the West Virginia hills and the outskirts of infinity.

As we left the road and our cars at the foot of the mountain, the atmosphere hung low with a sleepy, humid sultriness. Although hot sunlight weighed down through the forest, and the still-wet leaves vibrated in its heat, there was the promise of a storm in the air, and the few cloud skiffs off to the west looked bleary and gray. The expedition was off. We were loaded to the hilts with packages of lunch, cameras, trowels, vascula, specimen cans, and paraphernalia. The rich man, close by whose country estate we had stopped, brought us stout canes he had cut from the forest. "For," said he, "there are plenty of rattlesnakes up there, and sometimes they cause trouble."

The first part of the trail was a new logging road where wagons had plowed through the deep spring mud. The tracks were now full of muddy water, and it rushed along the sides in streams. But as we climbed higher and the vegetation grew more mountainous in character, the road, which had now lost itself in a mere footpath, grew drier and rockier. Poplar, elm, and sycamore began to give way to black gum, maple, and oak. Arbutus, partridge berry, and wintergreen were substituted for wild geranium and waterleaf. Creeping everywhere and literally coloring the sandy slopes was that gray moss so peculiar to the mountains, and some nameless instinct told us that we were approaching the region of the moosewood and the moccasin flower.

Suddenly the trail dropped precipitately down over the mountainside, around black cliffs covered with smoky rock tripe and by the sides of great boulders that heaved their flanks against the mountain walls. Straight as a house roof it was, and we had difficulty in keeping our footing on the black, slippery trail. At last, after making several more tortuous curves, we dropped suddenly and without warning from the dense undergrowth to the banks of a rapid mountain stream. All along down the steep trail we had been looking through a fine lacework of trees into what seemed like a black chasm or a great gorge cut into the earth.

At last we reached the bottom of that chasm, and what had looked like little patches of sunlight in the darkness now became the dashing, churning foam of big cataracts that tore furiously over the gray boulders once heaved down the gorge by earthquakes. The flying spray flashed white in the sunlight and the conglomerate rocks were steaming in its heat. A few yards downstream, before our very eyes, the stream turned into a quiet, calm, mountain lake that filled the gap between the hills and extended for miles up the gorge. Upstream, as far as eye could see, there was foaming cataract after foaming cataract, and immediately before us rose the wall of the mountain, covered with giant trees, tall cliffs, and drooping vines.

There seemed no possible way of crossing the fierce rapids of the stream. Not a footlog was in sight; the gaps between the boulders were broad; not a single shoal was to be seen. Suddenly we heard shouts upstream, and two fishermen appeared around the bend and offered to take us across the lake on their row-boat. Afterwards they watched us with quizzical eyes and a hesitant wave of the hand as we disappeared up the steep trail on the other side.

For several miles the trail climbed steadily upward, always holding to a level about one hundred feet above the rapid stream. We were climbing through a dense hemlock forest and the air was deep with shade and cool with mist that rose from below. The sunlight was diffused in long golden lanes through the primeval trees, and its shafts lit up mysterious carpets of Canada mayflower, violet wood sorrel, Canada violets, and Viola blanda. Here and there white baneberry and false Solomon's seal were in bloom, and once in a while we caught sight of a funny little Indian cucumber or a wood betony. Before the trail turned sharply to the right up over the mountain's crest, it dipped down close to the cataracts, and there we could feel the spray on our faces, while the roar was fairly deafening.

We were nearing the Rock Cities and had just come across a long series of gullies and wash-outs where boulders jutted and footing was dangerous. For this reason and because the side of the trail was here literally pink with moccasin flowers, we kept our eyes glued to the ground. So it was that before we had time to notice the ominous overspreading of black clouds, we were wet to the skin with rivulets running from our shoes. We had climbed out of the hemlocks, and here the trees were small and scattered, and no shelter was in view. But with as much zest as ever we loped along Indian file in the direction of the Rock Cities.

Suddenly there was a shout from the van and with one great rush we were filing down between two tremendous walls of rock about a foot and a half apart. So narrow was the alley that we rubbed against the wet walls as we scrambled down the semi-vertical trail. The rain was still falling in driving torrents as we rounded the bend and entered a great ampitheater walled in by stones hundreds of feet high. We had found the Rock Cities! Here we made one dash for a piece of jutting cliff-work, threw down our wet packs, and settled on the shelving rocks with cries of "Eureka!" and, "Hail, pioneers!" Never did a meal carried four miles up a steep mountain trail seem so good to our discriminating appetites, and never was a hemlock fire more delightful. Suffice it to say it was three o'clock in the afternoon!

Warm and snug under the cliff, we began to take an inventory of our haven. All over the tops and along the sides of the huge cliffs polybody fern grew in immense masses and mats. Horizontal grooves running along

(Continued on page 199)

A Scene in the Alleghenies—White Rocks Near Fairchance, Pennsylvania

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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NEARER TO JESUS

By Mary E. Frye

CHARLOTTE and her mother had just finished the supper dishes when they heard a faint rap at the door.

"Now I wonder who that is!" Charlotte said, going to the door. "Why, hello Amy! Come right in."

"Hello Charlotte. It's hardly worth while, for I can't stay long."

Charlotte Coon and Amy Bradford were neighbors in the country and were very good friends. But it was seldom that Amy went so late in the evening to Charlotte's alone, and Charlotte wondered why she had come so late on this particular evening. However she asked no questions about it.

"What did you do to-day, Amy?"

"Oh, I ironed this morning, and this afternoon I did some sewing."

"I sewed some to-day, too."

"Charlotte, let's go to your room."

"All right."

When they were alone in the room, Amy sat in silence for some moments. Then Charlotte asked, "Did you want to tell me something, or can I help you in any way, Amy?"

"Charlotte," Amy confidingly began, "I'm discouraged."

"What is it, dear?" Charlotte asked, going to Amy and putting her arm around her.

"Oh, I just can't make any progress, and Jesus is so far away; I just wish I could be nearer to Jesus," Amy answered, and the tears rolled down her cheeks unbidden.

"Why bless your heart, Amy, let's just tell Jesus about it. Don't you think Jesus loves you?"

"Oh, I feel sometimes as if He doesn't."

"Now, Amy dear, you know He loves you. He loves all of us. You love Him, don't you?"

Amy didn't answer, but hid her face on Charlotte's shoulder and cried.

"Well, Amy, let's tell Jesus about it. Shall we?"

"Yes."

When they rose from their knees Amy said, "Charlotte, if I could only pray as if I were talking to Jesus, like you do! You talk to Him, and ask Him for things just like you do your mother. He's so far away, when I try to pray," and the tears which had partially ceased, again coursed down her cheeks in a stream.

"Amy, dear, just ask Him to help you pray, and to draw you nearer to Him."

"O Charlotte, you always help me so much, but I really must be going; it's getting late."

"There's another One who can help you much more than I can, Amy," Charlotte said, as she kissed her good-night. "And remember, Amy, I'm praying for you."

Charlotte had power with God in prayer, and before she went to bed, she knelt and again asked the Lord to draw her dear friend nearer to Him, and to help her to trust Him fully. She rose from her knees fully confident that her prayer would be answered.

The following Sunday at church, Charlotte said, "Amy, I'm going away to my aunt's for a week or two. She's sick, and wants me to come and do her work. But I'll remember you in prayer, and I'll write too."

"Oh, yes, I want you to, Charlotte, but I don't know what I'll do while you're gone. When are you leaving?"

"To-morrow."

"Well, don't stay too long."

Charlotte laughed. "Oh, I'll be back," she said.

Monday was a long, dreary day for Amy. She tried to work, but it seemed she couldn't get anything done. She told her mother it was her nerves, and she tried to make herself believe so, but she knew that was not the trouble.

Monday evening came, and Amy went to her room early because she was "just lonesome because Charlotte is gone," as she put it. Poor Amy! She had yet to learn that there is a Friend that sticketh closer than any earthly friend. She knew Charlotte was out of her reach, but she hadn't learned yet to realize that Jesus is always with us and ready to help us. Amy was so "lonesome for Charlotte," that she forgot to do what Charlotte had told her: she forgot to pray. She wanted to be nearer to Jesus, but she failed, because she thought human instrumentality could put her there. Ah, Amy, get your eyes on Jesus through prayer, and trust Him to bring you to Himself!

Charlotte reached Lyndale, the little village in which her aunt and uncle lived, late Monday evening. She found her aunt much better, but still too weak to do her work.

The Risner's felt a change as soon as Charlotte came, and Uncle Will said, "Aunt Lou can't be sick long with some one as cheerful and jolly as Charlotte around."

Charlotte only laughed, and felt glad within herself that it was something more than earthly joy which she possessed.

Thursday brought Amy a letter from Charlotte. Eagerly she opened it, and read:

"Amy, dear:—

"I arrived at Lyndale Monday evening about 9:30. Aunt Lou is much better, and thinks she won't need me any longer than next week.

"And how are you? Has the Lord been good to you, and have you been trusting Him fully to lead you nearer to Him? Oh, He's been very good to me. Aunt Lou is better; I'm well and happy; the sun shone so pretty to-day, and, O Amy, I'm just bubbling over with things He's doing for me.

"I washed and ironed the curtains in the whole house to-day, and I'm really tired this evening. What have you been doing?

"Tell your mother and the rest of the folks I said, "Hello," and may God bless you Amy, dear.

"Well, this is only a "snitch" of a letter, but I can't possibly write any more to-night, and you'll know I haven't forgotten you.

"Most lovingly,
"Charlotte."

"Oh, why does she always put something like that in her letters?" Amy asked herself. "But I suppose she naturally would, since I talked to her about being discouraged and unhappy. Well, I'll be glad when she gets back anyway."

The next week one morning the Bradford telephone rang, and Amy ran to answer. For some reason she felt that it was from Charlotte. She didn't know why, but she had been anxious about Charlotte lately.

"Hello!"

"Hello, Amy, this is Mrs. Coon. Charlotte is home and she is sick and wants to see you. Can you come over?"

Amy ran quickly over to Coon's and excitedly asked, "What is it? Is she very bad?"

"The doctor says it's pneumonia."

"SEEK YE FIRST"

Seek ye first, not earthly pleasure,
Fading joy and failing treasure,
But the love that knows no measure,
Seek ye first.

Seek ye first, God's peace and blessing,
We have all, if this possessing,
Come, your need and sin confessing,
Seek Him first.

Seek the coming of His Kingdom,
Seek the souls around, to win them,
Seek to Jesus Christ to bring them,
Seek this first.—Selected.

They went into Charlotte's room, but at first she didn't seem to notice them. Then she began to talk something about being happy, and about praying, and Amy knew she was worrying about her. She didn't stay long, because Charlotte wasn't able to talk, and her own heart was heavy because of Charlotte.

The next day Charlotte was very low. It was then, in the time of great need, that Amy began calling upon God, and she continued to call upon Him every day until He heard her prayer, and Charlotte began to get better.

After Charlotte was well again, the girls were talking one day, and Amy said, "Charlotte, your sickness has brought you so much nearer to me than ever before, and 'praise the Lord,' it has brought me nearer to Jesus."

Elida, Ohio.

THE CAPTURED "BIRD OF LIBERTY"

By J. B. Miller

It was in the late fall of 1894 when a rumor arose that various persons had seen in our home community an unusual bird, of very large size and of striking appearance. The carcass of an old horse had been disposed of in a remote, secluded woodland area, and this bird seemed to frequent that region. Having my curiosity whetted by the reports in circulation I took a jaunt of investigation in the quarter supposed to be the haunt of the strange feathered visitor. As I approached these woods suddenly a large bird swept aloft, and crossing a deep, woodland glen, circled and soared about. Its color was a dark rich chestnut brown, neck and head white, with an almost or fully white tail. It was about the size of a large buzzard, but it flew with more energy and grace. Again, as many times before and since, I would gladly have extended the rare privilege which was mine, to others, could I have done so. It was a sight not to be forgotten, as the magnificent bird with its splendid flying powers and manifest strength so easily traversed the heights above the deep glen and adjacent slopes, over the hemlock spruces, the maples, and other forest trees.

It was the first bird of the kind I had ever seen, but I went back and triumphantly, confidently, and emphatically told others I had seen an American Eagle. Locally they were frequently called, "bald eagles," but few of them were to be seen in these parts. And since then I have seen only one specimen, also a fine one, in this region.

Of course, such an unusual visitor suggested the idea and provoked the ambition to capture it. Accordingly at the farm home several chickens were slaughtered for the table; the offal and feathers were saved, taken to an elevated spot, and carefully scattered about to similate artlessness, as though some bird or animal of prey had killed a chicken there. Several steel traps were then set and concealed about the bait, and securely fastened. Several more traps were set about the carcass, referred to earlier in this narrative; and in less than twenty-four hours the noble "bird of liberty" was a captive.

Do you, who perchance are lovers of the beings and things of nature, press the question, Does the retrospect afford unalloyed gratification? I shall be obliged to request that you do not press the unhappy question too much. I have found out much since then and have had many a lesson in the costly school of experience.

The eagle was taken from the trap in my absence. A large burlap bag was stripped over it to restrain it, and soon it occupied a large cage with a wire netting front. And after becoming accustomed to its new circumstances and environments it became quite tame and docile. The man who had it in possession seemed to have won its attachment; it would utter a kind of subdued cackle when he entered the building where it was confined. I have seen some eagles since that time, but I question whether I ever saw one his equal in captivity.

In those days men sometimes engaged in contests of strength by hooking fingers and seeing which could break the hold of the other. The keeper of the eagle tested his powers against that of the eagle, cautiously hooking his finger into one of the bird's talons and pulling away, and he told me that the bird evidently had strength equal to his, though he was a strong man. On one occasion it was loaned for exhibition purposes. It was returned again, but I do not recall that I ever knew its final history.

We have our ideals, our mental evaluations and conceptions. Usually they are more noble, frequently far more sublime and more romantic than the reality. And this applies with great force to the American Eagle, the bird emblematic of our national glory. You have already noted, no doubt, that in the history of the individual bird with which this sketch has to do, it was apparently an ample supply of carrion which held it to the region of its capture. And whether it meets our aesthetic ideals or not, or ever so rudely demolishes them, the fact remains that our renowned bird emblematic of national glory subsists upon decaying flesh, if fresh flesh is not readily obtainable, just like loathsome buzzards and vultures do. Furthermore, it is not to be denied that it is also a tyrant, oppressor, pirate, freebooter and robber, when opportunity is favorable. By those in position to observe and to know it is held in notoriety as a robber of the toils and successes of the fish hawk or osprey. Taking up its vigils upon some convenient and well-selected perch until the fish hawk has made a successful capture, it will give prompt, close and energetic chase, to force the hawk to drop its quarry, when it will, by magnificent and impetuous flight recapture the prey before it drops upon the ground or into the water, as the case may be, to carry away the prize for itself or for its nestlings.

I have never seen these plundering practices, but a reputable physician, formerly located here and who spent his youth on the western shore of Chesapeake Bay, told me he saw those robbing tactics employed many a time. He said the eagle with impetuous speed would chase the hawk, after it had made a successful "strike," and the rightful captor, reluctant to relinquish its prize, would dash away, only to be pressed the harder by our emblematic bird representative, until at last the pursued bird had to yield up the fruits of its labors. It is with regret that I am forced to concede this fact, and to see another ideal ignominiously dropped and trailed in the dust.

The eagle was also the emblem of the once-mighty Roman empire, powerful, invincible, but tyrannical and despotic in its day. But perhaps the eagle was only too well chosen to typify our own beloved country. For in becoming great and powerful are there not historical facts which should mantle the cheek of the worthy in shame and humiliation. Isn't the eagle's character consistent with the motto held and announced by some, "America, right or wrong, America . . . ?"

When the thought and purpose of the application of "might" rather than "right" predominates and motivates policies, means, and measures, it sullies and degrades national credit and prestige, corrupts and debases standard and character, and the plane of national, civic, and personal morals is lowered to that level or horizon.

To hint that this country "might be too proud to fight," rather than to hold to peace for righteousness' sake was leaning on a broken reed and toying with composite vanity and danger. And the makeshift policies failed to "keep us out of war," as proved by our own, unhappy experiences of the late, great butchery of human life to achieve the sordid ambitions of war lords.

Had humanity seriously bethought, the mandates of God, which anticipated and should have served as antidotes for those waves of unrest, cruel and selfish ambition, and war mania, how much better it might have been!

"He that is of a proud heart stirreth up strife" (Prov. 28:25); "Only by pride cometh contention" (Prov. 13:10); "The Lord will destroy the house of the proud" (Prov. 15:25); "Pride goeth before destruction and an haughty spirit before a fall" (Prov. 16:18); "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud" (Prov. 16:19); "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34); "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17).

May we forget our attachments to the things which stand for the base, the cruel, the selfish, and the mercenary, and learn anew, then keep in mind the truths and principles expressed in the hymn of praise of the virgin Mary; "His mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree" (Luke 1:50-52).

It stirred one's emotions in love, good will, and gratitude at the seeming attitude of President Roosevelt, in recognition of the sovereignty of God, and the nation's and each individual's dependence upon Him; and the need of subjection and obedience unto Him, as expressed by him upon his assumption of office. May those statements be held to and carried out sincerely and in truth.

And may we learn and keep the lesson of the story of the captive eagle. The eagle has been pictured by artists as of noble mien, in exalted posture and attitude and with that lofty, far-sweeping look, its keen searching eyes scanning the distances and piercing the sublime heights, far, far upward toward the blue-vaulted sky. When it mounted up on its strong, sweeping wings, renowned in verse and legend, to great heights, it might well scorn and disdain human schemings and hold in contempt human limitations, for it was yet free. Later, when it yielded to craven tastes and descended to the base, the degraded, and the polluted, becoming a victim to alluring inducements, it lost its freedom. With the loss went privilege to soar to heights almost unrestricted and to which no prior mandate forbade intrusion. After its capture the spaces which comprehended its privileges were represented by a cage of not more than six, by four and a half, by four or five feet. It could choose before. It chose unwisely, and was deprived of its function of choice.

May we take these lessons to ourselves, both as individuals and as a nation at this season of the year when the birthday of our "land of liberty" is being celebrated.

Grantsville, Md.

THE ANABAPTISTS

By John Horsch

The dissenters from Romanism and from Protestantism of the state church type, in the Reformation period, were principally the Anabaptists. The Anabaptists have been rightly called the step-children of Christendom. Their history has been neglected. In the study of their doctrine and history the primary sources, that is to say, their own writings and oral expressions, as recorded by themselves and by others, have not been given adequate attention. A striking evidence—one among many—of this neglect is found in the fact that until very recently one of the most important sources for the doctrine of the Swiss Anabaptists—the records of the great disputation held in March, 1538, in Bern—had not been used by any one of the authors of works on the Swiss Anabaptists, or by the writer of any important article on the subject.

Until a comparatively recent date the writings of the opponents and persecutors of the Anabaptists have been rather generally accepted as the main sources of their doctrine and history. The results were of a similar nature as would be those of an attempt to write Lutheran or Zwinglian history principally from Roman Catholic sources. The Anabaptists were in general looked upon as fanatics who, without good reasons, refused to make common cause with Protestantism of the state church type, and who, in the final analysis represented the same movement as the Münsterite sect. While the reasons for the separation of the Protestant state churches from Romanism have often been adequately set forth, the causes of the withdrawal of the dissenters from state church Protestantism have on the whole failed to receive impartial consideration.

As regards the question of passing judgment on the nature of Anabaptism, Martin Luther, in his book **On Anabaptism,** in 1528, set a regrettable example which was, obviously, followed by other writers on the Anabaptists. He says: "I am not adequately informed concerning their reasons (for dissenting from state church Protestantism) and concerning the principles of their faith." Notwithstanding this lack of information he denounces the Anabaptists in this book in the severest terms. A prominent Protestant historian, Johann Heinrich Kurtz, in a widely used textbook of church history, treated the history of the Anabaptists under the caption, "The Deformation of the Church," classing them in point of orthodoxy beneath Romanism.

The Name "Anabaptists"

In Mennonite circles the view has been widely held that "the Mennonites descended from the Anabaptists." In the consideration of this question it is needful to note, firstly, that the earliest or oldest branch of the Mennonites—the Swiss Brethren—were the first or oldest Anabaptist group; secondly, one should bear in mind that the people named Anabaptists did not represent one party, sect, or movement. The word "Anabaptist" (German Wiedertäufer—rebaptizer) was a term of reproach given generally to those who did not recognize infant baptism as valid and therefore baptized those again who had been baptized in infancy. Luther in his book **On Anabaptism,** speaks even of such Romanists as rebaptized those who had been baptized by Lutherans, as Anabaptists.

The name "Anabaptists" was not accepted by any party, or sect. All who were called Anabaptists protested the use of this name. This name of reproach was given in general to the dissenters, that is to say, to those who differed in doctrine and practice from the state churches. Even those dissenters who had their infants baptized were often named Anabaptists. The differences in doctrine and practice between most of the sects and parties called Anabaptists were very vital and fundamental. It is seen, then, that the Anabaptists did not all represent one and the same movement or party.

The Evangelical Anabaptists

Nevertheless, it is a plain fact that a number of Anabaptist sects and groups were in doctrine, principle, and practice so closely related to each other that they may be properly considered as presenting one movement. The Swiss Brethren, Mennonites, Hutterites, the congregations (in South Germany) in which Pilgrim Marbeck was the most prominent minister, and many other Anabaptists in Austria and other provinces, constituted in reality only one movement. These may be designated as the evangelical Anabaptists. The followers of Balthasar Hubmaier were of one mind with the Swiss Brethren in doctrine, except in regard to the principle of nonresistance which Hubmaier did not accept.

The "Corrupt Sects"

Again, in the general designation "Anabaptists" there were included a number of fanatical, revolutionary sects which under a religious cloak practiced and defended glaring immorality (to be described below). They were the Münsterites, the Davidians (followers of David Joris), the followers of Hendrik Niclaes and of Jan Wilhem. With the evangelical Anabaptists they shared the view that infant baptism is unscriptural, and yet with the exception of the Münsterites, they did not practice rebaptism. The Münsterites began to baptize adults only after they had established their kingdom under the infamous John of Leiden, and could baptize without persecution. And, after the destruction of the New Jerusalem, John of Leiden, expressed himself unfavorably regarding rebaptizing those who had been baptized in their infancy.

The position of these sects regarding infant baptism was identical with that of a number of prominent men in the Protestant state churches. The Zwinglian reformers of Strasburg, for example, expressed themselves in 1524 to the effect that "the baptism of adults alone would be far more in accord with the practice of the early church and also with Scripture," but, nevertheless for the sake of avoiding offence and separation from the state churches, the infants should be baptized.[1] This was precisely the position of some of the fanatical Anabaptist sects just named. To escape trouble and persecution they retained infant baptism. As intimated above they defended glaring immorality, such as polygamy and other forms of lawlessness. Furthermore, they taught that, to escape persecution, it is right to deceive "the godless" by outwardly conforming to the practices of the established churches, be they Catholic or Protestant—an attitude of glaring hypocrisy, which was often denounced as such in the strongest terms by Menno Simons.

A conspicuous example of successful deception of this sort is that of David Joris, the founder of the Davidian sect. In 1544 he came to the Swiss city of Basel under the assumed name of John of Bruges as a refugee from the Netherlands, professing to be an adherent of the Reformed faith which was the established creed in this city. He had great talent and material wealth and became one of the prominent men in the state church of Basel. After his death, in 1556, he was accorded the distinction of entombment in St. Leonard's church in Basel. Three years after his death it was discovered, through family quarrels, that John of Bruges was none other than the arch-heretic David Joris. His body was exhumed and burned at the stake.

Since the above named fanatical Anabaptist sects (the Münsterites, Davidians and Batenburgers) defended and practiced glaring immorality, Menno Simons generally speaks of them as the corrupt or immoral sects, and this is obviously a fitting designation. Menno says that they erred even more deplorably than the Roman Church, since they, to a greater or less degree, were advocates of libertinism.[2]

Other Anabaptist Sects

Besides the evangelical Anabaptists and the corrupt sects there were a number of Anabaptist sects and parties which, while not tainted with immoral tendencies, differed more or less vitally from the evangelical Anabaptists. Such were the followers of Augustin Bader (a rank fanatic who had been an Anabaptist but had renounced Anabaptism), of Melchior Hofmann, of Adam Pastor, of Hans Denk, and others. Hans Denk, for a period of about a year and a half, favored the baptism of believers and himself baptized a smaller number. Before his death he made his peace with the state church and expressed regret that he ever practiced baptism. His followers, called Denkians, were not a sect but a circle within the state church.

The Anabaptist Movement

Of all the Anabaptist sects, only the evangelical Anabaptists, and the Münsterites had a large following. The history of the Münsterites, however, extended over a period of less than three years. It ended shortly after the destruction of their New Jerusalem at Münster, in June, 1535. Likewise the history of the rest of the corrupt sects, with the exception of the Davidians, covered only a short period. Of some of these sects it may be said that they took the sword and perished by the sword. On the other hand, the evangelical Anabaptists, (principally the Swiss Brethren, Mennonites and Hutterians), have a great history. They weathered the storms of the severest persecutions which continued in certain parts of Europe into the eighteenth century. It is therefore obviously permissible to use the designation "Anabaptist movement" with reference only to the evangelical Anabaptists, leaving out of consideration the corrupt sects and other Anabaptist sects which existed for only short periods.

Menno Simons on the Münsterites

Menno Simons, as already said, commonly speaks of the Münsterites and other immoral Anabaptist sects as "the corrupt sects." Many pages could be filled with his severe denunciations of the doctrines of these sects. In various places in this writings he demonstrated convincingly the absurdity of the assertion that he and his friends could be classed as belonging to the same movement as these sects. In a booklet published in 1539 he says that the errors of these sects, being of a libertinist nature, were a thousand times worse than Romanism.[3] (In a later edition of this book he eliminated the words "a thousand times").

The chronicler of the Hutterian Brethren speaks of the leaders of the Münsterites as "wholly corrupt, wicked men," and of their New Jerusalem as "a terrible abomination established by the devil."[4] In a Confession of 1545 the Hutterian Brethren said: "As concerns the accusation that we are like the Münsterites, and of the same party with them, we would say that all men who know us are aware that no other sect is less like the Münsterites than we are. We hate their teaching and practice to the highest degree and testify that it is of Satanic origin."[5]

Not A Question of Personal Descent

The question whether the various Anabaptist sects and parties were related to each other in doctrine and principle cannot be decided from the viewpoint of the descent or former history of the leaders of these sects. One should bear in mind that Luther, Zwingli, and Calvin, the leading reformers of the sixteenth century, had once been staunch Romanists. A day or two after Luther's famous defence before the Diet of Worms he promised subordination to a General Church Council to be called by the Pope. Though he again withdrew this offer, he was always of the opinion that the Roman Catholic Church is a true Christian Church. In his book **On Anabaptism** he says that the Roman Church despite her errors "has the true Spirit, faith, baptism, sacrament, keys, ministry, prayer, Holy Scriptures and all that a Christian church should have."[6] He severely censures the Anabaptists for denying this. There was within the Lutheran Church a strong minority, led by Melanchthon, which ardently hoped for reunion with Rome. Menno Simons pointed out that the differences between the evangelical Anabaptists and the Münsterites were greater than those between Lutheranism and the Church of Rome,[7] and yet, it would clearly be an impossible theory that Lutheranism and Romanism represented one and the same movement.

Even if all so-called Anabaptists had agreed in baptizing only adults (which is not the case) this would not indicate that they all belonged to **one** sect or movement, though this was continually asserted by their opponents. This assertion was as absurd as to say that all who baptized infants were of one party or movement, and that consequently Christendom consisted of only two factions, namely infant baptizers and re-baptizers. Such a classification would throw the Mennonites together, not only with Seventh-day Adventists but even with the Mormons. And, as concerns the question of descent, the sect of Münster did not descend from evangelical Anabaptists.

Melchior Hofman, the first to re-baptize in the Netherlands, was in turn a Lutheran, Zwinglian, and Anabaptist. Bernt Rothmann was a Lutheran before he united with the Münsterites and became their leading theologian. Can this be interpreted to mean that Lutheranism represents in any sense the same movement as the New Jerusalem in Münster? Is the Reformed Church to be held responsible for the rise in her midst of such corrupt sects as the Zionites of Ronsdorf and the Buttlar sect? Since the World War a number of fanatical sects have risen within the Protestant state churches of the central European countries. Who would venture the assertion that they represent the same movement as the state churches, because of common descent and of agreement on the question of baptism? And one cannot speak of agreement on baptism between the Mennonites and the corrupt sects.

"The Continuity of a Sect Is To Be Traced in its Principles"

The author of the article "Anabaptists" in the most recent edition of the **Encyclopedia Britannica** (I, p. 858) points out that "the continuity of a sect is to be traced in its principles." The same author says further: "It must be remembered that Menno and his followers expressly repudiated the distinctive doctrines of the Münster Anabaptists." However, the Münster Anabaptists and the rest of the corrupt sects did, as already intimated, not descend from the evangelical Anabaptists. The supposition that Melchior Hofman, to whose influence the rise of the first of the immoral sects, the Münsterites, must be partly ascribed, was ever identified with one of the evangelical Anabaptist sects is untenable. Professor Walter Köhler says that, considering the final principles, a Münster kingdom could not have grown out of Lutheranism or Zwinglianism.[8] With equal and more right it can be said that it could not have grown out of the Swiss Brethren movement. The fundamental differences and contrasts between the two movements will be pointed out later.

A SONG OF PEACE

The Son of God goes forth for peace,
Our Father's love to show;
From war and woe He brings release;
O who with him will go?
He strikes the fetters from the slave,
Man's mind and heart makes free;
And sends his messengers to save
O'er every land and sea.

The Son of God goes forth for peace,
That men like brothers live,
And all desire the other's good,
And other's sins forgive.
He turns our spears to pruning-hooks,
Our swords to ploughshares warm,
And war no more its death-blast brings,
Nor men their brothers harm!

The Son of God goes forth for peace,
Nor lands nor power to gain;
He seeks to serve, to love, to lift;
Who follows in His train?
A glorious band in every age,
In spite of scorn and pain,
True sons of God, His peace have made;
Who follows in their train?

Now let the world to peace be won,
And every hatred slain;
Let force and greed be overcome
And love supreme remain.
Let justice rule in all the earth,
And mercy while we live,
Lest we, forgiven much, forget
Our brother to forgive.

We send our love to every land;
True neighbors would we be;
And pray God's peace to reign in them,
Where'er their homeland be.
O God, to us may grace be given,
Who bear the dear Christ's name,
To live at peace with every man,
And thus our Christ acclaim.

—Ernest Bourner Allen.

For reasons indicated above, the designation "Anabaptist movement" may be properly used with reference to the evangelical Anabaptists only, leaving the corrupt sects and other Anabaptist sects out of consideration. The Anabaptist movement was one of the great phases in the history of the Christian Church. In inherent strength, spontaneity, and devotion of its adherents it exceeded by far the state church type of the Reformation, which was largely made and controlled by the state.

Scottdale, Pa.

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1. Lang, A., **Der Evangelienkommentar Martin Butzers,** Leipzig, 1900, p. 214.
2. On the teachings and practices of these sects compare the chapter, "Appeal to the Corrupt Sects." Menno Simons, **Opera,** 1681, pp. 64-67; **Complete Works,** I, pp. 94-98.
3. Menno Simons, **Voele goede und Chrystelycke leringhen op den 25. Psalm,** 1539, fol. A. VII.
4. Wolkan, R., **Geschicht-Buch der Hutterischen Brueder,** Wien, 1923, p. 108; cf. ibid., p. 407.
5. Beck, J., **Die Geschichts-Buecher der Wiedertaeufer in Oesterreich-Ungarn,** etc., Wien, 1883, p. 170.
6. **Luthers Werke,** Erlangen edition, XXVI, p. 258; Weimar edition, XXVI, p. 147.
7. Menno Simons, **Opera,** 1681, p. 148; **Complete Works,** Elkhart, 1871, I, p. 197.
8. Hauck-Herzog, **Real-Encyklopaedie,**[3] XIII, p. 553.

A PARABLE OF A SERVANT

By John M. Snyder

A certain nobleman went into a far country. And he called to him one of his servants and delivered unto him a portion of his goods, saying, "Occupy till I come." Now the goods allotted to this servant was a hundred-dollar bank note, and a five-dollar gold piece, a silver dollar, and a small rough stone.

The servant then spoke thus with himself: "It is clear that the hundred-dollar bank note persents the possibility of the greatest increase, for to invest the gold piece and the silver piece is only a small item, and I could not hope for large returns. As for this piece of stone, it seemeth to be only a trinket which it is not worth my while to bother with. This is an age of specialization, therefore I will specialize in dealing with hundred-dollar bank notes, and I will leave the investment of gold and silver to those who have more of it and are specialists along that line."

Accordingly he carefully wrapped the gold and silver pieces in a napkin and laid them on a shelf, and the rough stone he put with them. Then he went forth into the market and traded with the bank note. And he used his master's bank note with wisdom and discretion, so that it increased in his hands and grew until it had become many fold more than that which had been delivered unto him.

And one of his fellow servants came to him and reasoned with him that he should not lay by the silver and the gold and the small, rough stone, but should endeavor to get increase from them also for his lord. But he would not be persuaded.

After a long time the lord of that servant cometh and reckoneth with him. And he came and brought the hundred-dollar bank note with all its increase, and looked that he should have had great praise from his lord. But his lord said unto him: "Where are the five-dollar gold piece, and the silver dollar, and the small rough stone? Bring them likewise unto me that I may receive also the increase from them." Then that servant went with hanging head to the shelf where he had laid them wrapped up in a napkin, and he brought them even as they were unto his lord, and said unto him: "Lord, I knew that this is an age of specialization, and that the bank note would bring in the largest returns, and so I specialized in the investment of bank notes, leaving the use of gold and silver money to those who have it in greater amounts and are specialists in that line. And as for this stone, I thought to myself that it could not bring in any great increase for thee, and stone cutting is not in my line. Therefore I have carefully laid by the gold and silver and this stone and have not tried to use them to get gain for thee. Lo, there thou hast that is thine."

And his lord said unto him: "O foolish servant! Were not all the goods which I delivered unto thee mine, this as well as that? Wherefore, then, hast thou made choice between them and has developed that by use, but hast laid this by, so that I have no increase nor service from it? Dost thou not know that faithfulness in small things is in my sight of equal value with faithfulness in much? And as for this stone, thou shouldest have taken it to the stonecutter, who would have told thee that it is a rare gem of great value, and he would have shewed thee how it could have been made worth more than all the increase of the hundred-dollar bank note. Hadst thou been diligent also with this as with that my increase would have been multiplied far above this which I have now received from thy hands. Thou knewest not the value of all the portion of goods which I delivered into thy hands, nor which would return increase most pleasing to me. Shouldest thou not then have used and developed each to its greatest extent, that when I was come I might have received increase of all my goods, and not only of that part which in thine incomplete knowledge thou didst judge to be most worth? Therefore thy reward and thy service is diminished, for thou hast not been faithful in all that I committed unto thee."

And that servant went out with sorrow of heart from the presence of his lord.

Hesston, Kans.

No man can save his soul without necessarily helping his brother save his soul likewise.—Sedgewick.

IN THE ALLEGHENY FOOTHILLS

(Continued from page 194)

the sides were filled with the most luxuriant lady ferns I have ever seen—lady ferns with three-inch pockets of soil! Clear-cut striations ran through the rocks, giving graphic pictures of the geologic ages of the past. Here was a section where sediment collected rapidly and the tide waters were high. Directly above was another of entirely different caliber, thin, fine-grained, of a peculiar color, and formed during a time when there was low water and a change in the stream. This latter was denoted by the abrupt downward slope of the striation.

The rain had stopped, and the sun was again streaming over the cliffs when we started on the last lap of our journey. For another mile we traveled intermittently through Rock Cities and wild mountain forests. Once, under the highest, darkest cliff of the whole trail, I caught sight of a gray-green spot high up on the rockwork. A long stick and a great deal of energy proved it to be mountain spleenwort, a brand-new addition to my fern lore!

There was another shout, and this time there was in it all the wild, free abandon of the mountains and the joy of the trail's end. We now burst forth upon the most magnificent scene I have ever experienced, the scene described in the first paragraph. It was as though we had reached the end of the world and were looking over its entire panorama from the peak of existence. Here and there slow pockets of mist were rising from the great Cheat gorge, caressing the tops of the millions of trees known only to the Red Man, stroking the stern gray rock faces that frowned from the heights, and finally passing over the intense blue mountain crests and dissolving in the long lanes of sunlight. A motor boat, skimming along on the Cheat far, far below, looked like a wild duck in flight. A hawk, passing over the opposite mountain was like a sparrow; the tall bushes along the creek appeared as water weeds; and a mountaineer's boat shanty in the distance was as a chicken coop. Prexy picked up a stone and whirled it with tremendous force, aiming for the Cheat. It fell limply and without a sound at the nearest tree!

Salisbury, Pa.

A LITTLE SILVER

A Parable

One day a certain old rich man of a miserly disposition visited a rabbi, who took the rich man by the hand and led him to a window. "Look out there," he said. And the rich man looked out into the street. "What do you see?" asked the rabbi.

"I see men, and women, and little children," answered the rich man.

Again the rabbi took him by the hand, and this time led him to a mirror. "What do you see now?" "Now I see myself," the rich man replied. Then the rabbi said: "In the window there is glass, and in the mirror there is glass. But the glass of the mirror is covered with a little silver, and *no sooner is the silver added than you cease to see others but only see yourself.*"—J. E. Williamson.

Editorials

"Land of Liberty"

"Sweet land of liberty." We are nearing the time when another birthday of our nation will come round to greet us in the natural course of events. As Christians we can well rejoice in the rich blessings which, under God, we are privileged to enjoy in our beloved America, and we can join in the song and prayer that God may protect our land by His great might. It is true that we cannot participate in the general festivities that are often used to celebrate our national birthday. Militarism and frivolity have set their stamp upon them, and we can have no part in such. But we can celebrate the day by thanking God for the measure of liberty we enjoy and by praying that He may continue to bless our nation, her rulers, her institutions, and her people as individuals.

"Sweet land of liberty," we glibly and thoughtlessly sing. But when we stop to think seriously we are led to wonder if ours really is a land of liberty. To be sure we boast of our freedom of speech, freedom of the press, freedom of conscience, religious freedom, free institutions, and so on, and we are certainly thankful for all of these and other liberties that we enjoy. But on the other hand, we are made to wonder if there is not a great deal of servitude in our "land of the free." In this connection we might go on and discourse on the financial interests which, like a mighty ogre, dominate the country and thrive at the expense of the general public. Or we might discuss at length the political systems which, by hook or crook, are intrenched in power and are in league with racketeers, operators of gambling and vice dens, liquor interests, and other lawless elements, until justice is subverted, crime is rampant, and people are, in a sense, reduced to political serfdom.

We might say, however, that if people are in slavery, no matter what type or form, it is not always because they are forced into it—they may be willing slaves. Take the liquor traffic, for instance. Some years ago, the nation, at least theoretically, put an end to the whole infamous business. America was to be a "land of the free," at least as far as the domination of John Barleycorn was concerned. But what a change has taken place in a few short years! Much as we would like to see things different, we are almost forced to conclude that unless America experiences a change of heart on the liquor question she will soon be back again to the old slavery of the beer, whisky, and other liquor interests. Here is a case of what seems to be willing slavery, as indicated by the way in which at this time, people seem to welcome back with open arms the diabolical system which wrought so much evil in times past.

But the liquor traffic is not the only thing that claims its thousands of slaves in our beloved land. Others that we might mention are the tobacco trade, with its immense advertising campaigns to make it seem attractive; the octopus of the movies, which are reeking with crime and obscenity; Sabbath desecration, fostered by the sporting and amusement interests; the divorce evil, foul and degrading literature, and other vicious interests and practices, to which people render homage, until they, because of their very seeming freedom to do anything that they please, are reduced to a species of the most abject slavery.

We can not close this editorial without referring also to the matter of freedom in religion. Religious freedom, in the usually accepted sense, is still one of the blessings which we enjoy and which we treasure very highly. But in recent times there has been a great cry in religious circles for freedom from creed and dogma, for deliverance from the so-called medieval theology of the churches, for liberal and modern thought concerning God, our Savior Jesus Christ, and the Scriptures, for liberation from the restraints which are imposed by the moral code of the Bible, until in the new thought, modernism, and humanism, which is finding its way into religious circles, we find that the freedom that people are struggling for only brings them into the slavery of sin and the god of this world.

If our nation is to remain "the land of the free" we as individuals and as a church must keep free from the things that wreck and destroy. Only as we turn our backs to sin and keep close to God and obey His Word can we really be free. "Ye shall know the truth, and the truth shall make you free;" "If the Son therefore shall make you free, ye shall be free indeed" (Jno. 8:32, 36). Let us make this question an individual one, "Am I a slave or a freeman in Christ Jesus?" If the latter, you are living in a "land of the free" no matter how much slavery there may be all about you.

"Sweet land of liberty." Let us make it such by keeping our own lives free from the things that bring ruin to both individuals and nations.

Two Important Meetings

It was the editor's privilege recently to attend two important religious meetings. The one was the first of this nature ever to be held in the Mennonite Church, the other was the twenty-seventh annual meeting of its kind. The first meeting was a Summer Bible School Conference held at Masontown, Pa. As we intimated, it was the first general meeting of this kind ever held in the Mennonite Church. There have been, of course, smaller meetings of workers interested in this line of work, but in this gathering were found representatives from sixteen different states and provinces and two foreign countries—India and South America. The meeting was an inspiring and instructive one, marked for its spirit of earnestness, zeal, and devotion, and we believe it will mean much for the unification and promulgation of the work. We believe more Bible schools will be held this year than ever before in the history of the church. May the Lord abundantly bless this and every other means of spreading His Word.

The second meeting was the annual meeting of the Mennonite Board of Missions and Charities, held at Springs, Pa., just a few days after the close of the other. The two places are about fifty miles apart, and those who came to attend the one meeting were well on their way to the other. Hence many took in both meetings. All who have ever attended these annual Mission Board meetings know what a feast of good things is to be found there. Those who have never attended have something to look

forward to, and we would urge every one to embrace the first opportunity of going to one which is accessible.

The meeting at Springs was well up to the average of these always instructive and inspiring meetings. The business sessions gave much practical information concerning the large scope of the work of the Mission Board, and the addresses served to make us more keenly conscious of our responsibilities toward mission work, and likewise fired us with enthusiasm to do more to carry the Gospel to the lost, both at home and abroad.

One of the most inspiring and touching features of the meeting occurred when the outgoing missionaries, both those who are going to the field for the first time and those who are returning from furlough, were grouped upon the platform and a consecration service was held for them. Our hearts were melted together in one common bond of fellowship and dedication to the service of the Master as we listened to the special talk given to them, joined together in prayer for them and the work, and together shed the sympathizing tear and extended our greetings and wishes of Godspeed.

These two meetings are now a matter of history. It remains for us to put into practice the things that we heard.

Young People's Institutes

For many people this summer will be a busy one from the standpoint of Christian activity. No longer is it true that summer is vacation period for active Christian work, among Mennonite congregations at least, for we find that more and more summer meetings of various kinds are being held. It has been the custom for many years to hold many of our annual conferences in the summer season, and our biennial General Conference always occurs in summer. Of recent years more and more evangelistic meetings are held in summer. Among the still more recent summer activities are Summer Bible Schools and Young People's Institutes. This last named is the most recent addition to our special summer Christian activities, the first one in the history of our church having been held at Goshen, Ind., in 1929. Other somewhat similar meetings may have been held earlier, but this was the first one of its kind sponsored by either General Conference or District conferences.

This summer we know definitely of three Young People's Institutes to be held in different sections of the Church. The first one is scheduled to be held at Scottdale, Pa., July 19 to 23. It is under the direction of a committee appointed by the Southwestern Pennsylvania Conference. The second one is to be held at Goshen, Ind., Aug. 10-15. The third one is planned to be held at Hesston, Kans., just prior to the meeting of the General Conference at that place in August. We do not yet have the exact dates. The General Conference dates are August 23-25.

These institutes are arranged with the aim of giving an opportunity for group Bible study, mission study, training for Christian service, and of supplying wholesome Christian fellowship for our young people. Music and devotion periods and inspirational addresses are also regular features. We feel that these institutes, rightly conducted, will meet a need in the lives of the young people and will be the means of strengthening them in the faith, leading them into paths of Christian service, helping them to find their place in life, and giving them an opportunity to fellowship together in a spiritual atmosphere and under Christian supervision.

Summer is vacation time for many people. We urge our young people to plan their vacations so as to take in at least one of these Young People's Institutes. The expense is not great, and we believe the benefits will be well worth while. Full announcement of the Scottdale Institute will be found on the back page of the Monitor this month. Pray for the work, plan to come, tell others about it.

Some Early Leaders of Israel

With the beginning of the new quarter in July we are introduced to a new series of Sunday school lessons. We have just closed a most excellent and edifying course of studies in the Gospel of Mark. As we followed our Lord in His earth life from the time of His baptism at the beginning of His ministry, all through His busy life of preaching, healing, and doing good in manifold ways, to the time when He gave His life on the cross as a ransom for our sins, and to crown it all arose triumphant from the grave, we could not be otherwise than helped in our spiritual lives, and made more appreciative of what Christ has done for us, that is, if we entered into the spirit of the lessons.

Now that these Gospel studies are closed we are taking up another line of lessons, which also have great possibilities for edification and blessing. We begin with a lesson on Joshua and continue with some of the great leaders of Israel until we reach Solomon. We have an opportunity to study the books of Joshua, Judges, I and II Samuel, and part of I Kings. While not every chapter of these books is covered, and none of the lessons occurs in II Samuel, if we want to get most out of the lessons we must read these entire books. This will give us a view of the lesson connections, the general history of the times, and a comprehensive Bible knowledge that is essential if we would be efficient teachers or helpful pupils. This period of Bible history contains some of the most interesting of Old Testament stories and should be most absorbing for all classes of Sunday school pupils.

These studies contain many practical lessons that we can use in our everyday lives. As a whole they concern different outstanding characters. The study of the lives of people is always interesting. As we see their successes and failures we are made to look into our own hearts and to see that the same feelings and motives that actuated the lives of the men and women of millenniums ago are still found with us to-day. The Bible is never stale or out of date. The same principles that brought success in the days of the Israelites will do the same for us, and the same is also true of failure and ruin. Faith, love, hope, justice, mercy, truth, fidelity, honesty are still as valuable and beautiful as ever, and have the same blessed effect upon the lives of people as they did in the days of Israel. Disobedience, hatred, strife, self-seeking, greed, and lust are just as sure to bring a harvest of failure and ruin as they did in the days of Samson, Saul, and others who lived in the time of the early history of Israel. We have a great and interesting and profitable series of lessons before us. Let us make the most of them by faithful and prayerful study and diligent application.

Christian Life

ECONOMIC PRINCIPLES IN THE LAW OF MOSES

By John Thut

In these days when the accepted systems of economics, government, and society in general are crumbling and people look into the future with dread and uncertainty, there seems on the part of Christian people a greater turning to the Word of God for light and help. Bro. Thut in this article, which will be concluded next month, has brought out some of the economic principles that were given by God in the laws of Moses and how they are applicable to our own age and conditions. From the heading of this article one may think it is something dry, but we feel sure a careful reading will prove that it is most interesting and pertinent, because of its singular application to present-day conditions.

The world's social conditions at present are in great confusion and its economic structure is shaken to its foundation. The great majority of people have never given much attention to these subjects, but have now become suddenly interested in them. This deep distress is the usual topic of conversation by every one, from laborer to statesman, though it must be admitted the discussions are not always clear or intelligible. Inflation, deflation, securities, currency, frozen assets, gold standard. gold reserves, decline in production, contraction of credits, revision of banking laws, shrinkage in commodity prices, etc., are terms that have found their way into the laboring man's vocabulary.

But no one, neither the wisest economist or shrewdest financier, knows positively how to proceed to lead us out of our social disorder or how to reconstruct this collapsed economic structure. Evidently the highly cherished capitalistic principles and ideals under which we were born, and have lived and labored; that we regarded as the best under which to acquire life's necessities, comforts, and luxuries, have proved to be disappointing and delusive. What was promulgated by the promoters of capitalism as the paved highway to prosperity and wealth has proved to be to all the winding road to deflation, diminishing of property values, and contraction of credits, and to millions of people the way to abject poverty and distress.

While we are floundering around in our economic and financial morass, it might be well to compose ourselves and study the principles given by Moses to the Children of Israel to maintain the stability of their social and economic order. Let us do so now, proceeding from the simpler to the more complex and involved.

1. **Thou shalt not steal.**—Exodus 20:15. To every man is granted the moral and legal right to possess what his labors have produced. Earning life's necessities requires the expenditure of a certain amount of mental and physical effort, and he who exerts this effort is entitled to the first right or lien of the products or wealth thus produced. There is a sense, then, in which a man's possessions, being the fruit of his labors, become a part of himself. To rob him of the product of his toil is not only depriving him of his material possessions but is also committing an economic injustice against his personality. It is an affront to his industry and thrift. In this Mosaic law property is considered the exclusive possession of the producer, and is here granted legal protection.

2. **Thou shalt not covet.**—Exodus 20:17. This attitude of human character is classified with the grossest sins. Mark 7:21-23; Eph. 5:3-5. Paul calls it idolatry. Eph. 5:5; Col. 3:5.

Before the writer was conversant with the perverted ways of men, he considered this the least important of the Ten Commandments. Investigations into the world's activities and studies of history have now convinced him that it is the most important tenet in the decalogue, especially of those that deal with our ethical relationships. To one who has not studied the antecedents and sequences of events, it is not apparent what ruthless oppressions and unspeakable sufferings the inordinate desire for material gain has imposed on mankind. Some years ago the writer could readily concede that the love of money is *a* root of all evil, implying that there are other roots of evil,—a very popular conception at present.

But the world's economic and financial history, as any one may discover for himself, strongly corroborate the scriptural statement that "the love of money is *the* root of all evil," with special emphasis on the word *the*. It is the perennial root, covered, unseen, beneath the surface, which constantly sustains on this earth a vigorous and luxuriant growth of brazen iniquities and monstrous abominations. It is the huge taproot producing the world's strifes, contentions, thefts, violence, murders, wars, international broils and complications, manufacture of strong drink, production and sale of tobacco, surfeiting, pleasures, amusements, systems of vice, slavery, graft, bribes, political corruption, miscarriage of justice in courts, self-interest, commercialism, idolatry with its venal priesthood, a mercenary ministry in an apostate church, etc.

Few, if any, traits of character are so insensible to human suffering as is this. The slave trader is dead to the slave's pleas and griefs; in his heart avarice reigns supreme. It blinds to whatever is noble, beautiful, and good. Judas sold the innocent and perfect Son of God for thirty pieces of silver; money lust obscured all but financial gain. Seeking only material things, its objective is extremely sordid. With such a difference placed upon material and spiritual values, the world's social and economic order will meet disaster. The command, "Thou shalt not covet," strikes at the root of all economic ills.

3. *Usury is prohibited.*—Ex. 22:25; Lev. 25:35-37; Deut. 23:19, 20. This is a kindred evil to covetousness, one of its numerous offspring. Notice the repetition of the word usury in these passages, which is done for emphasis. It is usually defined as an excessive or exorbitant rate of interest, higher than that permitted by law, for the use of money. As used in these Scriptures, however, it includes more than usury on money, having a more general application.

The Israelites were not to collect "usury of victuals, usury of anything that is lent upon usury," whatever that may mean. Doubtless it includes everything on which exorbitant profits can be collected—excessive rents, selling produce and commodities at extortionate profits. Might it include the business practice designated by the word "gouge"—exacting excessive profits by any methods, no matter how unscrupulous?

The Israelites were to lend freely to their poor, but not upon usury. The widows and orphans were not to be oppressed or afflicted in any financial transaction the people had with them. Ex. 22:22-24. A neighbor's raiment (Ex. 22:26, 27) and a widow's raiment (Deut. 24:17) were not to be taken as a pledge, or security; nor was a millstone to be taken for that purpose. Deut. 24:6. The Children of Israel, however, were permitted to collect usury from a stranger or foreigner. Deut. 23:20.

But at what rate per cent does interest become excessive? May this question be definitely decided by law to be invariably the same? Might a rate of interest, considered reasonable under normal economic conditions become exorbitant? Referring to present circumstances, it is quite evident, when one studies the complaints and financial plight of farmers and small property owners whose possessions are mortgaged, against some of whom foreclosure proceedings are instituted while others are facing forced sales, that it is more difficult now to pay a rate of six per cent than it was to pay eight per cent a few years ago when money was more plentiful. Obviously, a country's economic situation determines, or ought to at least, as much as definite and specific statements of law when a rate of interest is reasonable, or when usurious. The Mosaic principle here provides that leniency should be exercised in demanding usury (rents, interests, and profits).

But the Jews did not always adhere strictly to this benevolent principle. The prophets bitterly deplore their departure from it and their resorting to exacting, unscrupulous methods in financial transactions. Nehemiah found the Jews in a grievous, economic disorder. Neh. 5:1-13. Because of a dearth many were compelled to mortgage their lands and vineyards as security to purchase food, while others borrowed money, giving their lands and vineyards as security, to pay the king's tribute. Actuated by avarice, the mortgagees took advantage of the adverse conditions in nature and demanded payment of debts strictly according to agreement, when in fact it was impossible to do so, and in case of default they took possession of the properties by foreclosure.

The people were reduced to the verge of slavery. How similar the experiences of the Jews are to the experiences (debts, mortgages, interest, rents, taxes) of people now whose farms, homes, and savings are forefeited because of circumstances beyond their control in the world's present financial reverses, and the

people themselves suffering the distresses and inconveniences of unemployment. No doubt those exacting, conscienceless lords of finance could justify their extortion by referring, not to Mosaic principles, but to specifications in agreements and contracts based on laws of human origin. But with what sublime courage Nehemiah appears in this grave crisis, braves those same avaricious, conscienceless lords of finance, accusing them justly of exacting usury, not in violation of the technicalities of their laws and traditions, but in violation of divine laws as given by Moses.

His drastic measures succeeded in reëstablishing order and prosperity in the distressed nation. Those financial tyrants agreed under oath, (I wonder if they submitted meekly) witnessed by the priests, to restore the lands and other possessions to their former owners and required nothing. Were these debts and mortgages cancelled, or was it merely a moratorium? Was Nehemiah an economic dictator?

Let us refer again to the present. Of the various plans and methods discussed in legislative halls, business councils, and farm organizations, to rebuild the world's financial structure, the lowering of rents and reduction of interest rates are being considered; also that some parity between the cost of production and the price paid by the consumer be established. For the farmer it is but just that a fair and equal ratio between debts (including rents, interest, taxes, prices paid for commodities and prices received for produce) be maintained. The present plight of the farmers is not a result of their mismanagement, but is caused by a large difference in this ratio in favor of their creditors, and it has all the semblance of usury. In this temporary collapse of the capitalistic system, which proves its weakness, is the world, without being conscious of it, about to accept, in modified form to adapt it to our civilization, the Mosaic principle of usury demonstrating its merit and wisdom? And it was given to Israel thousands of years ago!

4. *Laborer Protected.*—Lev. 19:13; Deut. 24:14, 15. The Israelites were commanded to work six days in a week. This was as much a part of the Ten Commandments as the observance of the Sabbath every seventh day. Every son in Israel was taught a trade, occupation, or profession, to earn his livelihood through his own initiative and effort. He learned to rely on his own individual resources and thrift and to be independent of the industry and frugality of his neighbors. Idleness was discountenanced and considered dishonorable.

Moses submitted his principles to a people accustomed mainly to rural conditions and problems; to a people who apparently knew nothing about the labor problems of a complicated and intensive industrial age. Except possibly in the construction of public works, like Solomon's building the temple where thousands of men were employed, individual employers employed individual laborers and corporations operating huge shops and factories, financied by enormous capital, employing laborers by the thousand united in strong organizations, with resultant complicated problems between capital and labor, were industrial developments that came in the remote future from the time of Moses. Notwithstanding this, there are here a few basic principles, governing employer and employee, which if observed, would obviate much strife and violence in the industrial world at all times.

Labor is the chief wealth-producing factor in human society. It is engaged in cultivating the soil to produce foodstuffs for man, and is also otherwise extracting resources from nature to manufacture its raw products into commodities for man's use. One would think it a self-evident elementary principle in industry that he who is thus engaged ought to receive reasonable remuneration for his services; but the matter has always been the subject for much discussion and legislation. "Thou shalt not oppress an hired servant;" "Thou shalt give him his hire," etc. Deut. 24.14, 15.

The law applied to both the Israelite and the stranger or foreigner. Centuries later Jeremiah (22:13) denounced him "that useth his neighbor's service without wages, and giveth him not for his work." The history of labor, century after century, is a heroic struggle against industrial oppression. For generation after generation the laborer was a miserable drudge, kept in ignorance, compelled to labor long hours and live in wretched hovels in unsanitary quarters, and his income was reduced to a mere pittance. He was constantly kept in dire penury. But with enlightenment came a recognition of his rights,—the rights of a man. Hours of labor were reduced, his environments were improved and made sanitary, and the wages granted him now are more on a parity with services rendered.

But an employer is not required to employ labor when he does not need it, and laborers by the million are now suffering the trials and hardships of unemployment. Has labor in its continuous demands for higher wages and improved conditions overreached itself? Is this one cause of the present dilemma of the working man? And in some communities the school teachers, though their services are professional rather than productive or mechanical, because the payment of their salaries has been deferred for months, are compelled to share in the general distress. Have the financial tyrants got the world going in reverse?

But what is a just wage for labor? Can the value of a day's wages be estimated by the amount represented in money? Is a nominal wage the only factor to be considered? Obviously an important factor in determining a just wage is to consider the price which the laborer must pay for the necessaries of life. Also the price received for the commodities he produces for his employer ought to be a factor in determining his wages. An employer cannot pay beyond his ability to do so. In addition to procuring the necessaries of life a laborer ought to receive sufficient to improve himself and his dependents morally, intellectually, and spiritually. He has a right to be more than a mechanical drudge. He is entitled to enjoy the sacred heritages of a human being; of a man created in the image of God.

What was to the writer a surprising feature in this Mosaic principle was the right granted to the laborer to receive his wages without any delay. "*At his day* thou shalt give him his hire," etc. Does Moses mean that the laborer's wages must be paid daily? Or must they be paid on request or demand of the laborer when he needs it? Or does he simply mean that the laborer has the right to specify in contracting for his services, when and how often his wages must be paid, whether daily, weekly, or monthly? Doubtless this provision proved very objectionable and humiliating to the employer. But shall society suffer that individuals may profit? Shall the next and succeeding generations be weakened morally, intellectually, and spiritually that estates may be enlarged? Shall the welfare of man be offered on the altar of mammon that huge profits and fortunes might be amassed? Is man or capital the superior? Man or money, which? In the present collapse of the industrial system is God interfering in the world's frenzied scramble for wealth to teach humanity to be less interested in mammon and more in the welfare of mankind?

It is well to notice that delaying payment of wages by fraud incurs the displeasure of God. His ear is especially attentive to the cries and prayers of the defrauded. The laborer's wages are the support of his material needs and to defer payment is to him an inconvenience and an injustice—a thrust at his life. It will eventually bring upon him who defrauds the vengeance of the Almighty God. (It is beyond our purpose to discuss this subject from New Testament standards, but we cannot refrain from suggesting to the reader to read in this connection James 5:1-8.)

There always have been, because of inability and misfortune, unemployed individuals in the world, and crises, panics, and depressions are common occurences at irregular intervals in the world's financial and industrial activities. But to the prophet Zechariah (8:10) it was revealed that some day a general or universal unemployment situation would prevail. "There was no hire (employment) for man, nor any hire (employment) for beast;" also that discontent and antagonism would be universally prevalent.

The automobile has taken the horse off the road; the tractor has taken it and the mule out of the field; the use for them has declined and their number has diminished by the million. The machines have displaced man in the field,

"LISTENING-IN"

God has a wireless to everywhere;
We call it the "Word of God" and prayer;
And every one may daily win
God's choicest gifts by "Listening-in."

First you must shut out every sound [round;
From the heedless world that throngs a-
Vanity fair makes a deafening din
On purpose to hinder "Listening-in."

The devil will use his utmost power
To keep you from having this quiet hour.
He knows that you can be freed from sin
Always and only by "Listening-in."

But when you carefully read God's Word,
The still small Voice is clearly heard,
And wondrous peace and power within
Daily result from "Listening-in."

God longs to give His best to you;
To keep you loyal and strong and true.
If you haven't begun, to-day begin,
To prove the joy of "Listening-in."

—The Youth's Evangelist.

shop and factory, and put him by the millions on the street, compelling him, temporarily at least, to procure his subsistence from relief organizations. This international unemployment situation considered in connection with other international complications coming to a consummation makes it a matter of profound prophetic significance.

(To be concluded)

Harper, Kans.

ISAIAH AS A STATESMAN

By the late Allen B. Christophel

This article was sent in by a brother who discovered the manuscript while he was in the home community of the author. It will be remembered that Bro. Christophel died very suddenly July 20, 1932. "He being dead yet speaketh."

The prophet held a very unique and prominent place in the life and history of the Hebrews. The meaning of the word from the original is, "speaker for another," especially the utterer of the will of God. While kings held a political superiority, they and other potenates were supposed to reverence and heed the words of these seers. And of all the honorable positions among the loyal Jews, the prophet's is outstanding, for his work was to communicate the will of God to king and subject alike. So important was the position that "stoning the prophets" was listed as a sin virtually equivilant to idolatry and the moral corruption to which Israel and Judah had fallen.

God always provided the Hebrews with a prophet whose counsel might have saved the nation had they heeded his words. And He was especially careful to provide an extraordinary character in critical times. Considered from literary, philosophical, preaching of righteousness, and statesmanship angles, Isaiah seems to be ranked at the head (or almost so) of the long catalogue of efficient and faithful representatives that God sent to His chosen people. But as a statesman he is outstandingly the greatest of all. It is generally conceded that he was born in a royal family, that he early learned and acquired the habits and principles necessary to successful statesmanship, and that he was consequently very well qualified to serve as a royal adviser. His work was principally done in the kingdom of Judah, during the time of the downfall of Israel, and rabbinical tradition reports him as the victim of Manasseh's merciless slaughters. It is strongly supposed that he was sawn asunder, when ninety years old, while taking refuge in a carob tree.

Isaiah did his work during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, probably covering the years 758-698 B. C. Samaria fell in the year 723 B. C., making this a supremely critical period in Judah's history. Assyria and Egypt were conquering all the surrounding minor nations, and Judah's escape is nothing short of miraculous. And to Isaiah's statesmanship and faithful and efficient warnings must be attributed a large portion of the credit for this deliverance. When king and subject alike were about to fall victim to immoral snares and political intrigues or rival nations, Isaiah sounded the warning and gave the advice that thwarted the plans of the destroyer. The fact that Judah outlived Israel by more than one hundred years can in a large measure be attributed to the work that he did and the teachings he gave. He is considered the greatest statesman of all Hebrew history, especially after the kingdom was established.

During the reign of Hezekiah, the king entered into a league of smaller nations whose purpose it was to resist Assyria. Egypt was the instigator of this and other plots. Isaiah saw the futility of depending on Egypt and other countries, and when he failed to convince the king of the folly of his intentions to thwart Assyria's advancements, for three years, through summer's heat and winter's cold, the prophet went through the streets of Jerusalem publicly protesting against any dependence upon their heathen neighbors, and against any hostility to Assyria. He was not a friend of Assyria, but recognized its power and the unwisdom of stirring up the enmity of that country. His appeal was nothing short of an appeal to the people over the heads of the king, his court, and the pro-Egyptian party. He succeeded in saving Judah for a season. This was his first great act of statesmanship.

But Hezekiah was not satisfied. Representatives from Babylon came to visit him, and contrary to divine injunctions, the king showed them the treasures and equipment of the temple. This act was merely a manifestation of his allegiance to Babylon and Egypt. Isaiah knew only too well that Hezekiah was pulling chestnuts out of the fire for these two countries and that certain disaster stared his country in the face. Religion, with most people, had become a farce, and drunken priests ministered in the temple. A deserved punishment was the only way by which she could see her true condition, and a renewal of faith in the Holy One was her only salvation. When Assyria finally conquered Judah, the worthlessness of dependence upon Babylon and Egypt became apparent. In all the confusion and turmoil that led to the Assyrian overlordship, Isaiah alone had been able to foresee the steps that should have been avoided. And he alone could see the course that would relieve their situation as much as possible—fidelity to Assyria's power, but more especially a repentance from sin and a renewal of allegiance to God, infidelity to whom had caused their defeat.

His attitude toward Assyria marked him as a keen adviser, but caused him to be regarded as a traitor by his countrymen. He urgently advised faithful obedience to Assyria and payment of tribute money. Isaiah was still the friend of his people, but he realized that they had brought their punishment upon themselves and the more gracefully they would accept it the less it would be, and the more it would help them. He further realized that their dabbling with Egypt had been the most foolish of political maneuvering and that Assyria would naturally punish them for it, and should any further friendliness be shown toward Egypt, Assyria would only increase the already heavy punishment. He recognized Assyria as the country to which political allegiance was due, more than to any other, and to avoid increased oppression, he urged fidelity.

But Assyria did not remain true to its obligations. Judah paid tribute, but Sennacherib encamped against Judah, and his agents boasted of their intention to exterminate Judah. They accused her falsely of depending on Egypt, and demanded additional tribute. Isaiah, who had previously warned Ahaz against allegiance with Assyria, but, who, when the compact had been made, for thirty years had counselled fidelity, openly rebelled against Assyria's unfaithfulness and blasphemy, and threw himself upon God's protection. Again he was vindicated, for in answer to his prayer, "an angel of the Lord slew in the camp of the Assyrians 185,000 men." Jerusalem was saved, and Isaiah became its most loved and honored man.

But his greatest work lay in the principles he advocated, for these were the basis of political, moral, and religious prosperity. Even political progress is dependent upon moral and spiritual purity. Genuine statesmanship is dependent upon character. And the program for character-building that Isaiah outlined for Judah (and all the world thereafter) would have guaranteed political prestige. This program had three aspects: (1) Repentance and turning away from sin; (2) Purity in moral, social, and religious activities; (3) A dedication and eternal faithfulness to Jehovah. His program for growth and prosperity coincided with that of Micah, namely, "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?" Upon this program all moral, social, and spiritual prosperity is built. Isaiah gave the grandest preview of Christ of all the prophets.

Goshen, Ind.

DISCERNING THE LORD'S BODY

Let me discern by living faith
The Christ who died for me;
Behold His precious body crushed
And bleeding on the Tree.

Then let me still discern by faith
That dear ascended Lord,
His body in the glory heights,
Yet here in power and word.

Let me discern Him yet again
In all His members here,
And e'er be closely knit in love
To all His followers dear.

And as I show His precious death
Until my Lord doth come
Let me discern the coming Christ
To take me to my home.

His broken body is my plea,
His body now my life,
The love between His members here
Shall put an end to strife.

And when in glory from the skies
I see Him as He is,
My body shall be glorified
And shall be made like His.

—Carrie Judd Montgomery.

POWER TO LIVE OUT THE GOLDEN RULE

By Rhoda Ressler

Some one once asked the question, "Which feature is most prominent in the human character, doing as we would be done by or doing as we are done by?" Even a casual glance at the people whom we meet daily would readily answer this question. If we travel about wearing a long face and feeling a bit gloomy, the cheery sunshiny people whom we meet will be scarce, no matter how great a relief it would be to us to meet some one who smiles. A grouch is very likely to find most of the people he meets quite grouchy. On the other hand it is to a great extent true, "Smile and the world smiles with you." Only the person who gladly goes the second mile for us are we anxious to shower with the happy, helpful things we can think of, provided we are still among those who have not yet learned the secret of living according to the Golden Rule.

The situation is entirely similar in the more involved dealings in our own lives, in groups of individuals and among nations. If somehow the nations of this world could only follow the principles of the Golden Rule in their dealings with each other there could be no more misunderstanding, strife, and bloodshed such as that which occurred during the last, great war. Certainly no nation could wish for itself the destruction and horror brought to those countries which were most closely involved in the suffering of that event.

The continual friction which arises among fellow workers in every walk of life is in direct violation of this principle of not doing what we do not want done to ourselves which is so forcefully expressed in this positive statement: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them."

Seeing, then, that this principle is so diametrically opposed to human nature in its own function, there must be some other source whence the children of God who are striving to follow His precepts may receive the power to live according to this dynamic ideal which is the corrective for every evil among men.

The verse we are thinking of especially this evening, as a part of Christ's Sermon on the Mount, is a crystallized summary of His teaching to His disciples and to us as to our attitudes toward other people. In the few verses immediately preceeding this twelfth verse in the seventh chapter of Matthew we find Christ's declaration of the power in which we shall be able to obey the searching ideal here presented. The three short words; "ask," "seek," and "knock," are the all-important antecedents upon which the "therefore" of the Golden Rule rests. We shall ask of God, recognizing our complete dependence upon him. We can only come to Him with empty hands and say, "I have nothing to buy with. Give to me power." The next word, "seek," implies true anxiety. It is not enough to only ask, the asking must be with the urgency of a great desire. The final command, "knock" combines the suggestions of the first two words, that of dependence and effort, and implies the act of perpetually making application to the Almighty One for His aid. The word, "therefore" which introduces this Golden Rule, is the flaming connecting link between the necessity of the desired attitude toward our fellow men and the power to fulfill the standard here expressed.

From G. Campbell Morgan we glean the thought that when the Golden Rule is taken from its setting where the secret of power to live out that rule is stated, it is robbed of half its force. We must retain the "therefore" and what it implies from its antecedents, "ask," "seek," and "knock," if we wish it to remain the Golden Rule it is, flashing with heaven's own light, flashing with heaven's own fire, possible with heaven's own power —but in no other way. Only as we lay hold on God's power by asking, seeking, knocking may we hope to attain any nearness to the perfection we should have as God's own children, living with other people as He would have us to live. No better example could be found of explicit compliance to this rule than in Christ. He truly loved the unlovely, those who did less than nothing for Him, who continually plotted as to how they might do Him the greatest harm.

The acid test of Christian character is the intensity of its love for the unlovely because of that outstanding quality in the life of Christ Himself. We quote Zenophon: "The divine nature is perfection: and to be nearest to divine nature is to be nearest to perfection." This applies most appropriately here in the power to live according to this active, positive rule Christ gave as compared to the passive negative statements of the same truth given to men by such leaders as Confucius, Aristotle, Hillel, and others. "We may gather wood for the altar, but the true fire must descend from heaven."

"And I smiled to think God's greatness
flowed around our incompleteness.
Round our restlessness, His rest."

Scottdale, Pa.

SEARCHING QUESTIONS FOR "BORN AGAIN" PEOPLE

Do you speak of the faults of others unnecessarily?

Do you love to hear others praised when God has worked through them?

Can you rejoice to see another succeed when you have failed?

In every heart there is a supreme place—a sort of throne. Who sits in yours, an idol, self, or God?

Can you pretend to love Christ, without exerting yourself for the spiritual welfare of those for whom He died?

Do you give hard judgment on sins to which you have never been tempted, while you are full of excuses for your own?

Do you impute the lower motive in any case of ambiguous conduct, instead of "hoping all things," as love demands?

Can you recollect six times in your life that from love to God you ever denied yourself to the extent of real inconvenience?

Do you come up even to the Jewish standard of giving a tenth part of your income to God's service?

Do you try to find out subjects of sympathy, instead of dwelling on and aggravating the points on which you differ from those around you?

Do you ever pretend to greater knowledge than you possess? Or take unworthy means to hide your ignorance or appropriate undeserved praise?

Can you be said really to believe in God, when the presence of a human being is a greater restraint upon your actions than the fact of His all-seeing eye?

Have you thought how much greater is the shame you feel when a sin is discovered, than when it was hidden from the knowledge of others, although God saw it all the time?

Do you get real pleasure from your prayers, reading and meditation on holy things or do you get through them to satisfy the demands of conscience, and are secretly glad when they are over?

"Search me, O God, and know my heart, try me, and know my thoughts!" Psalm 139:23.—Our Church Tie.

STAND STILL

(Ex. 14:13)

By John M. Snyder

I was lying one Sunday upon my bed with my Bible lying closed before me. Glancing idly down at the book my attention was caught by a small, almost microscopic insect making its way across the cover. Prompted by some impulse I blew gently upon the insect. With its first perception of what to it must have been a rising storm of wind, it stopped and stood still on my Bible. I blew harder, but it still clung to the good old Book. Then I stopped blowing, and with the cessation of the storm the insect again took up its journey. I repeated the action with the same results.

Then I thought that if I should blow upon it quickly enough that it wouldn't have time to stop I might dislodge it. I blew a quick puff. But the insect was quicker, and stopped and clung to the book. Finally, however, a quick puff caught it in motion; it was dislodged, and away it went, and was seen no more.

I learned a lesson from that insect. Sometimes in our journey of life there come distressing storms of doubt; the gales of unbelief blow upon us with their threatening blasts. Be content then to "stand still" and cling to God's Word, our Rock. Do not try to move on then, lest in the stress of the storm you be overcome and torn from your pathway to plunge to hopeless despair. Wait until the light-giving Pillar of Fire comes between you and the enemy, and you hear the voice of God, saying, "Go forward."

Hesston, Kans.

Even if you are too deaf to hear the preacher, the church is still a good place for listening to God.—John A. Holmes.

MISSIONS

WITNESSING IN THE CITIES

By Harold D. Groh

This article supplements the Young People's Meeting topic for July 16.

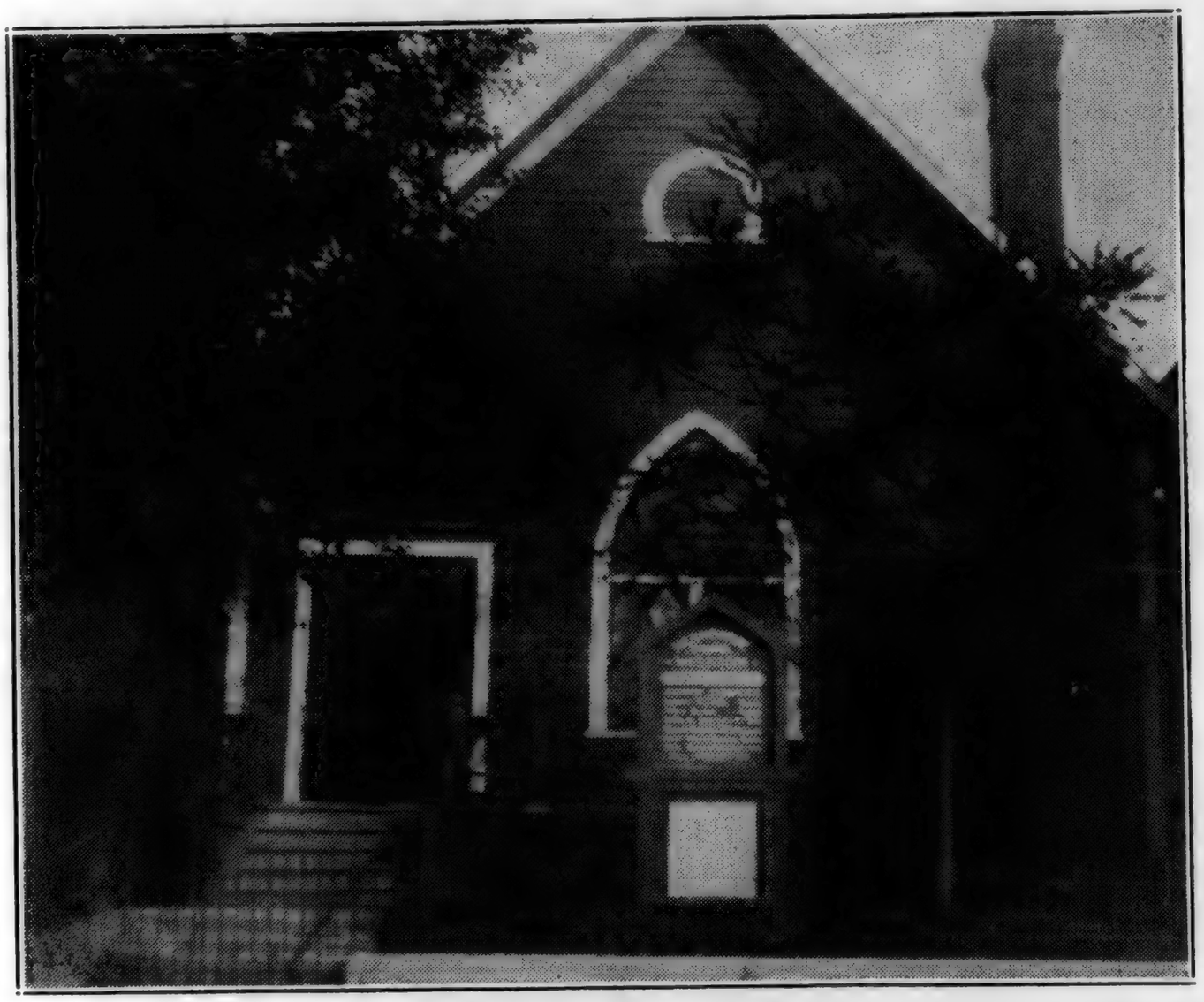
Many years ago the apostle Paul said to his missionary companion, Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do" (Acts 15:36). We also have it recorded of Philip that he was called away from a flourishing city mission to preach to an individual on a lonely country road; but it is interesting to note that when that specific task, to which the Holy Spirit had called him, was completed, and he was again free to choose his own course that passing through he preached in all the cities, till he came to Caesarea. Acts 8:40.

A careful study of the missionary activities of the apostles reveals that their work was, to a large extent, associated with the cities. The commission of our Lord to His apostles was to go into all the world and preach the gospel to every creature. Why, then, did the apostles carry on their work, and establish most of their churches in the cities? For the same reason that the fishermen go out into the places where the fish congregate, to catch the greatest possible number.

The early missionaries took their work seriously (much more so than many of us who live two thousand years later); they felt that it was their duty to accomplish the work which the Master had assigned them, and not to leave it to another generation. Their first thought was to go to those places where they could reach the greatest number of souls in the shortest time.

God's work of salvation is for all people. His love is extended to the ends of the earth. He has revealed Himself in the great work of His hands, and particularly in His greatest work which reached its climax on Calvary. He has given us His Word as a chart whereby we may find our way to Him; but knowing full well how busy the people of the twentieth century would be, and how little time they would find to read; he has also given us the heavens to declare His glory and the firmament to show His handiwork. But alas, how few people of the cities have the time or the opportunity to see even that! The cities are full of the works of man's hands, and little that points to God. Very few of the swarming multitudes of the city ever get their eyes above the street lights to behold the glory of the heavens; and since they do not have the beauties of nature as a fingerboard pointing to God, it places a greater responsibility upon the one who has already found Him to lead others to find Him too.

The forces of evil are continually active, trying to turn men away from all that is noble and pure and righteous, and these evil forces are more common and prevalent among the masses of the city than in the more isolated rural districts. Man has always failed and come short of the glory of God. He has continually been inventing more and more ways of displeasing Him. It is necessary, therefore, that very special effort should be made to counteract the influences of evil, and to save a remnant for the Lord.



The Mission Church, Toronto, Ontario

Although the need is great and the opportunities are almost without limit in city mission work, it is not to be thought that the work is easy. There are many difficulties connected with bringing the Gospel message to a people whose minds are set more upon pleasure and the sins of the world than upon things which are eternal. We must indeed be wise as serpents and harmless as doves. Paul said, "I am made all things to all men, that I might by all means save some" (I Cor. 9:22). He was willing to sacrifice himself and adapt his methods to meet the needs of the people, and all for one purpose—that he might save some.

We, too, who are laboring in the cities, should study the field in order to adapt our methods and work to meet the conditions of the people among whom we work; always keeping in mind the one goal of that early city missionary—the salvation of souls. We cannot alter our message or preach something merely for the purpose of satisfying the desires of sinful man, for we have but one message to bring, that is, the message which Paul had for the Corinthian church, yea, for all the churches—the message of Jesus Christ and Him crucified. While the message is unalterable yet, as bearers of the Good News we are in duty bound to bring it to the people in a way which can be understood so that it may work the work of God in the hearts of the people for whom Christ died.

Our city missions are trying to do that work. To what extent they are succeeding will never be fully known until the books are opened and a reckoning is made in heaven.

Various methods are being used to spread the Gospel in the cities. Some may be more effective than others, but each part of the work should support every other phase of activity. There are those who can be reached best in the regular form of church service, where the Gospel is proclaimed in sermon and in song. Many will attend such a service who could not be induced into a more informal type of meeting. While, on the other hand, there are those who will come into an informal group, perhaps in a private home, and hear the Good News, who would not attend a church service. Then, of course, there are always those who will not come at all. This forms the largest group, and the greatest problem in city mission work. The Gospel must be taken to them—right into their homes, as far as that is possible. A survey of local conditions must determine which is the most effective method, or what proportion of effort must be expended on any method which is adopted, to accomplish the best results.

The Sunday school, too, is another means of reaching many who could not be reached in any other way; particularly among the young. Perhaps there is no line of city mission activity at the present time which has met with greater and more universal success than the teaching of the Word to the young in the Sunday schools. The ones who are taught in this way are, mostly, those who are in the plastic years

of life and can be easily moulded. Although many leave the Sunday school without showing any definite signs of accepting the truth, the influence of the teachings may remain and produce fruit in after years. Many a person who has wandered so far into sin that one would think the devil already had him in his grasp and had him doomed for eternity, has been brought back to God by the remembrance of a scripture or hymn indelibly written upon his mind in youth. My word . . . shall not return unto me void, but it shall accomplish that which I please," says the Lord in Isaiah 55:11.

Right here is another door of opportunity which should not be neglected. We may not be able to influence a great number of people by personal contact, but we can send God's Word forth accompanied by our prayers that the Spirit may direct it to the right place and use it in the work for which it was intended. Portions of Scripture or good Gospel tracts distributed from door to door, or handed out on the street may be the means of turning a sinner from the error of his way and opening his eyes to the light of life.

The opportunities for witnessing in the city are unlimited. The needs are great. The possibilities are wonderful. Let us, therefore, work while it is day, for "the night cometh when no man can work."

Toronto, Ont.

THE MARCHING ORDERS OF THE CHURCH

Romans 10:9-17; Matthew 28:18-20

"Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

The great commission of our Lord Jesus Christ is the marching orders for every child of God. The Church is composed of individual believers; therefore the commission is both to the individual believer and to the churches as such.

I. The Definition of the Missionary Enterprise (Luke 19:10).

1. It comes from God. Christ was God manifest in the flesh.

2. It is personal, "Go ye." It is not optional.

3. The field is all the world. "The field is the world" (Matt. 13:38).

4. The missionary message, "The Gospel."

II. A Look at the Field.

1. It is white unto harvest. There are 100,000,000 in India who have never heard the Gospel. There are 300,000,000 in China who have not been evangelized. There are many millions of poor lost souls for whom Christ died in other parts of the earth who have never had an opportunity to accept Christ as Savior.

2. The laborers are few. Prayer closets are closed. Churches are not praying for the lost of the world. church members are not giving of their substance for the support of missionaries.

3. The heathen are not satisfied with their religion of superstition. Doors are open all over the world. The depression has caused the multitudes to be more receptive to the Gospel of salvation.

Two hundred years ago a church of the Moravians in Germany under Pastor Harms turned itself into a miissionary society and in forty years that one church sent out and supported 350 missionaries.

III. The Base of Missions (Acts 13:2).

1. The home church is the base of missions. When the churches cease to be missionary they die spiritually and cease to be anything more than a worldly entertainment society. No power. No life. "The Egyptians did so with their enchantments." The world can imitate to perfection the work that is being done by many churches to-day.

2. The home church must win the lost at home; teach and train them for mission work; send them to a lost and dying world; support them with prayers and money while they take the Gospel of salvation to a lost world.

3. Christ in His high priestly prayer said: "As Thou hast sent Me into the world, even so have I also sent them." Brethren, we are sent ones. Every one of us is a debtor to the whole wide world. We owe the world the Gospel of Christ's redemption. "If ye love Me, keep My [words]." Out of love to Christ and a lost world for which He shed His precious Blood we *must* hasten with the Gospel of Redeeming Love.

4. We can do it by praying. We can do it by going. We can do it by preaching the Word and by teaching it. We can do it by personal testimony. We can do it by giving at least a tenth of our income to the cause of our Lord and Savior Jesus Christ. God help us, every one of us, to do it in as many ways as we possibly can. The time is short. The field is white. The laborers are few. The grain is wasting. Millions are dying each year without hope. The Savior pleads: "Give ye them to eat." The Father wills it. Christ has commissioned it. The Holy Spirit urges it. If we are true to Christ we will do it.

Missions is the heart of Christianity. Our Christianity may well be tested by our interest in missions. What kind do *you* have?

"Go ye." "I am with you." "Here am I; send me."

"But drops of grief can ne'er repay,
The debt of love I owe;
Here, Lord, I give myself to Thee,
'Tis all that I can do."

—J. C. Sisemore.

JUST LITTLE THINGS

Only a little wayside flower
Beside the dusty road,
But it cheered the man who paused to rest
As he staggered 'neath his load,
'Twas only a modest dandelion
With head of golden hue,
But it shone, from out the cloud of dust,
Uplifted toward the blue.

A tiny bird sang a little tune
On a sill high above the noise
Of the traffic, which rushed in the street below,
And the sound of his cheerful voice
Relieved the drab and lonely life
Spent in pain on the bed within;
Erased for a moment the dreary thoughts;
Placed a smile on the face so thin.

The cheery whistle of a crippled lad,
As he sold his papers each day,
Lent a little gladness to those who passed
And made the moment more gay,
For young and old, careworn by toil
And the struggle to carry their share
Of the burdens, each had in the game of life,
Ofttimes filled with pain and care.

The flower's bright hues, the lilting tunes,
The whistles of cheeriness,
Relieve, for a moment, care and pain;
Some life they stem to bless;
Seem to bring a small ray of sunshine
And cheer along the way
Someone, who is trying to reach a goal,
As we pass them by each day.

—Edith Vesley.

THE HOGS OF GADARA

A half a dozen tourists, afoot, were on the high hills east of the Sea of Galilee. A thousand feet below are the sacred waters of the little sea. Out yonder we saw a group of animals, and asked if they were wolves. Our guide answered, "They are hogs." Then we remembered the large numbers that were here when Jesus came. They have been resources in that place for two thousand years.

Our hogs in Iowa are the finest ever on the pork market of the world, we say, and they are down to three cents per pound. And the decline in prices engages the legislation of America. The loss of hogs at Gadara was heavy, too, but the interests of the Kingdom of heaven were advanced, and that is first everywhere. Down yonder about the borders of Decapolis a child came out of a hole in the rocks. Some people yet dwell in caves and dens in the rocks, and they cling to them like the Wets in America to their bottles of beer.

But this poor old country is rich in historical events of the nations and of the human race. Down the deep gulches yonder sometimes sweep the swift currents that produce a storm of fury that destroys property and life.

Over yonder Jesus taught the people and called His disciples and chose His apostles. The scene of the great prophet was here. The people that sat in darkness have seen a great light. Jesus preached the Gospel in the synagogues of Galilee. And He taught the masses by parables along the shore.

And these same parables of the Kingdom are loved by the children and studied by the philosophers. Another view by the same prophet in this place pictures the desolations of many generations. That desolation has come, and we see it.

When Jesus came to this shore, devils were here and a human derelict. Jesus expelled the devils and the people requested him to quit their land. The derelict became rescued and in his right mind, and became a home missionary and personal evangelist. The results of his influence are not written in pagan Rome, but they are written in heaven. The same Jesus and His disciples have crossed the waters into Europe and America and the messages are widely spread, and everywhere they make the desert to blossom as the rose.—E. W. Curtis in The Watchword.

When God says, "Come," He goes out to meet us; when He says, "Go," He goes with us.—Selected.

Educational

HISTORIES OF LOCAL CHURCHES

XXVII. Walnut Creek, Ohio, Amish Mennonite Church

By Nettie Glick

It has been a source of great pleasure to discover and to assemble the facts which make up this history of the Walnut Creek A. M. Church. The reader will note that the early history is community history to a large extent, thus accounting for the inclusion of many details that are seemingly irrelevant. It is hoped that in spite of its imperfections, this history may be interesting and enlightening to both old and young.

The First Beginnings

The history of the Walnut Creek church dates back to 1810, when several Amish Mennonite families from Somerset County, Pennsylvania, settled in this vicinity. This settlement was an outgrowth of the settlement at Sugarcreek the year before. In the spring of 1808, Jacob Miller, with his sons Henry and Jacob, came to Ohio and entered a section of land about a mile northeast of Sugarcreek. After helping his sons build cabins and start farming, he returned to Somerset County, and the next spring moved his family to Ohio, bringing with him Jonas Stutzman, a nephew of his wife, who became the first settler of Walnut Creek, in 1809. The farm on which he located, is three-fourths of a mile southwest of Walnut Creek, and is now owned by B. A. Mast. This Jacob Miller, an Amish minister, preached what was probably the first sermon in Holmes County, Ohio.

On May 6, 1810, four young Amish families joined Jonas Stutzman at Walnut Creek. These were Jonas Miller and his wife, Catherine Hershberger; Christian Yoder and his wife, Magdalena Hershberger, sister of Catherine; Joseph Mast and his wife, Sarah Miller, sister of Jonas Miller; and John Troyer and wife, Magdalena Miller, also sister of Jonas Miller.

This location had been decided upon in 1803, by a party of men who had come West for this purpose. The deeds secured by the brethren date back to 1807, and were signed by President Jefferson. Large tracts of land, abounding with good springs and large forests could be had for the settling.

John J. Miller, son of Jacob Miller was one of the later settlers. In 1811, he moved from Maryland to Ohio on land in Walnut Creek Township. He was the first in the community to use an initial in his name to distinguish himself from others having the same name. He was often ridiculed for it, being called Jay Miller.

Later settlers included Abraham Gerber, Jacob Mast, Charles Yoder, Jacob Stutzman, Hostetlers, Weavers, and others. A few of these first settlers returned to Pennsylvania on account of trouble with the Indians, but they returned again in 1812.

Bartering was the chief means of maintaining peace with the Indians, who were very fond of milk, eggs, and liquor. The settlers gave the Indians these articles in return for meat, such as turkey and venison. But, as the Indian's sense of taste often appeared to be less critical than that of the white man, the meat was not always strictly fresh.

Even though they tried to exercise the greatest diplomacy in their dealings with the Indians, the settlers were subject to raids, and though the settlement prospered, the people endured great hardships because of the Indians.

The first cabin to be erected for use as a schoolhouse was built in 1815 on land owned by Stutzman brothers. Mr. Constantine, who taught the first term of school, used it two years as a dwelling. A distillery was put up a year later on the same farm on which the schoolhouse was located. In those days whisky was considered indispensable, hence the early erection of the distillery.

The early settlers were Old Order Amish and held their services in private homes. As the settlement spread in territory, they subdivided until there were four thriving churches in and around the Walnut Creek vicinity by 1850. One of these churches was in the vicinity of Farmerstown, Limpytown, and Charm, at what was known as Scrub Ridge. John Frey, Noah Miller, and David Miller were ministers, and Levi Miller was bishop.

The second church was in the region of Sugarcreek. The bishop there was Jacob Coblentz, and the ministers were Moses Wengerd and Stephen Yoder.

The third was in Walnut Creek Township, in the territory now called Pleasant Valley. The ministers were Moses H. Miller, Christian Yoder, and Solomon Miller. Moses J. Miller, known as "Little Mose," was bishop.

The fourth church, our mother church, was in the territory where our church building now stands. William Gerber and Abraham Mast were ministers, David Beechy was deacon, and Moses Miller, "Grosz Mose," was bishop. The membership of this church increased to such an extent that a need was seen for a larger building for meeting, as the private dwellings were not large enough to take care of all the members. "Grosz Mose" favored the building of a church house.

About 1850, Gideon Yoder, of Wayne County, Ohio, made frequent visits to Walnut Creek, preaching in favor of outdoor baptism and meetinghouses. Hitherto, baptismal rites had always been observed indoors but in many of the churches there was sentiment for outdoor baptism. "Grosz Mose" and his coworkers were in favor of a meetinghouse and outdoor baptism, but there was an opposing faction led by Levi Miller, known as "Lef" Miller. There was so much antagonism that the conservatives withdrew under the leadership of "Lef" in the year 1852. They formed a church of their own. They were known as "Die Lefy-gma." They in turn gave

The First Walnut Creek Church, as It Stands To-day

various names to the other church such as "Die Mosey-gma," "Die Gma-haus Leit," and "Die Waldensers," the latter term in derision. The withdrawing church is now known as the Noah Beechy church, and remains Old Order Amish.

On December 25, 1861, Moses D. Miller, Henry Schrock, and Benjamin Gerber were chosen as a committee to raise funds, to select a site for building, and to undertake the building of a church house. In a short time eight hundred and ninety dollars were subscribed.

Two sites were viewed with favor by the building committee. The site most ideal, though not so centrally located, was on the farm of Solomon Weaver. He offered to donate the land, if they would build on it. This land is now a part of the Hillcrest Fruit Farm owned by D. N. Hershberger of Walnut Creek. The other location, which was finally decided upon, was on the southeast corner of the crossroad south of Walnut Creek. However, the owner refused to part with the land if a church house was to be built on it. He threatened to burn it down, so the committee bought land from the next neighbor south, Jacob Stutzman. This site was three-fourths of a mile south of New Carlisle, as Walnut Creek was then named.

The contract for building was given to Moses K. Troyer, on January 4, 1862, for the sum of six hundred and sixty-five dollars. David J. Troyer was given the contract for the benches, for the sum of seventy-three dollars.

During the time that the church house was being built, the Civil War was going on. While they were putting up the frame-

work, the entire frame collapsed, throwing several of the workers to the ground and injuring them. One young man, Charles Sundheimer, happened to be hit on the foot by a falling scantling. The doctor was forced to amputate one toe. Not being of the Mennonite faith, he would have been forced to go to war but for this accident, which disqualified him.

The Amish Mennonites were required to pay a sum of three hundred dollars to be exempt from taking up arms. Various officials went about collecting money so that the members of the Church would not be required to fight. In the year 1865, several men from Wooster paid a visit to their services, claiming to be government officials. They succeeded in raising a sum of money, which was to guarantee exemption from the next draft. They left with the money. Several days later, word reached the community that the war was over. The money was not returned.

The church house was put up during the summer of 1862, and it was sufficiently completed so that on November 9, the first services were held in the new church house. The last meeting held in a private home was in the fall of 1862, at the home of Henry Schrock.

The first church house was heated by four wood-box stoves, two in the main room and one smaller stove in each anteroom. There was a board partition nearly three feet high between the two sides. There was no basement.

As the church house was small, the dimensions being only thirty-six by forty-six feet, the membership outgrew the seating capacity in the course of thirty years, and it was decided to build a new one. The old building was sold for forty-four dollars and fifty cents and was moved to the present site in Walnut Creek, where it is used as an implement shed by S. J. Horrisberger. The present meetinghouse was then built in 1896 at a cost of $2450.00.

In 1908, they decided to raise the church house and construct a cement basement underneath. Many of the members said that it was an impossible task. However, several carpenters who made a careful examination of the structure came to the conclusion that it could be raised. Preparations were then made to do so. The cost of raising the structure and constructing the basement was $1712.00.

Since many of the members of this church resided in and around Sugarcreek, six miles distant, the need for another place of worship was felt. It was then decided to build a church house in the vicinity known as Union Hill. This was accomplished with the coöperation of the Mennonites, the Dunkards, and the United Brethren of the community. This was in the year 1879. There were originally about twenty families attending the services. The ministers from Walnut Creek assisted in the services every four weeks.

Finally, some time around 1890, the Amish Mennonites decided to hold union services with the United Brethren and the Reformed Church of Sugarcreek as neither of these had a membership large enough to support a church of their own. Later on, however, when the United Brethren and Reformed churches each erected a church building of their own, union services were begun and have continued with the Brethren Church. The Sugarcreek branch continued to hold baptismal and communion services with the mother church; one of the Walnut Creek ministers preaching at Sugarcreek every other Sunday.

Services are held at Union Hill under the auspices of the United Brethren church at the present time.

Communion services were never held at the Union Hill church by the Amish Mennonites although the Mennonites of the community did hold communion services at one time. Later on the Mennonites communed at Kolb's church near Trail, Ohio, that being the nearest church in the Mennontie Conference.

Recent History

In June, 1918, Lester Hostetler and wife moved on a small farm on the Walnut Creek-Shanesville road, which the Walnut Creek church had purchased as a home for them. They have resided there since that time with the exception of a year and a half, which was spent in California. In November, 1921, Lester Hostetler bought the farm.

During his ministry at Walnut Creek he organized singing classes, a beginner's class, and a sight-singing class. Mission study classes were also organized. The annual fourth of July Mission Day Program owes its origin to his efforts to awaken a deeper missionary interest.

In 1922, under the leadership of Lester Hostetler, an attempt was made to secure better coöperation between the laity and ministry on the question of dress. As a result, a dress committee was appointed by the ministers, consisting of eight sisters of the church. On account of a number of misunderstandings, the committee was unable to accomplish anything of lasting benefit.

For some time the members of the Sugarcreek church had been asking for a resident minister, but this request had not been granted by the Conference. As a result they presented a petition praying for a separate organization, at the annual business meeting held January 2, 1922, at the Walnut Creek church. A motion was made to grant their petition. The church then organized in 1926, and in 1929 a written constitution was drawn up. In 1929 the church joined the General Conference of Mennonites.

In 1925, Lester Hostetler became involved in difficulties with the Eastern A. M. Conference on account of certain views which he held. The conference sent a committee of three to investigate. As he did not recede, he was ruled out of the conference. On June 29, 1925, he tendered his resignation as minister at the Walnut Creek church, and his resignation was accepted by the congregation. He then accepted an invitation to serve as minister of the Sugarcreek congregation, in which capacity he is now serving.

The next year because of a scarcity of ordained workers in the church, it was proposed that a new minister be ordained. The congregation, after due deliberation of the matter, voted to proceed with ordination services. The lot fell on Alvin W. Miller and he was immediately ordained on June 19, 1926.

In 1928 a balcony was constructed in the rear of the Walnut Creek church house at a cost of $600.00, about one half of this amount being for labor.

Each year on New Year's Day the annual business meeting is held. The trustees are: Venus Mast, E. A. Mast, and John Henry Weaver. M. B. Hostetler is treasurer, and Ray Mast is secretary.

Ura Gerber is janitor at a fixed salary of $200.00 a year. Since the year 1924, the janitor is elected by ballot, a resolution to this effect being put on the church minutes of that year.

E. A. Hershberger is the sexton.

Ordained Leaders

When the first church was built, the leaders in charge were Moses Miller, bishop; William Gerber and Abe Mast, ministers; and David Beechy, deacon. Later on Eli Miller, one of the Old Order Amish ministers, also united with this congregation. In May, 1860, David Beechy was ordained minister, then in 1870 when "Grosz Mose" could no longer bear the heavy responsibilities of his office, David Beechy was ordained bishop. Moses A. Mast was chosen to the ministry upon the death of William Gerber. His ordination took place in June, 1891. In October of the same year, John H. Miller was called to the ministry.

July 5, 1905, marked the passing of David Beechy, the bishop. John H. Miller and Moses A. Mast were in the lot deciding his successor. The lot fell on Moses A. Mast, who remained bishop until the spring of 1916.

S. H. Miller was ordained deacon in the fall of 1896 and soon afterwards took up the work of a minister in which capacity he served until his death on February 17, 1928. A. W. Hershberger was ordained to the ministry on October 5, 1902. In the fall of 1910 he moved to Portage County to serve the congregation at that place. Later he moved to Harrisonburg, Virginia. Corsan Mast was ordained on October 9, 1908, and on October 22, 1911, the lot fell on Jesse Miller, who declined on account of weak eyesight. Lester Hostetler was ordained to the ministry on September 26, 1915, by vote of the congregation.

In 1914 Alex Miller, who had formerly been a member of this church moved here from Hubbard, Oregon, and is serving in the capacity of deacon. In the fall of 1930, Bro. Miller, because of physical incapacities, asked that a helper be secured for the work of deacon. Accordingly the ordination of a deacon was planned. This took place on March 15, 1931, with the result that the lot fell upon Venus Hershberger. Ray Mast and Jonas Keim were the other brethren in the lot.

Alvin W. Miller was ordained to the ministry June 19, 1926, by lot. Paul R. Miller and Venus Hershberger were with him in the lot.

In the year 1925, at the request and invitation of S. H. Miller,

D. M. Friedt, pastor of the Kolbs congregation gave his assistance at the Walnut Creek church. Bro. Friedt formerly alternated services at Kolbs congregation, near Trail, and the Longenecker church, but services at the latter place were discontinued some time before this.

In the absence of a resident bishop, J. S. Gerig of Smithville was elected in 1916 by the congregation to act as bishop when such services were required. In 1930 he tendered his resignation. On September 14, 1930, O. N. Johns of Louisville, Ohio, was then elected bishop.

The ordained workers at the present time are: O. N. Johns, acting bishop; Alvin W. Miller, D. M. Friedt, and Corsan Mast, ministers, and Alex Miller and Venus Hershberger, deacons.

(Concluded next month)

FROM THE HOLY LAND TO THE HEART OF EUROPE

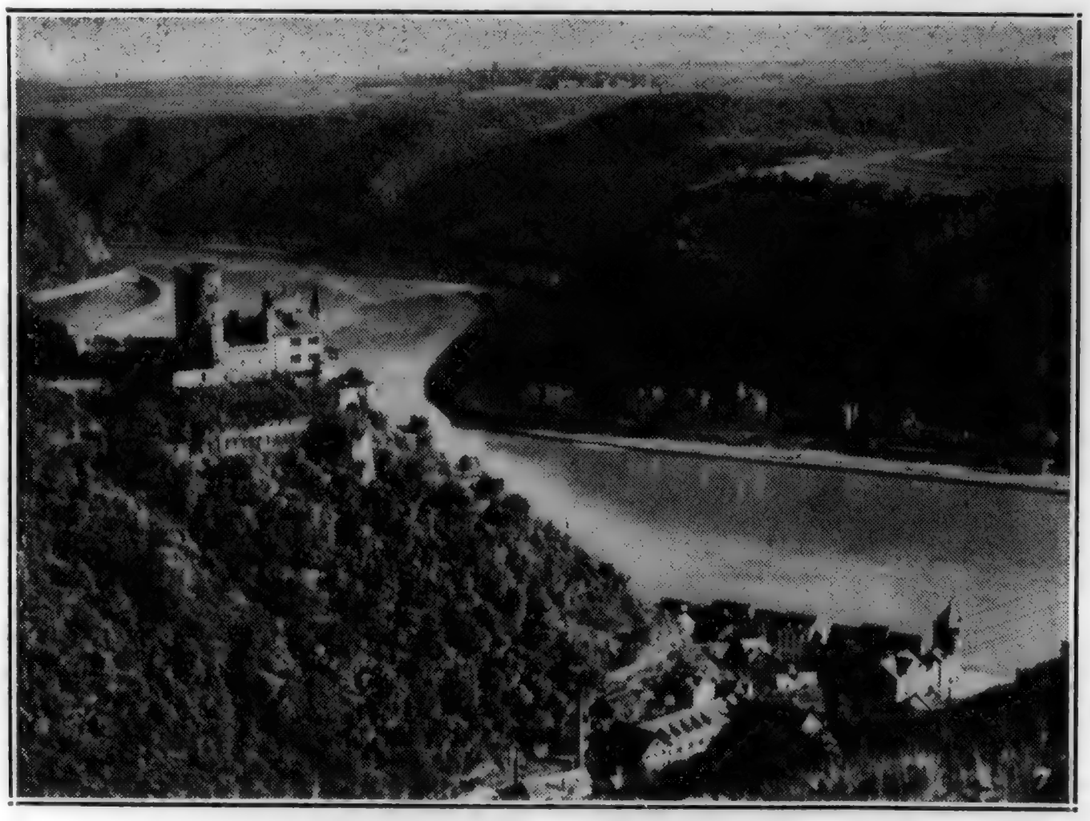
XIX. The Spell of the Rhine

By Anis Ch. Haddad

The pride of the German heart is the Rhine River. And we may say it is pardonable, for of all the rivers of this beautiful earth, there is none more beautiful than this, I should think. There is hardly a league of its whole course from its cradle in the snowy Alps to its grave in the sands of Holland, which boasts not its peculiar charms. If I were a German I would be proud of it, too, and of the clustering grapes that hang about its temples at it travels onward through vineyards in a triumphal march.

It is chiefly in the district of the Rhinegau, that the river is thus vine-crowned. But Father Rhine, the stream of warriors and of thinkers, has more sober associations. As we slowly descended the river, or as we looked down on its long reaches from the neighboring heights we have seen, and at first sight wondered at, the vast timber rafts that float with the current and bear onward the heaped-up spoils of many a remote forest among the mountains. Formerly the rafts were nine hundred or even one thousand feet in length. Now they are seldom more than six hundred, and the breadth never exceeds two hundred and fifty feet. The growth of the raft is, however, very gradual. Trees felled on the heights or in the forests bordering the many tributaries of the Rhine are committed to the rushing mountain stream, wherever its waters are sufficient to float them. As the stream enlarges, the logs are caught, bound together, and again set afloat until at length they reach the great river. At different stations such a bundle of logs is enlarged by joining to it other bundles, which have been floated down other streams. When it reaches the lower part of the Rhine, the fabric is more carefully built up, and the raft is navigated to Dortrecht, where the timber is sold. This is mostly oak and pine. We could see along our way huts for the rowers and workmen, and the captain has a raised platform, from which he can direct their movements. The raft when finally built up, is fastened by chains and rivets and rough planks. Crafts like these will be frequently encountered in the narrow gorge of the Rhine.

Rivers are said to be unchanging things. They flow and flow through the centuries from their birth place high up among the mountains, through gorge and ravine, by meadow and bank, under the arched bridges of great towns, until the proud hour arrives when, "spotted with foam," they draw to the ocean. What mattered it in what mood or tense we approached the Rhine? The Rhine was a brimming river when Caesar crossed it. Charlemagne, Frederick Barbarossa, Gustavus, Napoleon, the late Emperor of Germany, all crossed the Rhine in their day; but still flows the stream. What are the years in the history of the Rhine? Celts



The Peacefully Flowing Rhine

and Romans, archbishops and princes, kings and emperors—she has known them all. What is it to her to whom the spire of Strassburg belongs? Nay, to whom in any real sense does it belong now? But to the east and west lie the bleached bones of thousands of men, Frenchmen and Germans, who were ready to forswear the pleasant sun to go down to the graves before their day, for the cause symbolized by the Rhine. How horrible it would be, could a river be ironical, could its waters sneer! The charm of nature is her irresponsiveness. She answers us back never a word.

The birthplace of the Rhine is wrapped in mystery. It is given to few to touch with their fingers the first tricklings of a great river. To most of us, the Rhine flows out of Constance Lake and after giving three leaps over the rocks of Schaffhausen steps westward with a cheerful alacrity, till it reaches Basel, where, as if suddenly mindful of the fatherland, it turns hastily to the right and pushes its way up the map of Europe.

Germany's river? Of course, the Rhine. But why not Moselle—the river of romance—or perhaps the Elbe. Indeed the Rhine has a whole valley to its name and a myriad lovely little villages and towns to claim it. Few enough know sufficiently of this river, and yet it has a fine and active history and a still finer and more important present. For where else in the world has a lovely river with its country banks and glorious trees been caught or kept so well.

A certain country flavor persists about this place here, although it is so near the roar and rush of the world mart. Trees of great age and solidity rise up verdantly in factory yards and gasoline stations, and cottages with gardens behind palings also appear. Gardens and palings seem quite a tradition, for here is a long row of them in refreshing contrast to the usual red-brick dullness. And as the river winds about, appears and disappears, and winds away beyond the backs of houses or through allottment gardens full of cabbages, the factories and warehouses and shops are further diversified and brightened by mills in full force, their great wheels revolving and churning up the stream in a mass of bubbles. The river pops in and out beneath and beside the asphalt and the concrete, with the most vigorous and purposeful air. Here is no sad and stagnant stream, reminiscent of better days. Nor have the cottages and gardens that deserted look, which leftovers in built-over districts usually show. The autumn flowers are brilliantly aggressive, also. There is a great cropping out over the pavements of boxes and barrels loaded with country-looking fruits, with apples, pears, walnuts, etc.

And then we suddenly leave the tram lines of Cologne and come to a country ford which passes over the river. In it stand carts with two carters watering their horses, yes, watering them in the pure, rushing stream, the sparkling Rhine. Here are walls, and trees behind them, and a gate on either side of the road. Then if we have taken a great deal of trouble, we unlock the gates and behold on one side a lovely path winding along beside the bubbling waters, dancing over pebbles with great trees on either side to shut out the houses, the river bank just as it has always been, kept tidy for visitors. And on the other side, even more wonderful, lie eighteen acres of meads and trees, with little tributaries rising and joining the river, now so clean, the countryside just as it was, perhaps, hundreds of years ago.

But a few minutes since we were in a district where abounded trams and traffic and encasement of asphalt and concrete. Now we are

looking at wooden cottages set among fields and presently there is a plank footpath across the hatch of a lively, though beautiful old mill, and we issue onto a long stretch of still waters, in which are mirrored the majestic trees which have shadowed it for centuries. Here we may walk along the short-clipped turf for a mile or more. A water rat lopes across from the ditch to the clear water of the moving current which carries the autumn leaves so swiftly on their way. We may spend an afternoon here and see no one. Cart horses are browsing in the fields, which stretch indefinitely. There is no sound but the cooing of rooks and the many bird notes and the liquid ripple of the water.

Tributaries abound, little deep streams from hidden springs, and there are noisy cascades under the hatches, where they join the mill stream. Here is the secret of the Rhine's indomitable vigor—through the city and without its springs and sources are kept in all their ancient purity. How it sets one musing on the virtues of a good start! Here is a country river defying the city grime and maintaining its own little place, determinedly and triumphantly active and yet unspoiled; speeding through the streets, yet not in the least disheartened by the asphalt which clips it, nor by the warehouses that shadow it. A great placard announces, as we pass down the tram lines, that on these green acres there is an open-air swimming pool. Some distance back one side of a rustic stream shows the roots of the trees shoring up the bank, with elder, and willow herb, and wild roses in a lovely tangle, and on the other side the sternest asphalt pavement and iron railings. But the waters dash along to the mill at the end of the street and get to their work on the water wheels just as they always have done.

Cologne is a city of surprises; tucked away in forgotten corners are old gardens and old courtyards; oases of quiet, too, where birds gather and green things flourish. But the Rhine carries right into the city itself, the freshness and peace of activity bred in the unspoiled, uncontaminated wellsprings beneath the ground. Here are the springs preserved as they rise from those mysterious depths beneath the earth, as they have risen for a thousand years or more; and even the might of modern civilization cannot rush their forcefulness. However, the river owes a great deal to the humans who have befriended it throughout the ages. Why not? It has served them well, and it is such a companionable river, so cheerful, so lively and vigorous.

Among the attractions of the Rhine which go to make it a leisurely stream, not a thing to be bustled along with a nameless horde of fellow bustlers, are the temptations that from beginning to end assail the unhurried traveller to forsake for a while its banks, to turn aside from either the broad or the narrow stream, to leave the river for a day or two, to pursue some one or another of its tributary streams up their wild valleys, to visit some inland churches, to climb some famous hills, or to plunge into the glades, and sleep among the pines and beeches of the fascinating forest. Are not these temptations worthy of a man? It were folly not to fall. Opportunities are not always recurrent. Most of us have our daily tasks within prison walls. Old age and infirmities manifold lie ahead. It is not every day we can lift up our eyes to the hills or hear the wind among the branches of the forest trees. Here the Black Forest is hard by. Let us climb one of its mountains and from the top we will see the Rhine for we are at no great distance. The railway is at our disposal. The forests surround us. Let us wander in them. One cannot but notice the striking peculiarities of German agriculture. A large part of the work in the fields is performed by the women. The German farmers do not live upon the piece of ground they cultivate, but in communities. Morning and evening we meet farmers and their wives going to the fields, with slow oxen drawing the few crude agricultural implements on carts.

Happy the village which is built round a green, one of ample size, on which one may stand and look round on a circle of high oak and poplar trees, between red and white cottages and farms and inns, and all that has satisfied generation after generation, from church to chapel, to forge and mill. How beautifully, from such a center, the tracks lead away through barred gates under colonnades of elms, or beside the ridges softly curved by the perpetual plow. Here too, on special gatherings there is a beautiful sense of the village community; all the houses have a share in the matter in hand, great and small, forming one harmony, acknowledging one sympathy. In many places too, a great tree stands in the middle of the little square, with seats built beneath its broad canopy as a constant invitation to rest and talk. This venerable tree, surrounded with stone steps and seats above them, was the delight of old and young, where the former sat in grave debate, while the latter frolicked and played before them.

Next month: *On the Heights of Drachenfels —the Place of Pure Delight.*

Jerusalem, Palestine.

ATTITUDES OF LOWELL AND WHITTIER TOWARD THE MEXICAN WAR

I. Attitudes toward War

By Grace Zook

This is the first of a series of three articles on this subject. While the subject might seem to be of interest mostly to students of history it has a very practical side in that it gives the arguments against war which two of our great American writers have given us in their works. All who are interested in the promulgation, teaching, and practice of the Bible doctrine of non-resistance will find these articles intensely interesting.

Introduction

The Mexican War was never a very popular war, either at home or abroad. In fact it was decidedly unpopular among certain groups at the time, and since has come to be considered a dark spot in American History.

Lowell and Whittier in expressing their own sentiments throughout their works, have become representative of a large percentage of the people—especially conscientious objectors and antislavery advocates—who were unfavorable toward the war. For this reason a study of the attitudes of Lowell and Whittier as portrayed in their own statements in both their poetical and prose works, is interesting not only for its literary value, but for its historical value as well. It gives a glimpse of domestic, religious, and political conditions in that particular period of American growth.

However, some difficulties were involved in collecting subject matter—material from the works of both authors. Lowell's writings are so full of satire that it is difficult to distinguish whether an idea is his own or his satire of some one whose opinions conflict with his own.

Since Whittier seemed to have been more taken up with the direct issue of freedom for the slaves, his antislavery poems are more numerous and more direct than those concerning the Mexican War. It seems that Whittier conidered war so positively wrong that he could not even trouble to discuss the justness or unjustness of the conflict because to him there could be only one view of war.

Attitude Toward War

Lowell's attitude toward war in general is characterized largely by his religious feelings. He believed that war was contrary to the Bible and to the will of God. He writes in one of his "Biglow Papers," "Ez fer war, I call it murder!"[1] and then goes on to say that God has said so and there is no honest way of avoiding it.

He does not believe that men can be Christians and soldiers at the same time. He at no time published an elaborate discussion of the question, but he says that it is evident to him that if the two professions were esteemed incompatible during the first two centuries of the Christian era,[2] they are no more suited to each other to-day.

The attitude of many—as a means of shifting responsibility and clearing themselves—seemed to be that the government was responsible for the war, and the sin of it would be on its hands. By going to war one was only obeying his country's call, which was also his duty. But to Lowell, killing a man was murder, no matter if in peace or war, and he believed that God is going to hold every man responsible for his own deeds. He says,

> "If you take a sword an' dror it,
> An' go stick a feller thru,
> Gov'ment ain't to answer for it,
> God'll send the bill to you."[3]

In one of his writings, however, Lowell appears to be in doubt about the origin of war. He seems to be questioning in his own mind whether war really comes from God or the devil.[4] Perhaps, after all, war is not altogether wrong—if fought for a just and worthy cause—he seems to be musing.

Despite this slightly wavering in his determination, Lowell expresses himself as unwilling to

go to war. He says if you wish to brand him a coward or a traitor to his country he will not try to stop you, but he remains ". . . the friend o' God and peace!"[5]

Lowell takes a decided stand against the Mexican War both religiously and morally. He refuses to accept the idea that God is with the American armies in Mexico and says the support perhaps comes from an opposite quarter. He says, "Would the Sanctifier and Setter-apart of the Seventh day have assisted in a victory gained on the Sabbath, as was one in the late war?"[6]

It was maintained by some that the conflict with Mexico was not so much for the avenging of any national quarrel as for the spreading of free institutions and Protestantism.[7] This attitude Lowell rejects as coming from Satan. He says Satan is very cunning in using such pretenses to cover up the aim for which he is striving, and that he can always find plenty of people to employ as his tools, as the result of a little bribery. Thus Lowell gives Satan credit for having a direct influence in the war. Is it therefore not wrong, Lowell asks, to favor this war? To support a war instigated by Satan? Why what is the use of going to church every Sunday and trying to do your Christian duty, if you are going down to Mexico to kill your fellow men—and that for Satan's cause in disguise?[8]

It seems to have hurt Lowell deeply that his own beloved Massachusetts should follow the rest of the states into a war which he felt was so unbecoming to a nation of our heritage and ideals.[9]

Lowell expresses his opinion on the justice of war as,

"I only know that I believed our war with Mexico (though we had as just grounds for it as a strong nation ever has against a weak one) to be essentially a war of false pretenses, and that it would result in widening the boundaries and so prolonging the life of slavery."[10]

Summing up Lowell's attitude then, he objected to war because he believed that it was religiously wrong—contrary to the Holy Scriptures—and that Christians—and more than that, citizens of the United States, a freedom loving, Christian nation are not justified in going to war and killing their fellow men. He objected to the Mexican War in particular because he felt that the United States did not even have a just cause for war. The ends desired by the Americans were not what Lowell thought to be worthy, up-lifting, or noble.

War could never be justified in Whittier's eyes and particularly not a war which Lowell, who was not so radically opposed to war as Whittier, felt to be a war for personal gain and the extension of slave territory.

The attitude of Whittier in general is expressed rather well in his own words,

"Lift in Christ's name his cross against the sword!"[11]

Whittier was a true Quaker, and he opposed war because he had the strongest conviction that it was wrong. He not only felt that the nation was committing a great wrong but he was concerned about the souls of the dying men in battle.

"Down the hills of Angostura
Still the storm of battle rolls:
Blood is flowing, men are dying;
God have mercy on their souls."[12]

Whittier does not, however, assume a passive attitude toward existing conditions and evils just because he does not believe in war. He is the strongest believer in the moral fight,[13] girding ourselves with the weapons of God—the light, the truth, and the love of Heaven,[14] and that in such threatening circumstances, silence is crime.

"In God's name let us speak while there is time!
Now, when the padlocks for our lips are gorging, silence is crime!"[15]

And Whittier has the strongest faith that his plan for eliminating the evils of the day is the solution. He says,

"Not in vain a heart shall break,
Not a tear for freedom's sake
Fall unheeded: God is true."[16]

Whittier's attitude toward war seems to be from a purely religious standpoint. He does not believe the war to be just, but his other oppositions so far outweigh in his own estimation, the question of whether America is justified in fighting that he does not even discuss the injustice of this particular war.

Lowell and Whittier, while both were strenuous objectors to the Mexican War, differed a trifle in their attitudes. The fact that America's grounds for war were questionable, concerned Lowell deeply. He also believed war was wrong religiously, but he rather gives the idea that he thinks the rightness or wrongness of the question before God depends upon the justness and holiness of the cause for which the war is being fought.

Whittier on the other hand, thought war—killing one's fellow men—was never justifiable or right before God or man. He is more positive on this point than Lowell, and trusts more in God for adjusting such matters without the need of war among people.

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1. **Lowell's Complete Poetical Works**, p. 181.
2. **Ibid.**, p. 182.
3. **Ibid.**, p. 182.
4. Quinn, Baugh and Howe, **The Literature of America**, p. 412.
5. **Lowell's Complete Poetical Works**, p. 183.
6. **Ibid.**, p. 187.
7. **Ibid.**, p. 186.
8. **Ibid.**, p. 182.
9. **Ibid.**, p. 182.
10. **Ibid.**, p. 166.
11. **Whittier's Complete Poetical Works**, p. 367.
12. **Ibid.**, p. 35.
13. **Whittier's Complete Poems**, p. 331.
14. **Ibid.**, p. 342.
15. **Ibid.**, p. 340.
16. **Whittier's Complete Poetical Works**, p. 319.

(To be continued

West Liberty, Ohio.

THE CUCUMBER IN THE BOTTLE

One of the sights that used to attract me at places where they showed prize vegetables, fruit and various oddities, was a big cucumber in a bottle. The cucumber was much bigger in diameter than the neck of the bottle and to the uninitiated, it was always a wonder as to how it was possible to shove that big cucumber through that narrow bottle-neck.

Now, if you were raised on a farm, you would know that when the cucumber was a baby bud on the vine, the bottle was slipped over it. And the cucumber went right on growing inside of the bottle until it became too big to be pulled out.

* * * *

When a habit first gets into your system, it seems too unimportant to merit a thought. In fact, you hardly know it is there, and when you do, you feel that you can rid yourself of it any time you like, so why worry about it now? Then, before you realize it, you find that it has grown too big to dispose of so easily as you had thought. Of course, if it is a good habit, or even a harmless one, you have no reason to dispose of it. But many of our habits are bad and it is these bad habits that grow so fast and big and strong.

Bad habits grow everywhere. They grow in all sorts of persons—the rich, the poor, the smart, the stupid, the intelligent, the moron. They grow in palaces, in hamlets, in hovels. They thrive on our indifference to their presence. Many a home and family have been ruined because of certain bad habits which grew into a man (or a woman, for that matter)—habits that could have been gotten rid of before they gained headway. And many a business has gone to wreck because of certain practices that grew into it unobserved.

Yet, although the cucumber in the bottle is harmless and the bad habit inside us is harmful, it is easier to dispose of the harmful habit than it is of the harmless cucumber. For, to get the cucumber out of the bottle, you've got to break the bottle. But to get rid of the bad habits, you do not have to break your bones or any part of your system. You break the habit.—A. Hoyt Levy.

WEDDING GUESTS' HORSEPLAY

Why is it that intelligent and otherwise well-mannered persons take delight in cold-blooded persecution of newly wedded couples? How frequently this holiest of ceremonies is followed by extravagant and humiliating horseplay on the part of guests who should know better. In the June wedding season there is hardly a night that the railroad stations are not invaded by a horn-tooting, confetti-throwing crowd which fastens itself on the luckless bride and bridegroom unable to escape its attentions. These performances are popularly supposed to be a part of the ordeal through which newlyweds must pass.

In reality, the idea savors of barbarism. It inflicts cruel punishment on two persons who have the right to privacy. It makes a mockery of the most solemn day in their lives and holds them up to ridicule. Just why these senseless performances continue is a mystery. Yet they are indulged in by persons who would not dream of being so tactless and wanting in refinement at any other time. A little thought on their part should make them realize how completely out of place these things are. Marriage is too sacred a thing to be greeted with jest and coarse hilarity.—Boston Post.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

How Life's Outlook May Be Changed

"Heaven above is softer blue,
Earth around is sweeter green,
Something lives in every hue
Christless eyes have never seen.
Birds with gladder songs o'erflow,
Flowers with deeper beauties shine,
Since I know as I now know
I am His and He is mine."—Sel.

Much depends upon what we are in our relation to God and the people about us as to how the things of life really seem to us. It was the same Jesus whom the disciples loved and cherished that the leaders of the Jews hated and delivered to be crucified. The princes of this world did not know the wisdom of God which is revealed by revelation of God or they would not have rejected Him whom God had chosen to be a Prince and a Savior. What a wondrous change is wrought in our vision both in things temporal and spiritual when we have our understanding opened to the things of God.

"Eye hath not seen, nor ear heard,
Neither have entered into the heart of man,
The things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit:
For the Spirit searcheth all things,
Yea, the deep things of God.

"For what man knoweth the things of a man,
Save the spirit of man which is in him?
Even so the things of God knoweth no man,
But the Spirit of God."—I Cor. 2:9-11.

* * * * *

How do the Young People's Meetings appeal to you, dear young people? Do you see them as a series of so many routine subjects and assignments and exercises? Or, do you live in the themes with a real living experience? Are the songs filled with a gladder note and the discussions more meaningful and the fellowship of others more precious and the time of prayer more sacred because of your spiritual awakening with the Lord? Can you really sing from experience:

"What a wonderful change in my life hath been wrought,
Since Jesus came into my heart;
I have light in my soul for which long I had sought,
Since Jesus came into my heart."—R. H. McDaniel.

Or perhaps we might express it in the words of another poet:

"Once my way was dark and dreary,
For my heart was full of sin,
But the sky is bright and cheery,
Since the fullness of His love came in.

"There is grace for all the lowly,
Grace to keep the trusting soul:
Power to cleanse and make me holy,
Jesus shall my yielded life control.

"Let me spread abroad the story,
Other souls to Jesus win;
For the cross is now my glory,
Since the fullness of His love came in.

"I can never tell how much I love Him,
I can never tell His love to me;
For it passeth human measure,
Like the deep unfathomed sea;
'Tis redeeming love in Christ my Savior,
In my soul the heavenly joys begin;
And I live for Jesus only,
Since the fullness of His love came in."—E. E. Hewitt.

* * * * *

What will the above thoughts have to do with the topics of this month? That may be found out if you are in earnest in the matter. The scenes of Horeb, the call for witnesses in the cities, the regenerated life, deeper interest in the Sunday school, motives in securing an education, have a very close connection with what the above expresses, and if you enter into the one you will appreciate the other. May God stir up our hearts to a deep desire, and clear our vision that we may see and understand.

MOUNTAIN SCENES OF THE BIBLE—HOREB (Jr.).—Ex. 3:1-18

Topic for July 9

MOTTO

"The place whereon thou standest is holy ground."

MEDITATIONS ON THE TOPIC

I. **The Mount of God.**—This mountain is called Horeb and Sinai, and especially the "mountain of God, even Horeb." God chose this place to reveal Himself to Moses in the burning bush. And when Moses had led the people from Egypt they were brought before this mountain and had a vision of God's presence. Here God talked with an audible voice so that the people heard the words of the Ten Commandments from God Himself. The people camped in the region of this place for some time and received many lessons which God wanted them to know concerning the worship of God and the laws and statutes which they were to keep. Here, in the days of Israel's apostasy, Elijah fled and was in a cave when God spoke to him by a still small voice. He saw there the effect of the Lord's passing by, but found that the Lord was not in the strong demonstrations but in the voice of gentle stillness. This voice of God sent Elijah back to Israel to finish his task and to ordain Elisha in his place.

We may think of the mount of God as a place where God's presence was known by His people, especially by wonderful and fearful demonstrations, and that the law was given with the threatenings of death to those who might break it. But the place where we may come is different. We are not to meet God in the same fearfulness of judgments which they did "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:22-24).

While we do not experience the same threatenings and fearfulness which they did in the mount Horeb, we have nevertheless a Mediator whose words are very important and which, if we neglect to hear, will bring more terrible judgment because they involve greater responsibilities. "See that ye refuse not him that speaketh."

II. **The Text.—Ex. 3:1-18.**—This passage tells the story of how Moses heard the voice of God out of the burning bush and received the command to go to Egypt and to tell the people of God's plan to bring them out of their bondage and to lay the plan before the king of Egypt.

III. **Junior Program Suggestions.**—In this lesson will be found abundant material for the Juniors. The life of Moses from childhood to the time when he was eighty years old, in the presence of God at the burning bush, is a wonderful story, full of helpful impressions concerning God's great plans which He continues to remember for hundreds and thousands of years. What God had in mind when the little babe was

saved in the basket, He now, after eighty years, is beginning to reveal more fully to Moses. And the place, where Moses by providential movings led his sheep, God had chosen, not only to reveal Himself to Moses on this occasion, but to make Himself known to Israel when He had fulfilled His Word. This "mount of God" has many wonderful and far-reaching events clustering around it. It will be well to vividly picture some of these either in the junior meeting, or better still, in the general meeting with the juniors present. Let those who develop this phase keep both the juniors and the older ones in view.

OUTLINE STUDY

I. The Mount of God Called Horeb, and Sinai.
1. Where Moses saw the burning bush.—Ex. 3:2-4.
2. Where Moses smote the rock.—Ex. 17:6, 7.
3. Where God gave the Ten Commandments.—Ex. 19:20-20:21; Deut. 4:10-13.
4. Where Elijah fled from Jezebel.—I Kings 19:1-8.

II. Moses At Horeb.
1. Leading his flocks.—Ex. 3:1.
2. God appeared in a burning bush.—Ex. 3:2-6.
3. The Lord tells Moses of Israel's affliction.—Ex. 3:6.
4. He wants Moses to go for Him.—Ex. 3:7-10.
5. Moses feels unfit.—Ex. 3:11.
6. God promises to be with him.—Ex. 3:12.
7. God instructs Moses for the task.—Ex. 3:13-18.
8. Moses makes more excuses.—Ex. 4:1-17.
9. Moses finally went.—Ex. 4:18-31.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Horeb."**
2. Memorize a Select Passage from Exodus 3 and 4.
3. Tell the Story of Moses from Childhood.
4. Why was Moses in a Land of Strangers?
5. What Business was Moses engaged in for Forty Years?
6. How did God Call Moses' Attention?
7. What did God Want with Moses?
8. Why was Moses so Full of Excuses?

For Seniors.
1. The Great Events at Horeb.
2. Treading on Holy Ground.
3. Why are Excuses to God's Call Inexcusable?

PERSONAL THOUGHT

Where God reveals Himself to us is holy ground. Here we need to show before Him that reverence that is fitting for His holy presence, not particularly taking off our literal shoes, as Moses did, but a yielding of our bodies "a living sacrifice, holy, acceptable unto God."

SEED THOUGHTS

"For these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar, For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all" (Gal. 4:24-26).

The God of Abraham

The God of Abraham praise,
  Who reigns enthroned above,
Ancient of everlasting days,
  And God of love:
Jehovah! Great I AM!
  By earth and heaven confessed;
I bow and bless Thy sacred name,
  Forever blessed.

The whole triumphant host
  Give thanks to God on high;
"Hail, Father, Son, and Holy Ghost!"
  They ever cry:
Hail, Abraham's God and mine!
  I join the heavenly lays;
All might and majesty are Thine,
  And endless praise.—Thos. Oliver.

WITNESSING IN THE CITIES.—I Thes. 2

Topic for July 16

MOTTO

"Ye shall be witnesses unto me."

MEDITATIONS ON THE TOPIC

I. **Witnessing** is the business of every Christian, for every Christian has had a certain experience concerning his fellowship with Christ that it is his privilege to tell to others. We ought to be interested in souls who have not known and received Jesus Christ everywhere they are. And we ought to consider the opportunity that our cities bring before us to witness for Christ.

City people have some special characteristics that distinguish them from those who live in the country. City people come in contact with many others almost every day. They are acquainted with the worst as well as the best. They are usually more free to express themselves and to be fearless of strangers. But it takes more than the ordinary to catch their interest. There are so many and such diverse interests to call for their attention, that the Gospel must be presented in a way to show its superiority over the things that ordinarily call for their interest. Often the very best things of life will be missed by the city man or woman because they are expecting that the most valuable things will call for attention as much as the cheap seller of wares clamors for his. This fact should bring the worker to be on the alert to find opportunities when he can show, that, (while Jesus did "not strive nor cry," neither made "his voice to be heard in the streets," yet He brought such blessings to those who were down and in dire need), it is worth while seeking Him, even if you do not find Him through the spectacular and bizarre.

II. **The Text.—I Thes. 2.**—This letter to the Thessalonians was written by Paul. He recalled his work among them and told them of the methods that he used. Much of the work of Paul was done in the cities because it was the habit of life among the people in his day to live in towns or villages. The Thessalonians recognized Paul's sincerity and love for souls and responded to the call of the Gospel, finding it satisfying to their hearts.

III. **Junior Program Suggestions.**—We bear witness of that which we have seen and heard or experienced. If we have learned what it means to be at peace with God through Jesus Christ, we have something that can be witnessed to others. We may bear witness by the word of testimony. We may also bear witness to the fact of our relation to Jesus Christ by the fruit of our conduct. We need to impress the boys and girls that their life cannot bear witness anywhere when they are not enjoying peace with God in themselves.

If your boys and girls are already in the city, they will know what it means to bear witness there. If they are in the country, they will need some illustrations of what the message of Jesus will mean to the people in the city. Some of our city missionaries can relate some stories from life that will make it more real to country juniors. We may show our interest in the folks of the city by remembering to encourage the missionaries who have gone to the city to bear witness for Jesus. We encourage the missionary by praying for the work, by giving of our means to forward the work, and by lending a helping hand in other ways that express our love for the souls that need Jesus.

OUTLINE STUDY

I. What Testimony of Jesus Meets City Needs?
1. Jesus saves:
   a. From the condemnation of sin.—I Thes. 1:10.
   b. From the power of sin.—Col. 1:13; Jude 24.
   c. From the presence of sin.—Rev. 22:14, 15.
2. Jesus satisfies:
   a. The desire for righteousness.—Matt. 5:6.
   b. The desire for peace.—Rom. 8:6; Isa. 26:3; Phil. 4:7.
   c. The needs of life.—Isa. 58:11; Phil. 4:19.
   d. My cup runneth over.—Psa. 23:5.
   e. Joy is full.—Jno. 15:11.
   f. Fullness of God.—Eph. 3:19.

II. The City Messengers.
1. Examples.—I Pet. 5:1-4; I Tim. 4:12.
2. Instant in season.—II Tim. 4:1-5.
3. Compassionate and awake.—Jude 22, 23.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Cities."**
2. Memorize a Passage from the Outline.
3. Happy in Christ.
   a. Forgiven.
   b. Receiving His Gifts.
   c. Busy in His Service.
4. Witnessing for Christ.
   a. By Tongue.
   b. By Service.
   c. By Example.

For Seniors.
1. Characteristics of City Life.
2. Christ Meeting the City Need.
3. Living the Christ Life in the Turmoil of the City.
4. A Faithful Witness for the City.

PERSONAL THOUGHTS

Have we received such a blessing from the living Christ that we may be sincere witnesses for Him before the sinsick world?

SEED THOUGHTS

He was not willing that any should perish;
  Am I His follower, and can I live
Longer at ease with a soul going downward,
  Lost for the lack of help I might give?
Perishing, perishing! Thou wast not willing;
  Master forgive and inspire us anew;
Banish our worldliness, help us to ever
  Live with eternity's values in view.—Sel.

Oh that the Lord might give us a vision of the many open doors which He has placed around us! If we will not be faithful in these small opportunities, how can we expect the Lord to open to us larger spheres of service? "He that is faithful in that which is least is faithful also in that which is much."—Wm. Detweiler, Canton, Ohio.

Wanted, hearts baptized with fire,
  Hearts completely cleansed from sin,
Hearts that will go down to the mire,
  Hearts that dare do aught for Him;
Hearts that will be firmer, braver,
  Hearts like heroes gone before.
Hearts that will not quail nor quaver,
  Hearts to love Him more and more.
—Selected.

REGENERATION.—Jno. 3:1-21

Topic for July 23

MOTTO

"Ye must be born again."

MEDITATIONS ON THE TOPIC

I. **Regeneration is a Necessity** with every man that would enter the Kingdom of God. Nicodemus could not understand because he was not considering the spiritual requirement of those who know and enter the kingdom of God. The kingdom as Christ here viewed it was different from that which Nicodemus embraced in his view of it. The words of Jesus concerning a new birth were so very strange to him that he questioned how such things could be. Then Jesus revealed that He was dealing with a subject that was not in the realm of earthly things alone, but was reaching into heavenly things. While it is possible for men to enter the kingdom of God while still in the flesh, it is only when they meet the conditions by which they can be regenerated. Their inner being or spiritual life receives a change so marked and from such a different source that it is well compared to the bringing forth of a newborn child into the world by proper parents. The "old man," our Adamic nature, is corrupt. No manner of culture or training can bring about a change that will fit this for the kingdom of God. It requires an entirely different operation that involves the bringing in of a heavenly seed and a heavenly generation which brings forth a new being after the nature of heavenly things. And yet, in this operation, the personal being, or ego, is still connected with the matter so that the individual receiving the change can know the difference between the old and the new, between the time when he knew not things spiritual and now knows them. As no earthly parents can bring forth a child any different from themselves, so no person can be spiritually different from the spiritual being that has wrought upon their inner being. It is possible to be of a "father the devil" (Jno. 8: 38-44) as well as of a **heavenly Father.** But we cannot be of both at the same time. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose was the Son of God manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (I Jno. 3:8, 9).

II. **The Text.—Jno. 1:1-21.**—This passage gives Jesus' own words concerning the work of regeneration as He talked with Nicodemus. He first points out the necessity, then proceeds to show the plan of God by which it has been made possible in the lives of the ones who believe in God's only Son.

III. **Junior Program Suggestions.**—The story of Jesus with Nicodemus is one that will remain with the juniors and, though they may not be able to enter into the mysteries of regeneration as discussed by Christ, they can grasp the facts which Jesus taught and can be made to understand the kind of life which God recognizes as being the heaven-born life. Some of these evidences of regeneration may be read from the Bible and simplified by explanation.

We may plant and tend a crab apple tree ever so good, but when it bears fruit it will only bear crab apples. If we ever get any other kind of fruit from that crab tree we must secure the better kind from a good tree and graft it on the crab, cutting away the crab bearing branches, and letting the other branches take their place. So we must take the good graft "the word of truth," so that we may bear the kind of fruit that is of God. Jas. 1:18. Our part is to receive this Word so that it may truly become engrafted in us and thus make us partakers of the divine nature (Jas. 1:21), having cut away from us all filthiness and superfluity of naughtiness."

OUTLINE STUDY

I. What Is It?
1. A new creature.—II Cor. 5:17; Gal. 6:15-17.
2. Partaking of the divine nature.—II Pet. 1:4.

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3. Christ in you.—Col. 1:27; II Cor. 13:5.
4. Born of water and of the Spirit.—Jno. 3:5.
5. The new man.—Col. 3:10.
6. A new heart.—Ezek. 36:26.
7. Spiritual resurrection.—Col. 2:10-13.

II. It is the Work of God.
1. Born of God.—Jno. 1:13.
2. Of incorruptible seed.—I Pet. 1:23; Jas. 1:18.
3. He washed us by regeneration.—Tit. 3:5.
4. His workmanship created in Christ Jesus.—Eph. 2:10.

III. How We Meet Our Side in Being Regenerated.
1. Receiving Him.—Jno. 1:12.
2. Drinking.—Jno. 4:14; 7:37-39.
3. Believing.—Jno. 6:47.
4. Confessing.—Rom. 10:9, 10; I Jno. 1: 9.
5. Repenting.—Acts 26:20.
6. Obeying.—Acts 5:32.
7. Looking.—Jno. 3:15, 16; Heb. 12:2.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textwords, **"New Heart," "New Creature," etc.**
2. Memorize a Passage from the Outline.
3. Signs of the new life.
   a. Righteousness (I Jno. 2:29).
   b. Sinlessness (I Jno. 3:9).
   c. Obedience (I Jno. 3:2).
   d. Love (I Jno. 3:14).
   e. Faith (I Jno. 5:1).
   f. Victory (I Jno. 5:4).
4. Finding the New Life (See Outline).

For Seniors.
1. What is Regeneration?
2. Who Needs Regeneration?
3. God's Work in Regeneration.
4. Our Part in Receiving Regeneration.

PERSONAL THOUGHT

"Whosoever believeth in him should not perish, but have eternal life." This comes home to each one of us. None are excluded who will meet the conditions.

SEED THOUGHTS

What the human soul wants is not reformation, but regeneration.—Parker.

No organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilization, can endow any single human soul with the attribute of spiritual life. The spiritual world is guarded from the world next in order beneath it by a law of biogenesis—"except a man be born again . . . except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—Henry Drummond.

O ye who would enter that glorious rest,
And sing with the ransomed the song of the blest,
The life everlasting if ye would obtain
"Ye must be born again."—W. T. Sleeper.

Finish, then, Thy new creation;
Pure, unspotted let us be;
Let us see our whole salvation
Perfectly secured by Thee:
Changed from glory into glory
Till in heaven we take our place—
Till we cast our crowns before Thee,
Lost in wonder, love, and praise.
—C. Wesley.

HOW CREATE A GREATER INTEREST IN THE SUNDAY SCHOOL?

I Thes. 5:11-28; Heb. 10:19-25.

Topic for July 30

MOTTO

"Let us not sleep as do others; but let us watch and be sober."

MEDITATIONS ON THE TOPIC

I. **The Sunday school** is an organized plan of providing spiritual food for every individual in the Church and those under its influence in the community. It has been aptly termed "the Church at work." If the Church is at work there is a good chance to keep the membership strong and healthy and interested in the things that are spiritual.

If our interest in the Sunday school begins to wane, there is danger that the Church has started to decay and to lose its interest in the great work which Christ has left to her to do. If we are interested in providing food for the older ones for their spiritual development, we should also feel an interest in the development of the young. The spirit of the true Sunday school is the spirit of the true home. Father and mother are truly anxious to provide for the highest development of their children. They are glad to have the help of the Church in their work. The Sunday school affords this assistance. If parents begin with the proper intelligence of their task they will see the importance of not only being concerned for their own development but that the children are properly interested in the Sunday school. Proper encouragement in the study of the lessons, and to regular attendance; proper interest in the officers and teachers and their spiritual equipment for the work; willing service in whatever way each one may be called to serve—all these will do much to impress the children and all with the importance of the work. Thus by prayer and service and the use of personal influence each brother and sister may create a greater interest in the Sunday school and thereby build up the Church and forward her mission in the world.

II. **The Text.—I Thes. 5:11-28.**—This passage contains words that show what the church ought to be and have in its workings among its members: A right attitude toward its leaders; a right concern for the weak; a right spirit toward everybody; and a right relation toward God and His cause.

Heb. 10:19-25.—Heavenly provisions have been made for the salvation and blessing of all. We ought to use our opportunity to save our own souls and to meet with our brethren and help to strengthen them in the same cause.

III. **Junior Program Suggestions.**—There are times when it is profitable to stop and talk over the benefits and blessings that may come to us by a proper use of our opportunities in the Sunday school. Juniors will be as responsive to the consideration of this subject as older ones. The fact that they can be enlisted in doing something definite for the encouragement of the work will appeal to the junior mind. A discussion along the line suggested in the Suggestive Assignment outline for juniors will furnish ample material for this. Along with the activity for the greater interest in the Sunday school do not forget to think of how this will bring glory to the Lord Jesus who is the author of our salvation. You will perhaps have juniors who can make a number of these suggestions for themselves. Assign such the opportunity to prepare thoughts along these lines and complete their suggestions by adding such others as may be practical and uplifting. Among the things that would bear emphasis are: Promptness and regularity in attendance; loyalty to officers and teachers in their suggestions and plans

for forwarding the work; devotion to duty; example and influence upon others.

OUTLINE STUDY

I. See that Every Worker is Awake.
1. In the spiritual life.—Eph. 5:14-21.
2. In spiritual Bible knowledge.—II Tim. 2:15.
3. In a love for souls.—I Tim. 2:1-6.
4. In a Christ-view of Christian service.—Acts 1:8.
5. In placing every talent at the Master's disposal.—Col. 1:9-12.

II. Strive to Reach Every Soul Possible.
1. The old and the young.—Deut. 31:12, 13.
2. The Christian.—Jude 20, 21.
3. The unsaved.—Jude 22, 23.
4. Labor to bring them all to the measure.—Eph. 4:11-16; Col. 1:27-29.

III. Don't Forget the Lord's Equipment for Your Labors.
1. Spiritual weapons.—II Cor. 10:3-6.
2. Power from on high.—Luke 24:49.
3. The throne of grace.—Heb. 4:16.
4. Remembering that His strength is made perfect in weakness.—II Cor. 12:9.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textwords, **"Teachers," "Teaching."**
2. Memorize a Passage from the Outline.
3. Taking Greater Interest in the Sunday School.
   a. In Attendance.
   b. In Our Classes.
   c. In Our Own Hearts.
   d. Encouraging Parents and Teachers and Pastors.
   e. In Seeking to Exalt Jesus.

For Seniors.
1. The Ideal Working Force in the Sunday School.
2. The Goal for Our Labors.
3. The Way to Get Hold of Our Task.

PERSONAL THOUGHT

"There's a work for each of us now to do."

SEED THOUGHTS

The Sunday School

The Sunday school, that blessed place,
  Oh! I would rather stay
Within its walls, a child of grace,
  Than spend the hours in play.

'Tis there I learn that Jesus died
  For sinners such as I;
Oh, what has all the world beside,
  That I should prize so high?

Then let our grateful tribute rise,
  And songs of praise be given
To Him who dwells above the skies,
  For such a blessing given.

And welcome, then, the Sunday school,
  We'll read, and sing, and pray,
That we may keep the golden rule,
  And never from it stray.
—From Songs of Cheer for Children.

To live a godly life is the best way to light up a lesson that a teacher can possibly employ.—J. H. Vincent.

Let us see to it that in our schools, as far as possible, every week, some lessons from Scripture in the **language** of Scripture are learned.—Hoyt.

It is quite likely that the modern contrivances for making Sunday school amusing have given them a distaste for the more solemn services of the sanctuary. If so, the amusement is a sin. The schools should feed the Church. Children ought to be led by the one into the other, exposed to the preaching of the Gospel, taught the ways of God's house, and brought up under its influence, with all its hallowed and elevating influences.—S. I. Prime.

The Bible, the open Bible, the studied Bible, the Bible in the heart is the only hope of our land to-day.—H. M. Parsons.

MOTIVES IN SECURING AN EDUCATION.—Matt. 6:19-34

Topic for August 6

MOTTO

"Do all in the name of the Lord Jesus."

MEDITATIONS ON THE TOPIC

I. **Motives in Securing an Education.**—Many actual motives are found in the hearts of those who go to school. Some of these are worthy and some unworthy. Some are of the highest, and some, while not the highest, are not of the type that would be considered degrading.

Perhaps most of the boys and girls who start to school and are led to study do so because they like it. They like their teacher and desire to do something to please him or her. They like to gain knowledge, or overcome a difficulty, and solve problems, and do it from the mere enjoyment without thinking of the higher motives for learning. Natural traits of character in the lives of people often find their expression and enjoyment in the kind of studies they engage in in school. A boy with a mechanical turn soon begins to make things and delights to work with machinery and soon becomes educated along that line to a certain extent. And this becomes the motive that keeps many at the work with enough interest to learn. But this is not sufficient motive to give us the most useful education. We must learn to know that the most useful life is the one that does things that are not always pleasant in themselves. A desire to be useful should move one to undertake to master the difficulties and even the distasteful studies. Then there may be motives that cause one to desire to attain certain efficiency at certain trades or occupations. They may be honorable trades or occupations and may be proper to hold forth as a motive for acquiring an education. But we should ascend still higher in our motives for even this. The Lord Jesus and His service should permeate every act of life. This will make our motive perfect if our hearts are fully set upon Him and His cause.

II. **The Text.—Matt. 6:19-33.**—Here we see the two general classes of motives revealed by the Savior. Heavenly treasures are first. God's service is supreme. God's cause is to have first place in everything that we do. When this is applied to education, or business, or social life, or whatever, it makes these things either take a course to that end or causes us to reject them altogether.

III. **Junior Program Suggestions.**—Boys and girls are ready to respond to leadership which appeals to them. They also like to do what they see their associates doing. It is right that they learn to respect the counsel of their parents and guardians while they are yet unable to choose for themselves what is best. It is a lawful motive for boys and girls to go to school because their parents have sent them and to make the most of their opportunities because they feel that their parents and teachers are right. But in a meeting of this kind we should endeavor to lead them to the highest motives. There is nothing that we are bidden to do but may be done for Jesus' sake. Obedience to parents and teachers may be made all the more enjoyable when we know that it is "well pleasing unto the Lord" for us to do it.

The Suggestive Assignments for Juniors will give some material along the lines above suggested. Lead the boys and girls to express themselves as to the reasons for going to school and making the best of school days. Lead their thoughts to the highest motives and endeavor to inspire them with the noble ideas of life. Service rather than being served, giving pleasure to others rather than ourselves, pleasing God and making the most of what He has entrusted to us that we may render an account to Him with gladness—these should be brought before their minds as vividly as possible with examples of living men and women from the Bible and from life about them.

OUTLINE STUDY

I. The Motives that Stand at the Head.
1. Supreme love to God.—Deut. 10:12; Eph. 6:7.
2. With the Lord Jesus as its center.—Col. 3:17.
3. With fellow men in equal relation with ourselves.—Luke 10:27.

II. Highest Motives Must Prevail in all Preparation.
1. In preparation for secular occupations.—Eph. 4:28; Tit. 3:14.
2. All occupations should render service to others.—Matt. 20:20-28.
3. All service to others must forward the kingdom.—Col. 3:23, 24; Matt. 6:33.
4. In increasing our gifts.—I Tim. 4:12-16; II Tim. 2:15.
5. Every talent a living sacrifice.—Rom. 12:1; I Cor. 6:19, 20; Rom. 6:13.
6. Self must be sacrificed.—Phil. 2:1-8, 21, 29, 30.

III. Our Responsibility in Learning.
1. We are stewards.—I Pet. 4:10, 11; Rom. 12:3-8.
2. We have an account to render.—Matt. 25:14-30.
3. No time to be wasted.—Mark 13:33-37; Eph. 5:15, 16, 17.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Purpose."**
2. Memorize a Passage from the Outline.
3. Why We Go to School.
   a. To Learn Good Things.
   b. To Prepare to be Useful.
   c. To Do Our Best Work for the Lord.
4. Making the Most of Our School Days.
   a. Giving the Lord First Place in My Heart.
   b. Keeping Self under God's Will.
   c. Striving to Do Good to Others.

For Seniors.
1. The Highest End of Life.
2. Relating All Activities to the Highest Motives.
3. The Stewardship of Improving Our Talents.

PERSONAL THOUGHT

"And whatsoever ye do, do it heartily, as to the Lord and not to men."

SEED THOUGHTS

Education without God is like a ship without a compass.—Sel.

The true object of education should be to train one to think clearly and to act rightly.—Vandyke.

An educated man without religion is only a clever devil.—Wellington.

Exclude religion from education and you have no foundation upon which to build moral character.—Sel.

A college education is for self discipline. A man who cannot govern himself cannot govern others. We must add self-sacrifice, self-denial, and self-renunciation. When these are combined the result is a fully rounded, splendid, radiant Christian manhood.—E. Y. Mullins.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE EXPLOITATION OF CHILDREN IN MODERN SWEAT SHOPS

And a little child shall lead them.—The Prophet Isaiah.

It is with a deep sense of humiliation and shame that we write pertaining to the welfare of the children in our midst. In these days of depression and low prices many are made slaves in the worst form, working under conditions that are destructive to their physical well-being, at wages practically impossible, all of which leads to the worse crime of immorality—the destruction of the soul. It is not being said quietly either, for prominent writers in reliable papers tell of girls violated as the first condition of receiving a job. This is appalling, and should receive our severest denunciation. It also calls for action by those in responsible places in the government.

Universal Service tells of Mildred Sweeney, a thin, snub-nosed little Irish girl, as follows:

But Mildred, at fifteen, has been the sole support of a family of ten for the last year.

From seven o'clock in the morning until five in the evening, Mildred trimmed shirts in a factory in Allentown.

The highest wages she made in one week for all her long hours of work was $1.10.

One week she made just five cents.

Other weeks she would come home, too tired to eat, with fifty or seventy-five cents to show for the week's work.

Mildred is just one of the hundreds of child workers now on strike against the unbelievable conditions under which they have been working in the garment factories of Allentown and Northampton.

They walked the streets of this little factory city to-day, a hopeless, frightened caravan, protesting against a labor situation they can understand only vaguely.

An American tragedy was enacted in the streets of this smoky factory town.

Children with tired, pale faces and work-worn hands paraded with placards on their backs in front of garment factories where they had worked from before dawn until late at night for a few pennies a day.

Inside the factories other hundreds of children stayed desperately at their tasks, afraid to join the daring group who had walked out of these 1933 sweat-shops in a strike which has focused national attention on child-labor conditions in the factory towns of Pennsylvania.

Victims of a new sweat-shop system which sprung up throughout the East as employers were driven out of cities by the high rents, these children of the depression, whose playmates are poverty and the constant fear of starvation, met in a bare auditorium in Allentown, to cheer each other on in their fight for a living wage. They tried to hide the terror in their hearts by singing brave songs taught them by their union organizers.

They told stories of working from ten to fifteen hours a day in ill-lighted, badly ventilated factories, sewing buttonholes in shirts, pushing heavy gas irons, trimming collars at wages ranging from a few cents a week to $3 or $4.

These unfortunate victims of a cruel and selfish social system found a good friend in the wife of Governor Pinchot, of Pennsylvania, who has sponsored their cause. At the present time the state is urging and has passed legislation for an investigation, but what is needed is action. Recently, in discussion with a shirt manufacturer about prices and competition, he said, "Competition is prohibitive to a decent man to-day, for my competitors pay the small sum of seventy-five cents weekly for their girls." No wonder that President Roosevelt requested the thirteen big industrial states to pass minimum wage legislation.

To show that the public conscience is not sufficiently aroused we need only to point out that, so far, only ten states have ratified the Child Labor Amendment to the Constitution, which still needs the vote of twenty-six more states to make it law and throw a mantle of protection around the child worker. The way we understand this Amendment the object is not to prohibit work in the home, on the farm, nor in factories, but to regulate the same. Such a law would surely help some of the unfortunate victims of man's greed. May the Lord hasten the day when civilization will "set the child in the midst," and when their appreciation of the child's welfare will be the prime consideration of their civilization. Such consideration would close the movie to their eyes, close every saloon and blind pig, demolish the dance halls, end the march of youth to the battlefields to be made cannon fodder.

The following states have ratified protection for the child: Washington, Oregon, California, Arizona, Colorado, Montana, North Dakota, Arkansas, and Ohio. It remains for time to tell what the others will do, but some measures must be taken. The better way would be for the Christian conscience of men themselves to adjust matters, but when conscience seems dead, it takes the lash of the law to awaken men to the magnitude of their crimes.

THE NEW RELIGION OF HUMANISM AN UNCHRISTIAN FARCE

Unto Cain and his offering he [God] had not respect.—Gen. 4:5.

The Convention of Humanists—the New Religion, which met in Chicago recently was attended by 34 men, all rated as men of "first-rate minds." These educators and ministers took upon themselves the task of stating and formuating what is meant by the new religion—Humanism. Among the signers are the following:

Prof. J. A. C. Fagginger Auer, Parkman professor of church history and theology at Harvard University and professor of church history at Tufts College; Dr. John Dewey, professor of philosophy at Columbia University; Prof. Robert Morss Lovett, University of Chicago; Charles Francis Potter, founder of "The First Humanist Society of New York, Inc."; Rabbi Jacob J. Weinstein, rabbi and adviser to Jewish students at Columbia University; Prof. Edwin Arthur Burtt, professor of philosophy in the Sage School of Philosophy, Cornell University; Prof. F. H. Hawkins, professor of economics and sociology at Smith College; Prof. A. Eustace Haydon, professor of history of religions, University of Chicago; Prof. Oliver L. Reiser, University of Pittsburgh, and Prof. Roy Wood Sellars, University of Michigan.

The tenets of the supposed new cult are given out as the following:

Religious humanists regard the universe as self-existing and not created.

Religion must formulate its hopes and plans in the light of the scientific spirit and method.

The distinction between the sacred and the secular can no longer be maintained.

Religious humanism considers the complete realization of human personality to be the end of a man's life, and seeks its development and fulfilment in the here and now.

In place of the old attitudes involved in worship and prayer, the humanist finds his religious emotions expressed in a heightened sense of personal life and in a co-operative effort to promote social well-being.

There will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural. Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability. Reasonable and manly attitudes will be fostered by education and supported custom.

We assume that humanism will take the path of social and mental hygiene, and discourage sentimental and unreal hopes and wishful thinking.

The goal of humanism is a free and universal society in which people voluntarily and intelligently co-operate for the common good.

The time has come for widespread recognition of the radical changes in religious thoughts throughout the modern world. Science and economic change have disrupted the old beliefs.

Religions the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge and experience.

Lest some reader be awed by the high-sounding list of names and the nicety of their writing (their feigned words), we want to say that their new religion is not new—but very OLD, as old as the human race, as old as Cain, as old as his religion. Humanism is nothing more than "Cain come back to town again." It is atheistic. It has no place for redemption. It has no "Old rugged cross, stained with blood so divine." It is all man, the work of man, man at his best or worst, presenting himself to himself, for to present himself as such to the God of heaven is impossible, "without the shedding of blood." There is no access to God apart from atonement. According to the report of these gentlemen, when men adopt their religion they certainly will be self-made men—and such usually worship their maker, themselves. This is exactly what Cain did, but the Lord had no respect to the man, or his sacrifice. No; these religious bankrupts did not bring into being a new religion by their combined intellects, but listened to a sinister figure (Satan) whom they refuse to believe in, who ever and anon seeks to get men to ignore God, reject the revelation of His Word, refuse allegiance to Christ, and deny the efficacy of the atonement of His Son. It must be confessed that too often we let our dogmas and doctrines stick out like protruding bones in the

flesh, yet we cannot do without bones. These carry the body and give it the power of locomotion. With our doctrines we must strive for soundness of life. But these men want soundness of life without the antiquated doctrines of the Bible. Impossible. As well expect a beautiful body to walk without the skeleton to carry it.

The effect of the OLD ATHEISM and MODERNISTIC LIBERALISM is clearly evident from the following experience of Dr. Spencer, the Editor of the Christian Advocate:

While visiting New York, [he] dropped into the "Humanist" services in Steinway Hall. He found an audience of 170, of whom 22 were men. There was of course no prayer and no hymns, but selections from Chopin and Tschaikowsky and a reading from a review of an Aldous Huxley novel. Charles Francis Potter, who is the leader of this enterprise, was trained in Newton Theological Seminary and passed from the Baptist ministry through Unitarianism into atheism. Dr. Spencer's reflection is to the point:

"The Methodist Church is making a mistake in presenting something else, by-products or substitutes for the Gospel that Jesus Christ, Son of God, came into the world to save sinners. Every substitution has dwindled our congregations, weakened our message, deadened the conscience, brought barrenness, alienated the people, headed our churches for such sized congregations as the First Humanist Society of New York."

Dr. John Haynes Holmes also a "Humanist-atheist" has celebrated the twenty-fifth anniversary of his ministry at the Community Church, New York. The exercises were in the Jewish Temple Beth-El. In his sermon on that occasion Dr. Holmes said he no longer had the bright hope of the future he once had. He sees ahead of us "dark days and at the worst the complete collapse of the civilization of our age, a collapse that will be followed by a thousand years of darkness." Such are the blessed hopes of the social Gospel.

THE Y. M. C. A. IN JERUSALEM

And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2:52.

The above fourfold direction of life is supposed to be the prime emphasis of the Y. M. C. A. Would that it still were—if it ever was. If we read aright the pages of history, there was a day when the Y. M. C. A. in general gave much consideration to the soul and the spiritual welfare of youth. We doubt whether this is true today. It seems that the physical and the social has swallowed up the spiritual. There are exceptional Y. M. C. A.'s and secretaries, we are willing to grant, but they are the exception rather than the rule. No wonder some one has with irony called them "young men's Christless Associations."

The occasion of this write-up is the recent dedication of a new Y. M. C. A. in Jerusalem. The noted General Allensby made the address of the day, which was broadcasted to Amercia. The building is said to be one of the finest in the Eastern world, built of beautiful white limestone taken from the ancient quarries of Solomon. This building is supposed to become the shrine of three faiths, Christianity, Judaism, Mohammedanism, a sort of unifier, a welder together of these rival religions, or rather irreconcilable foes. In the building you will find quotations from the Bible, the Koran, and the Jewish writings, a sort of concession to each, implying an equality of utterance to the three sacred writings. Many hold high hopes for the work of this institution, but we are sorry not to be able to see the reason for their optimistic expectations. The building has two small towers, these to represent Judaism and Mohammedanism, and a huge central tower to represent Christianity. We cannot help thinking of a Person who was crucified between two thieves. The symbolism and the attitudes of Judaism and Mohammedanism are too similar to escape our notice. Not that Christianity should not serve the youths of other religions, but it dare not unite. "How can two walk together, except they be agreed?" says the Scripture, but here you have three seeking to walk the tightrope.

To get Jewish youths and Mohammedan young men to play basket ball with Christian boys, and swim in the same tanks will no more weld them together than whitewashing the spots of a leopard will change him into a gentle house cat.

Just lately we read a statement of a great leader in the Christian Church in North America, which the Y. M. C. A. workers would do well to copy. It might increase its value to say that this man is well educated and had well nigh slipped into the ranks of the liberals, but seems to have placed himself again on more evangelical basis. Thank God. Here it is: "We are sent, not to preach sociology, but salvation; not economics, but evangelism; not reform, but redemption; not culture, but conversion; not progress, but pardon; not the new social order, but the new birth; not revolution, but regeneration; not renovation, but revival; not resuscitation, but resurrection; not a new organization, but a new creation; not democracy, but the Gospel; not civilization, but Christ. We are ambassadors, not diplomats." This was well said, but better still, **IT IS TRUE.**

WORLD ECONOMIC CONFERENCE, INFLATION AND THE DEPRESSION TANGLE

In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.—Isa. 2:20, 21.

The above picture is prophetic, has not happened as yet, but foretells with terrible vividness the false estimate of men as to the true value of things. Their gold and silver, which they had worshiped, and which had cankered, was cast away from themselves, for fear of the judgment of God upon that godless civilization. Just now we are in the times when men worship at the shrine of mammon, when gold and silver is enthroned.

On account of the tangled financial condition of the world and the consequent chaos and depression, a World Economic Conference has been called for June 12, to assemble in London, England. This Conference will undoubtedly have to handle some of the major problems which face the nations. Recovery is interlocked with the Disarmament question discussed at the Conference of Geneva, as well as with the much mooted question of war debts. It is becoming increasingly evident that those debts cannot be settled with gold, while the bulk of this commodity is cornered by the creditor nations. Another thing is as plain as the nose on a man's face, that the United States did not send gold over to Europe during the war, but goods, and since they have most of the gold and keep the tariff wall up so high that foreign goods are kept out, there is no other way out of the debacle but for Uncle Sam to cancel the debt, or change his policy and take goods in exchange. This, many, if not all, foreign debtor nations would be ready to do. Some of the major tasks of the Economic Conference are a fair medium of exchange, tariffs, etc.

Deflation and **inflation** are words that mean little to the man of the street, but he knows something has gone wrong when he looks into the pay envelope, and seeks to keep out of the "red." The following analysis may help us to think straight:

The economists tell us that, for three and a half years, we have been in a period of deflation. That, on the face of it, doesn't tell us much. What is deflation? The simplest synonym is reduction. The depression brought about a reduction in everything. People reduced the amount of commodities they purchased. That required a reduction in the amount of commodities which the factory owner manufactured. That required a reduction in the amount of commodities which the factory never manufactured. That, again, required a reduction, either in the number of men employed or in the number of hours he employed them or both, and eventually in the amount paid per hour. This, in its turn, reduced still further the amount which people could buy—since they had less to buy with—and thus, again, production was reduced and hours and labor went down with it. This deflation has been a vicious downward circle: reduced purchasing power bringing reduced incomes, leading to further reductions in purchases and still further reductions in incomes and so on until the whole process came to a crisis in the banking moratorium.

Sooner or later such a crisis was inevitable. It was inevitable because there was a point beyond which this downward circle could not go without involving a general collapse. That is, you can keep on reducing wages and costs, but you can't keep on indefinitely. Sooner or later you get to the place where further reductions are not possible—and if, when that place is reached, business continues to decline then there is nothing ahead but to close up shop or go into bankruptcy.

This applied, also, to the government. We have had, in the last three months, all sorts of reductions in government expenses, local, state, and national. But these reductions have not saved the day for our government budgets. For, despite reductions, the income steadily continued to decrease. Cities are faced with bankruptcy because, though they may have cut expenses to the bone, incomes from taxes have continued to fall and, at the same time, demands for unemployment relief have continued to rise.

Inflation is an effort to stop this downward swing and start prices upward again.

Now, there are several types of inflation. All of them, of course, involve an increase in the amount of currency in circulation. An increase in currency would lead to increased prices. That would happen simply because of the fact that with more dollars in circulation the gold value of each dollar would decline and, with that decline, it would require more dollars to buy a particular commodity.

Now such increased prices are necessary for recovery. The farmer, for example, contracted a mortgage on his farm at a time when wheat was selling for $1.50 a bushel. As this is written, he gets, say forty cents a bushel. On that basis, he has to raise four times as much wheat as when the mortgage was contracted in order to meet his obligation. A cheaper dollar means, in terms of wheat, that more money will have to be paid for the farmer's crop. Meanwhile his fixed charges—that is, his mortgage payments—remain unchanged. Obviously, by this increase in wheat prices the farmer's position is bettered.

The same goes for manufacturers. The manufacturer has been up against it because of his inability to do business in a falling market. For example, I undertake to produce a carload of shoes. I at once buy the raw material at to-day's prices and put my plant at work on the order. It takes me two weeks to get the shoes ready for sale. Meanwhile raw materials have decreased in value still further and prices for shoes have also decreased. Thus, when my carload is manufactured, although I am obliged to pay for my material at the price level of two weeks ago, I am obliged to sell at the much lower price level of to-day. In such a deal, the manufacturer not only sees his profit wiped out, but he is often obliged to take a serious

loss. On a rising market—such as may come with inflation—that process is reversed and, instead of selling for less than I had figured on I, if lucky, may be able to sell for more.

The great peril of inflation, of course, is that it may get out of hand. It is argued by the opponents of such a move that there has never been a successfully controlled inflation. Sooner or later, it is said, the printing presses are put to work, money is turned out, overnight, and prices go up so fast that the currency loses all its value. This is what happened in Germany. It is not likely to happen in the United States because this country has far greater resources with which to back up the currency and bring any downward tendency to a halt.

From the bankers' standpoint you have the following situation. Before the depression the United States had 56 billion dollars credit in the banks, and 4 billion dollars in circulation or currency. Since many banks have closed, and values have fallen, we have but 34 billions in credit—that is, the value of things has been reduced, and 6 billion in currency. These are about 20 billions less than before. **This is where inflation comes in.** The corporate debt of the Federal Government, the states, and municipalities combined is 250 billion. On a forced sale, only about 50 billions could be realized. Here again there is no proper medium of exchange. The dollar must be brought to the masses as a medium of exchange. Unless this is done the gold might as well be taken out again and placed into the mountains. It can't be used. In other words, we would have to go back to the primitive method of barter and exchange. By going off the gold standard these debts and the resources can be balanced to a better extent. When tires are down, they must be inflated. Too much, certainly, will burst the tire. This is what happened to Germany. We must have a tire gauge. To illustrate listen to the friendly and simple chat of a quaint writer:

Money—did you ever stop to think what money really be? I have some eggs and I take them to the store. I leave them there, but I may not want anything in exchange right then and so I get a little slip of paper, the value of the eggs, and I keep it and later on I take it back to the store and get something in value for my eggs. I may take the slip of paper to another store. I may be able to put some of the value in a bank for a rainy day. And that's what money be. When you deliver something you receive a standard promise to pay at some future time upon demand.

Right now, folks are kind of shy of money, but before there was very much money in circulation, the way we used to do up here was this. I'd give Charles some eggs and he'd give me some corn—and I'd work for Dennis and he'd pay me in hay.

This was all brought to mind by reading in a newspaper what a woman in Brooklyn, New York, has done, and it seems to me a mighty sensible thing, too. She'd turned one of the rooms of her house over into a dickering room. A woman has an extra stove—she brings it over and a man comes in who is a painter, and he hasn't any work. It develops that she needs her house painted and he needs a stove and so business is done. The grocery man needs a new car—he hasn't the money, but a man up the street has a car and he needs food and so business is done again.

While the giant financial octopus of the world is being dealt with it might not be out of order to remind us that we, after all, are Christians, and we are never to be off the gold standard, to suffer deflation or to be depressed. Listen to the challenging statement of a real prophet of God, for these days:

Present times and conditions should be a challenge to the Church, and will be if the Church takes a Christian attitude toward them. A light never shines with such effect as with a background of darkness. Jesus said to His disciples that they were the light of the world, the salt of the earth, sheep among wolves. What figures! Here is a world in spiritual and mental darkness; a world in the process of decay, or rot if you please; a world controlled by the spirit of a snarling, biting, devouring wolf. The disciples are to furnish light in the midst of darkness, salt to stop decay, and to overcome the wolfish spirit of sin by the meek and unselfish spirit of the Lamb. Virtues never appear so glorious as with the surroundings of vice. To-day the world is broken-hearted, discouraged, seeking for comfort—for something real and dependable. This is the opportunity for the real Christian, the New Testament Church. This is the first real opportunity our movement has ever had to prove and manifest the spirit of self-denial and consecration. Now is our time to prove God, to give evidence of faith, to let the world know that we can be happy while the world is broken-hearted, that we can smile while others frown, that we can put God and His Church first, that we are real workers together with Christ in giving salvation to men when they need it most. This is no time to quit. This is the time to fight. This is no time to doubt. This is the time to believe God.

THE MENACE OF THE MOVIES

The most subtle influence of the movies—and here I am giving my own interpretation—does not arise from over-emphasis on the crime and sex pictures, pernicious as those may be. It comes rather from the whole scale of values that seem to be dominant in Hollywood studios. The values that you as a parent, and your school and church, have tried to implant in your child's mind might roughly be suggested by certain adjectives—unselfish, courageous, honest, hard-working, competent, faithful, poised, restrained, patient, thrifty, good, kind. These are not the adjectives that describe Hollywood's values. Hollywood has a different set, something like this: smart, sophisticated, daring, bold, clever, rich, thrilling, big, stupendous, exciting, passionate, dazzling, Between the two sets of values represented by these adjectives there is a great gulf fixed.

What's wrong with the Hollywood adjectives? This is what's wrong: they express a type of mind that has lost all sense of spiritual values, all sense of the burden of man's destiny. It sees life only as a whirling, rushing, confused struggle after money and things, and then more money and more things. This may be the kind of life the motion picture magnates have known, it may represent America at its worst. But to present such life as good or true or desirable is to give the lie not only to religion and education, but to the experience of the human race. For the goal of religion and education is to produce character; the goal of the movie values is to acquire things, get ahead, be smart, dazzling, a big shot.

Put yourself in your child's place. Look at the thing through his eyes. At home and in school and church he sees one set of values upheld as the secret of a desirable life. At the movies he sees another set presented with all the power and glamor of strong emotional stimulus. Two results are possible: he will either be confused and vacillate between one set of values and the other, or he will choose one and scrap the other. May heaven—and his parents—help him to choose rightly! Where is there a situation more fraught with consequences to the future than this?—Fred Eastman.

THE EMBATTLED FARMERS

The news from Iowa and other regions would suggest that all is not quiet on the farming front down in the United States. Soldiers had to be called out to patrol the streets and country villages, following pitched battles between officers and desperate farmers. Many of those involved in the present revolt are members of the National Farmers' Holiday Association, which has threatened to declare a national farm strike on May 13th unless federal relief is given them. Military commissions have been set up in several areas to deal with legal cases during the period in which the courts are closed. Although the United States' press is not taking the matter very seriously there is every reason to believe that our neighbors are genuinely worried over the whole situation. The farmers are not in rebellion over any merely imagined grievance. They have been extremely patient and long-suffering, and whilst the Iowa outbreak may have been unfortunate in some ways, it will serve to focus attention upon a state of affairs which is highly discreditable to any nation in the present day. Canada is not throwing any stones at Uncle Sam in this connection. The basic industry of our own Dominion is just now in a state approaching desperation, and little or nothing has been done about it by any one who has the power to help. "Seventeen dollars for seventeen hogs, or three cents a pound on the hoof," was the price quoted not long ago; whilst city dwellers paid fifteen to thirty cents a pound for their bacon and ham. From one-tenth to one-sixth of the price paid by the consumer is all that goes to the farmer for his support and encouragement. It is an outrage both upon producer and consumer. And somebody is guilty of that outrage. Where are the profits going? and why? When a hungry man takes a loaf of bread without paying for it he goes to jail; "but if a company by sharp practices robs the farmer, it is big business." Something is going to be done about it, however, and this whole continent may, ere long, witness a new day for tillers of the soil. Meantime, let us cultivate a spirit of understanding, and hope for that new dawn. And whilst the producers are doing the work and the consumers paying the price, and the dealers gathering the spoil, it will do us no particular harm to reflect again that not only every great city in the world, but the whole fabric of human life, is built upon the simple foundation of the farmer and the plough.—Canadian Outlook.

THE DEVIL'S AUCTION

The Devil announced, once upon a time, that he was thinking of retiring from business and would offer all of his diabolical inventions for sale to any one who would pay the price. On the day of the sale the tools were all attractively displayed, in spite of the ugliness of most of them. Malice, Hatred, Envy, Jealousy, Sensuality, Deceit, and all the other instrumentalities of evil were spread out, each marked with its price.

Apart from the rest lay a plain, wedgeshaped tool, much worn, and priced higher than any of the others. Someone asked the Devil what it was.

"That's Discouragement," was the reply.

"Why have you priced such a simple tool so high?"

"Because," the Devil answered, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I could not get near him with any of the others; and when once inside I can use him in whatever way suits me best. It is much worn because I have used it on nearly everybody, yet very few know that it belongs to me."

And it came to pass that the Devil's price for Discouragement was so high that it never was sold. He still owns it and is still using it.—Selected by Harry Long.

BIBLE STUDY

TABERNACLE STUDIES

XVI. The Tabernacle Related to the Godhead

By the Bible Study Editor

The Tabernacle Related to the Godhead

Although there are three departments to the tabernacle there is a particular unity in the entire structure. This unity is not found in the nature of the structure altogether, although there is such unity. It is not found in the nature of its ministry, although there is a special ministry which is common to the whole structure. It is of great interest to note that the unity of the structure and the unity of the ministry centers in that which points to One, the God-appointed Mediator between God and man—Jesus Christ, our Lord.

Unity in Structure

As one would approach the tabernacle he would see this dwelling place of the Lord encircled by the curtains of the outer court. The silver tops of the posts with the silver fillets shone in the blaze of the noonday sun, or appeared in the glow of the pillar of fire by night. All about the tabernacle were the tokens of this redemptive price that had been paid for Israel. All within was thus enclosed as a place of, and for, the redeemed ones. It was also the place of, and for, redemption. The entire tabernacle made its appeal to the camp of Israel to come to the house of the Lord for redemption and for the glorious fellowship with God which was provided for them within that enclosure.

The white curtains of the court hangings enclosed the court and the tabernacle of testimony within. This was the second unifying feature of the court. The seven and one-half feet height of these curtains perhaps prohibited the view from without, thus separating the tabernacle and its ministry from the common view of men, yet it did not prevent access to the benefits of its ministry from those who required it. All within the curtains of the court belonged to God and His people. It was separated from the common life of those without; it was holy unto God.

There was a third unifying feature of the tabernacle found in the hangings of the outer court, in the nature of the gate of the court. This door was made of the same material as were the door of the holy place and the veil of the most holy place. The colors were blue, purple, scarlet, and fine twined, or bleached, linen. The entrance through the gate was followed by entrance into the holy place and thus on to the entrance into the most holy place. He who was the means of grace into the court of reconciliation was also the entrance into the door of fellowship and the way into the place of God's glory.

The fourth suggestion of unity was seen in the bases of the posts or pillars upon which the curtains and the gate of the court were suspended. These bases, or sockets, were made of brass, or bronze. These bases entirely surrounded the court, also the tabernacle within the court. All within that enclosure was characterized by the significance of the bronze. It was a peculiar metal. It had passed through the fire of refinement. It was indestructible by the elements within the enclosure. It partook of the nature of those vessels of ministry which were used in atonement and redemption. This metal proclaimed the particular virtues of purity of life belonging to those who walk with God. "Blessed is the man that walketh not in the counsel of the ungodly; nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." The brazen sockets are also found at the entrance of the holy place. It is the way of those who have a closer and fuller communion with God after that they have accepted the ministry of grace made for them at the altar of atonement.

Around the tabernacle on the two sides, and at the western end of it, were sockets of silver supporting the boards of the tabernacle. The entrance at the door through the posts supported by the brazen sockets was permitted to those who ministered at the altar. There was a common interest of the brazen sockets and the silver sockets.

The unity of the tabernacle is further signified in the ministry of the high priest, who bore the blood of the sacrifice for sin from the altar of burnt offering into the most holy place and back to the holy place, where it was touched on the golden altar and afterward poured out under the brazen altar. This blood of atonement unites the three departments of the tabernacle in one great institution for the atonement from sin and the reconciliation of the people unto God.

The Place of Christ's Ministry

Each department of the tabernacle is associated with the particular ministry of one of the trinity of the Godhead. There is the place of sacrifice, in which place the blood of atonement is shed. Lev. 17:11. The holy place is the sphere of the ministry of the Holy Spirit, and the most holy place is the indication of the very presence of the Father, God.

Matthew's Gospel sees the Messiah coming into the world and being crucified as the King of Israel, but having confessed before the Jews and their leaders that He is the Son of God.—Matt. 26:63, 64; 27:37.

Mark characterizes Jesus as the man who bore the accusations of His enemies and answered nothing. He laid down His life to save others.

Luke makes Jesus the one who was crucified without fault, who died with sinners and promised paradise to one who asked for compassion. Luke 23, 24.

John presents Jesus as the gift of God to man (Jno. 3:16) and as the Son of God who gave Himself that man might have eternal life.——Jno. 3:16:36; 20:30, 31.

In none of these records do we find other testimony on the part of Christ but that He must finish His work in the world by death on the cross. The travail of Gethsemane was one of submission unto the will of His Father, not to an eventful death, but to an essential death, a sacrifice required in order to bring about the fulfillment of the promise of eternal life for all who will believe on the Son. God loved the world; He *gave* His Son; the world believing, receive life through the Son.

The record of apostolic preaching in Acts would be without a basis without its message of redemption through the death of Christ. The arguments of Paul in his appeal to the Romans would be without foundation had he omitted the ground for the forgiveness of sin in the atoning blood of Christ. The same could be said of each of the epistles, whether of Paul, Peter, James, John, or Jude.

The place of the atonement by the blood of the required offerings for sin is related to the ministry of the Son of God, who, as the lamb of God, taketh away the sin of the world. Without entering into the proofs of the divinity of Jesus Christ, afforded by the testimony of the tabernacle in sufficient manner, we may assert that the Lamb of God was the Son of God, sent forth from heaven itself to become the spotless lamb of atonement for the sins of the people. This place of ministry was the outer court from heaven; it was in the world. His ministry was set apart from the rest of the world, by His character, life, ministry, and work. There was none such as His; and yet He could call all men to come to God by Him. He was the door of access to God. "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

And did not our Lord have access unto the Father in those separated hours of His devotion? Was He not led of the Spirit, filled with the Spirit, and declared by the Spirit as the Son of God? Truly, our Lord entered frequently into the holy place over the bases of brass and held communion with the Father. In Gethsemane He entered again into that holy place for a last long talk with the Father, and having learned His will, the way to the

cross, one of the angels of the holy place strengthened Him, and He came forth to meet the adversary and the judgment of death that was essential for one who would be the Lamb of God. The last cry of our Savior, "My God, My God," was the cry of the lamb at the altar of sacrifice, the cross of Calvary. But that cry of the "Well Beloved Son" entered into the most holy place, unto His Father.

The Holy Spirit Realm

The holy place of the tabernacle represents the realm of the ministry of the Holy Spirit. The brazen sockets for the pillars of the door united it with the ministry of the outer court as did also the colors of the door and gate hangings. It was accessible for the daily ministry of those who served in the court, and it was essential to the life of those who daily ministered in the court for, from the holy place the priests received the shewbread which they required for their daily food.

The believer's life is a spiritual one, in the Spirit and of the Spirit. Romans presents it as a life of faith; Ephesians makes it a life of heavenly blessings; Galatians encourages the walk and life in the Spirit; Hebrews brings us into the heavenly sanctuary. The Law shows us the realm of the light of the candlestick.

The holy place is joined in one with the most holy place by the sockets of silver and the golden boards which were set in them. It is thus united by the curtains of similar character joined over the veil by the golden and brazen clasps which join the two sets of curtains in one. Angels cover the worshipers in both departments. Only the veil of the tabernacle separates the holy place from the most holy. The Holy Spirit brings the believer close to the abode of the Father.

The Father has made us nigh to Himself by the offering of His Son. The Son has brought us nigh by His acceptable sacrifice. The Father has sent His Holy Spirit to be our Comforter, or Presence. The Son has gone to be with the Father and has sent to us the Comforter. "If I go not away, the Comforter will not come." Since Jesus has gone to be with the Father we have been brought into the place of the Comforter, and He abides with those who dwell in the holy place. We have no other presence but the light of the candlestick. But in heaven, just beyond the veil, we have the presence of both the Father and the Son. In the person of the Holy Spirit we have the representative of the Father and the Son abiding in us. "My Father will love him, and we will come unto him, and make our abode with him" (Jno. 14:23).

Until the day of the Lord's return to receive us unto Himself the Holy Spirit will have His mission and the control in the lives of those who believe in Christ. These believers live in the Holy Spirit realm of God's house. They live by the Bread of the Word of God. They offer the incense of worship and service upon the altar of Christ's intercession. They see the things of God and appreciate their relationships with God and with Christ in the light of the Holy Spirit's illumination. He is their Comforter, Presence, and He is their Guide into all truths and righteousness.

It is true that our testimony is to be given among men, among those who are without the camp; but the life that we live is that of relationship with God in the holy place. This is the place of the priesthood of Christ, in which we offer up to God the spiritual sacrifices of love and faith and the virtues imparted to us by the Holy Spirit. The fruit of this life of fellowship with God is the fruit of the Spirit. There is no need of going again to the outer court to offer up the sin offering of atonement. We do not crucify Christ afresh. He has been offered. But it is essential that we bring before God the living coal of the offering that has been made and offer it as a constant ground for our peace and for our fellowship with God through the Spirit. Had we no coal of fire for our incense of prayer and praise, we could have no access to the realm of the candlestick, could not partake of the shewbread of the Word, and could not enjoy the prospect of the hope to enter into the most holy place beyond the veil.

The Realm of the Glory

Beyond the veil. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:9, 10). What a wondrous revelation by the Holy Spirit! What may the Holy Spirit reveal to us of things not revealed to the eye, ear, and heart of man? Who may enter into the holy place but he to whom the Lord has granted entrance through the offering of Christ? Who may look upon the wonders of God's display of riches or glory, but he who has found entrance into the habitation of God's grace through the offering of God that has been accepted for sin and for reconciliation to Himself? No man may see those things of God who has not seen the Crucified One. No man may hear the wonders of love, but those who have listened to the invitation to come, and to see, and to taste, of the things that belong to those that love God. Those who have accepted the work of grace for the soul have entered into the realm of the Spirit and there they behold the things that are also the wonder of the glory within the veil. Here, in the holy place, is the foretaste of the most holy place.

Upon the curtains of the inner sanctuary are the embroidered cherubim of the outer sanctuary. The same splendid embroidery of blue and purple and scarlet and fine twined linen. There are the same boards of shittim wood of the same height and breadth, covered with the same overlay of gold. There are the same silver sockets gleaming as the foundation of the same tabernacle. Overhead are the golden clasps that join together the coupling loops of the two series of similar coverings. Beyond the veil it is the same as in the holy place. The Spirit reveals these things to the believer. If it is a glorious thing to enjoy such fellowship with the Lord in this life through the Spirit it will be no less glorious in the life to come.

Within the veil stands a new thing which no other eye has seen save the high priest who enters in behind the veil but once each year. It is the ark of the covenant, overlaid with gold; upon it are the mercy seat and the two cherubim of gold, made of pure gold of one piece. Between the wings of the cherubim is the glory of the presence of God. So bright is the glory that the place must be filled with smoke of the censer before the priest may enter to sprinkle the blood. Only Christ has known what the Father's glory is like. But He has given us the vision of that glory. Stand within that realm of God by faith; for this most holy place is the realm of God, the Father. In the light of that great brightness look upon the curtains, the hangings, the boards, and pillars, and sockets. Even in the light of the candlestick these things were glorious, but in the brighter light they are most glorious. In this new realm we are surrounded by angelic figures, for they are upon the veil behind us as well as upon the walls about and above us. The silver sockets now surround us, before the brazen sockets were at our place of entrance. The angels of God are nearer to us in approach, whereas before they were hovering over and about us on the curtains of our holy place. In the most holy place we will enter into the realm of God and His angels, and enter into the place resplendent with the glory of God. "Now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known" (I Cor. 13:12).

Let us again recognize the three phases of the tabernacle as related to the Godhead. The court is the realm of Christ's earthly ministry, the place of His making atonement for our sins. The holy place is the realm of the Holy Spirit, into which realm the believer enters into a closer fellowship with God and the things of God. The most holy place is the realm of God, into which the believer shall enter when he shall have passed trough the veil of His flesh, and when the Lord shall come to receive us unto the Father. But the entire sanctuary is consecrated unto Christ, for He has entered and sanctified each department for the use of those who believe in Him. He has sprinkled with His own blood the altar of reconciliation to God. He has entered and sanctified by His own blood the holy place for the people of God unto whom He has sent the Holy Spirit for their light and comfort. He has entered into the most holy place with His own blood, which has been sprinkled upon the mercy seat in the presence of God and angels that we might have access unto the Father and enjoy the presence of His glory with our Lord forever. Thus is the tabernacle related to the places and functions of the Godhead, and thus are we related to the Father, Son, and Holy Ghost, in a covenant relation, in a fellowship relation, and with a hope of a final presence in the glory of the Godhead.

Would to God I had not myself, but Christ; not my lust, but Christ; not my ease, but Christ; not my honor, but Christ; O, sweet word, not I, but Christ liveth in me. O, if everyone would put away his own self, his own ease, his own pleasure, his own credit, his own twenty things, and his own hundred things, that he sets up as idols above Christ.—George Muller.

"In Thy Presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Psa. 16:11).

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JOSHUA.—Joshua, chapters 1-6, 23, 24
Lesson for July 2, 1933

Golden Text.—Be strong and of a good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.—Joshua 1:9.

God cannot lie. Heb. 6:18. His word never fails. See the promise made to Abraham (Gen. 15:18); repeated to the Children of Israel by Moses (Deut. 1:7); renewed to Joshua (Josh. 1:1-4); and accepted as fulfilled (23:14). In the story of the Exodus, the wilderness sojourn, and, finally in the conquest of Palestine, we have the story of the adoption of Israel and the fulfillment of God's promises in their daily nurture and final inheritance. If the Lord erred and failed, the people of that time did not know it. It took an age of critics far removed in time to discover the mistakes of Moses and the failure of God to fulfil His promises. But the beneficiaries ought to know. Jno. 9:30.

The servant. V. 2. Moses was a faithful servant. Heb. 3:2. As Moses was faithful to God, Joshua was faithful as a servant to him. Never was man great in the eyes of God who was not willing to be a faithful servant. Joshua proved his fitness to succeed Moses by his faith and obedience.

Verse 4. Joshua conquered all this land. The natives of that section that was to be immediately occupied were to be exterminated at once, but the remainder were to be driven out little by little lest wild beasts should multiply upon them. They maintained their dominion only as they were obedient to God. When they lost faith, rebellion sprang up among them and they became subjects to their enemies until they returned in penitence to God. So in the kingdom of the soul. Great is our victory, extensive our domain, as long as we trust and obey, but when we turn unto sin our victory becomes defeat, our success becomes failure; instead of conquerors we become the vanquished. Our only hope is in sincere repentance.

Verse 5. Joshua (Greek, Jesus). Heb. 4:8. As none could withstand faithful Joshua, so none can withstand Jesus, the captain of our salvation. Heb. 2:10.

Fail—Forsake. Was such a promise made only to Jacob and Joshua? Nay, the promise is for us too. But if we forsake Him—see Deut. 31:16, 17.

Verses 6, 7. It is easy to be strong when God gives us strength (Psa. 27:1), but we become helpless when He departs from us. See life of Samson.

The path of life is not as strait as it is straight (Heb. 12:13; Matt. 7:13, 14), but it is both. As the automobile driver must keep to the narrow rib of concrete which spans a wide continent for safe driving, and quickly comes into trouble when he lets his car go where it will, so we must keep to the highway of holiness, (Isa. 35:8-10) and steer our own lives straight ahead if we would have good success.

Whithersoever. We do not want to go any where—we want a definite goal. See Josh. 24:15. Success anywhere in sin would make our lives great failures. Pray only for success in the right way.

Crossing the Jordan. This meant either success or annihilation. The overflowing Jordan barred retreat. Make no provision for retreat. Live sin-free and follow the Lord, and you need not retreat.

Achan. One sin in the life means defeat. Find out what it is and get rid of it, if you would know the joys of victory.

Mighty enemies. The Canaanites were far stronger than Israel. So the evil in the world is too strong for us. Only by accepting Christ as our Leader can we say at last as did Joshua in verse 14. Not one thing God promised has failed.

CALEB.—Joshua 14:6-14
Lesson for July 9, 1933

Golden Text.—Blessed is that man that maketh the Lord his trust.—Psalm 40:4.

Golden text, Rom. 3:4. When God says I can, and I say I can't; not God, but I am the liar. The reports of the spies in regard to the fertility of the land were correct, but their statements relative to their inability to conquer and possess were lies. Not only must I make the Lord my trust but I dare not turn aside to lies if I would be blessed. Read entire verse. There are lies and lies. Some are deliberate and malicious, others, like the testimony of the ten spies, are the result of perversion of judgment, caused by unbelief. Misinterpretation of Scriptures are lies, sometimes deliberate, but more often the result of reprobacy of mind or of ignorance, but always harmful to the people who believe. And the multitude more quickly believe a lie than the truth. It is a terrible sin to lead men to doubt God.

Hero or enthusiast. There are crack-brained enthusiasts in every organization including the Church, who would blindly rush forward, not recognizing dangers nor counting the cost. Such are neither wise nor brave. Under such leadership the Church goes into wild and fierce fanaticism and ends in a debacle. The hero investigates, analyzes, and undertakes. Persistence in attaining the goal is his great virtue. Caleb started in youth, and in spite of forty years' delay never gave up. Paul is another example of accomplishing the impossible through good judgment, faith, and persistency.

Good judgment or cowardice. The ten through unbelief recognized not their own littleness but saw only the weakness of God. It is good judgment to consider yourself as a grasshopper, but it is a lie that God is one. Neither Caleb nor Joshua thought that the Amorites could be conquered without the help of God, that was good judgment, but to doubt God and backslide, that is cowardice.

Old age. The proverb, "Old men for counsel, young men for war," is not strictly true. Caleb's counsel was good when he was young, and he was a good soldier when he was old. It is truer to aver that what you are when you are old is what you made of yourself while growing old.

Verses 7, 8. The words of the twelve spies were all from the heart, but how different! The ones who wholly followed the Lord had one report, the others a far different one. And Caleb's and Joshua's investigation had been thorough—nothing superficial about their work or faith.

Verse 9. The rewards for wholly following the Lord are: 1. Long life; 2. Great responsibilities; 3. Victory; 4. Great rewards; 5. Blessings of posterity.

Verse 12. Faith does not ask for easy things. Caleb claimed the right to conquer the giants, and none was better equipped than he. Years of persistent, struggling faith had made him a greater giant than all the giants of Kirjath-arba.

It may be. The modesty of mighty faith. No braggadocia. It may be—not God must, or I will, but if God deigns to be with me, then I shall. Many who have not wholly followed the Lord say that they can and will, because God is with them. It is better to boast when you take off your armor than when you put it on, but better never boast except in the Lord. Psa. 66:16.

DEBORAH.—Judges, chapters 4, 5
Lesson for July 16, 1933

Golden Text.—Righteousness exalteth a nation; but sin is a reproach to any people.—Proverbs 14:34.

Forgetting. Judges 2:10. In the animal world the parent teaches its offspring the lessons she has learned **and they learn them;** but in the human family there is nothing more evident than this,—that either the parents fail to teach their children, or that the children will not learn the vital lessons of

life. As in the animal world safety and life are dependent upon learning well the lessons of life, so much more in the human family peace, prosperity, and happiness are the result of learning to know the Lord and walking in His ways. The troubles of Israel during a period of centuries under judges and kings proved this (forgetting God) was always at the root of their troubles.

Sold. v. 2. Deut. 32:30; Isa. 52:3. When Esau sold his birthright he sold himself to become a nation of the ungodly. When Israel sold himself to sin God sold him into slavery. Rom. 6:16. The writer of Judges does not blame Satan for the nation's woes but blames the people themselves. The law of sowing and reaping in the realm of moral conduct is just as much in force now as it was then, despite the claims of some harebrained theorists that the World War ushered in a new age in which the old laws had been abrogated. The famines, pestilences, and business depression of recent days show that the old laws still function.

Deborah. To women as well as to men God gives special wisdom as counsellors to their fellows, but none are as well qualified as those who yield themselves so fully to God that they become His mouthpiece—a prophet or prophetess. Happy the people who go to such for counsel. Psa. 1.

Barak. Barak was only a soldier but he was willing to obey the word of God by His prophets. II Chron. 20:20.

On both sides—the Kenites. Judges 4:11, 12, 18-22. The Kenites had joined Israel to share with them the blessings that God promised to them but had never become one of Israel. When Sisera seemed the stronger they were spies for Sisera, but when Sisera was defeated they became his assassins. God may use such people to accomplish His purposes (Dan. 4:17), but woe to the person who confides in them.

Reuben, the double-minded. Gen. 49:4. Mr. On-Both-Sides accomplishes things even though it be with the spirit of a jackal, but the Double-Minded accomplishes nothing. Anxious to help his brother but afraid to do so, he has great searching of heart, (5:15, 16), and while he reasons pro and con the battle is fought without his aid and all he gets is a curse. 5:23; Matt. 12:30.

5:9. If Reuben was given to cowardly indecision others were not. See verses 10-15. They reckoned not the cost but offered themselves upon the altar of the service of God for the common good. God's heart is warm toward such and gives them victory.

5:20. The battle was God's. 4:7. Heavy storms at this time terrified the Canaanites and trying to escape through the gorge route of the Kishon to their own country the river swept them on to destruction. Barak was willing, so were the governors and ten thousand men, but God fought the battle. II Chron. 20:15.

ISAIAH DENOUNCES DRUNKENNESS AND OTHER SINS.—Isaiah 5:1-30

Lesson or July 23, 1933

Golden Text.—God is our refuge and strength, a very present help in trouble.—Psalm 46:1.

The parable of the vineyard. Vs. 1-7. The wild grape of Palestine is a rank poison, being in this respect far different from most of the wild grapes of America. Only a few persons have a right to say, "By the grace of God I am what I am." Many a person expressing such a sentiment slanders God. They are not what they are by the grace of God, but in spite of the grace of God. God revealed the same grace to Israel which brought forth wild grapes as He did to those who brought forth good grapes. Upon the righteous His grace was not bestowed in vain, but upon the others it was; and failure to make use of the grace of God brings upon us the curse of God. Our lesson shows us six clusters of wild grapes, all of them deadly.

Cluster One. Vs. 8-10. Human greed. I Tim. 6:10. The accumulation of property by the few at the expense of the many will lead to the poverty of all. Happy is that land where all have enough and none too much. If you eat of that cluster you will hasten to be rich, and, while doing much harm to others, will sell your own soul for the dust upon the head of the poor. Amos 2:7.

Cluster Two Vs. 11-17. Fleshly desire. Amos 6:1-5. Drunkenness, gluttony, and the grossest of fleshly habits grow in this cluster. The man or nation that eats thereof shall find not wealth but poverty. Proverbs 23:21. Refusing to learn of the evil effects of drink and sensuality they shall go into captivity and become slaves of sin, and instead of having enough they shall suffer famine and thirst. Overindulgence to-day will mean insufficiency to-morrow. Hell shall receive those who eat thereof and even on earth degradation of small and great is the end.

Cluster Three. Vs. 18, 19. See Romans 11:32. Irreligious contempt and debauchery. Not only do these do works of wickedness, they delight in it and as with cart ropes drag others into it, meanwhile speaking mockingly of the judgment of God. Psa. 1. This is a very deadly grape cluster.

Cluster Four. V. 20. Religious perverts. II Thess. 2:10-12. When old-fashioned virtues are condemned as evil, and vice is exalted to virtue, you have a still deadlier grape. It is one for which hardly an antidote is known. Like the virus of the prait, (Poisonous snake of India), it kills.

Cluster Five. V. 21. Mr. Know-It-All who will receive instruction from neither man nor God has been eating of this cluster.

Cluster Six. Vs. 22-25. By the time you have eaten of this cluster you have become a giant in wickedness. Bribery and corruption have perverted justice, and vice rules the nation. National destruction is caused by national corruption. V. 24 and chapter 24:4-6.

These clusters of wild grapes, every grape of which is just another evil, the outgrowth of greed, etc., will bring upon every nation that brings forth such fruits the wrath of God from which there is no deliverance. Psa. 7:11; Prov. 11:31; Isa. 3:10, 11. Every evil under the sun has its origin and finds its energy in the attitudes of heart and mind described in these woes. Regeneration is the only hope.

GIDEON.—Judges, chapters 6-8

Lesson for July 30, 1933

Golden Text.—The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?—Psalm 27:1.

Verses 1-6. It is not possible to say what any one individual may do, but it is easy to know what the mass of mankind will do. The mass always follows a definite course. Due to the sinful tendency of the human heart the mass will turn from righteousness to evil (they get tired of being always good), and soon reap the consequences of that wrongdoing. But they persist until conditions become unbearable (Prov. 13:15) and in their distress will call upon the Lord. Psa. 107.

Verses 7-10. God sends no judgment without warning, and when we repent He gently chides us that our suffering is the result of our own misdoings—but delivers us.

Verse 13. People will continue to talk religion long after it has lost its grip upon their daily conduct. To talk religiously and to observe forms of worship are possible when faith has become a meaningless word.

God's estimate versus man's. Vs. 12-15. The bravest brag the least; the noblest feel their inferiority the most. Fear is not cowardice. It rather indicates the ability to properly evaluate danger. But to go forward in the face of danger is heroism. Here, we have a man, the least in his father's house, who climbed by faith unto heights heroic.

Verse 24. Eph. 2:14, 15; Job 22:21. To make the acquaintance of God brings peace (or unity with him) which all the turmoil of earth cannot take from you.

Verses 25-32. To attack and destroy superstition and false religion requires greater courage than to face a physical foe.

Verse 33. Then as soon as you have taken a definite forward step in your soul life look out for the enemy to come upon you like a flood. Isa. 59:19; II Chron. 20:1.

Verse 34. Having won one victory the Lord soon enables you to win another. Psa. 84:5, 7.

7:1-8. Victory through elimination. Too much armor interferes with your motion in combat. Too many men who are afraid or careless will destroy the morale of an army. Better three hundred men who fear God and not man, who do good and fight evil, whose minds are knit as the mind of one man than a disorganized multitude. One such shall slay a thousand, and two shall put ten thousand to flight. Eliminate the dross if you would have pure metal, choke the bore of your gun if you would have speed and force to your bullet.

Verses 17, 18. Following the leader in song brings harmony. Following your captain in war brings victory. God and man work together, and with Him (or in partnership) all things are possible.

Verses 23, 24. Even a coward can be of help when the enemy is running away, but it takes courage to stand in your place when the grizzly is rushing upon you.

8:1-3. Who gets the glory? The less men do the more they crave the credit. Real doers let the honors go where they will. If the servants of God thought less of the honors to be gained and more of the souls to be saved

MAHLON KRABILL
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THE NEW

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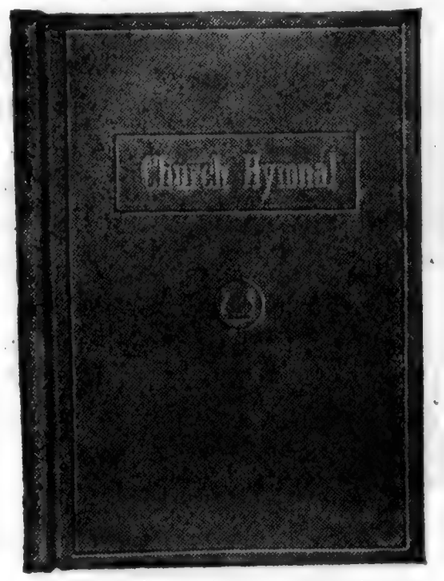

Much time has been given to the gathering of the material used. The final result is a collection of 657 selections used in the following general groups: hymns of worship and praise; prayer; the Word of God; Christian doctrines; Christian ordinances; the Church; Christian experiences; edification and encouragement; Christian activity; special occasions, etc.

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from the powers of evil there would be no dissensions in the church.

Verse 8. No matter how tired you are in the struggle you have not won the victory until your enemy is destroyed. Too many people stop too soon in the battle for deliverance from sin.

Verses 6-17. Only the thorns of the wilderness applied with a strong arm can teach some men their duty.

Verse 22. Good men never seek the honor which belongs to God only. "I serve" not "I rule" is the motto of the world's greatest.

Lancaster, Pa.

PROGRAM

DISTRICT Y. PEOPLE'S INSTITUTE
of the
SOUTHWESTERN PA. MEN. CONF.
Wed. July 19 to Sun. Evening July 23, 1933

Registration: Wednesday afternoon.

Instructors and Courses:

Chester K. Lehman, Harrisonburg, Va., "Why I Believe the Bible;" Music; Sectional Meeting with Boys—Social Purity.
O. N. Johns, Canton, O., Hebrews; Young People's Activities; Assembly Addresses.
Ezra Bender, Martinsburg, Pa., Christian Pedagogy; Psalms; Mennonite Church History.
Lloy Kniss, Dhamtari, C. P., India, Our India Mission Field; Personal Work; Morning Devotion.
J. L. Horst, Scottdale, Pa., Isaiah; Supervision of Fellowship Periods.
Selena Gamber, Pehuajo, Argentina, S. A., Our South American Mission Feild; Sectional Meetings with Girls—Social Purity; "Missionary Opportunities in the Field of Nursing."
C. F. Yake, Scottdale, Pa., Direction of Sunset Meetings.

Circle Groups:
An informal discussion of the problems of young people in the group which you meet. These periods will be in charge of the Institute instructors.

Fellowship Song Hour:
This will be an hour of sacred music under the direction of Bro. Chester K. Lehman. It will be made an instruction, a rest, and a fellowship hour.

Evening Addresses:

The Investment of Youth —Johns
Your First Ten Years in the Service of Christ —Daniel Kauffman
The Challenge of a Lost World —Kniss
Exemplifying the Peace Principles of the Mennonite Church —O. O. Miller
The Present-day Challenge to Christian Youth —A. J. Metzler

Sunday Program:

Addresses by Robert Dayton, Ridgeley, W. Va.; Harry C. Blough, Boswell, Pa.; Stanford Mumaw, Dalton, Ohio; Roy Otto, Springs, Pa.; A. J. Metzler, Masontown, Pa.

Information:

The Institute program is arranged in the special interest of the adolescents, but there is no age limit in the attendance. All interested may enroll. A hearty welcome is extended to all whose hearts lean toward more Bible training and seek a wider Christian fellowship in the interest of better service to the Lord and the Church.

The expenses for the entire Institute have been reduced to $3.50 a member. This includes boarding in the Institute dining hall, tuition, and all other accommodations. In cases where there are such who would and should attend the Institute and cannot provide the full attendance fees, a further reduction of $1.50 will be given upon presenting a written recommendation from the home pastor for such special consideration.

All inquiries should be sent to A. J. Metzler, Director, Masontown, Pa. If planning to attend please send your application at once to the director.

Young People's Institute Committee.

Christian Monitor, July, 1933

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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CHRISTIAN MONITOR

AUGUST, 1933

Nature's Voice of God
By Alta E. Schrock

Andy Wins
By Fern Miller

The Heart of Hesston College
By Paul Erb

The Spread and Persecution of the Evangelical Baptists
By John Horsch

The Race of Life—A Sermon
By J. S. Hartzler

"Love Not the World"
By Mabel Groh

Gandhi's Gospel—A Book Review
By Geo. J. Lapp

Education of the Inner Man
By Harold S. Bender

What Price Education?
By D. Ralph Hostetter

NATURE'S VOICE OF GOD

By Alta E. Schrock

SOME call it instinct; I call it the voice of God. Some say it is a blind, unprincipled thing; I think there is back of it a directing power and a guiding hand. As surely as a man must follow the course of his life by intelligence, just so surely does the wildling live by instinct. It is the strongest voice in all nature and nothing, not even the danger of death, may throttle it. I have seen it choked and warped and twisted under the influence of the elements and the interference of man, but I have never seen it snuffed out until life itself was gone.

Perhaps most wonderful of all instincts are those of the insects, particularly the hymenoptera. How any one could think upon the marvelous selective powers of the queen bee, and call it blind force, is beyond my understanding. She selects carefully each compartment and cell, placing here a drone, here a worker, and there a female egg. The shape of the cell seems to largely influence the sex and nature of the individual, and it is with great discrimination that she chooses for each one. What teaches her this difficult lesson? The nuptial flight also is an instinct against which all forces battle in vain. When the mating time has come, the queen bee soars far, far into the clouds, followed by an aspiring drove of males. Only one, the swiftest and the strongest, may win; and the defeated lose their lives at the hands of the workers on their return home.

Our earliest butterfly, the mourning cloak, is for me a perpetual source of wonder. Why, when all his kith and kin see fit to spin nice warm cocoons or build chrysalids or creep into the earth, does this creature feel the urge to crawl under a shell of bark for the long, cold winter months? When one finds him in his shelter he looks like a tightly folded, petrified piece of misery. Quite insensible to all feeling, one can revive him only by a good thawing over a fire. This, I think, explains the earliness of the insect; for when the warm rays of the sun ooze through the bark fissures, the wings begin to vibrate and life begins to stir in the tiny body.

Similar and equally strong is the hibernating urge of the amphibians. I recall particularly the case of the cat's eye or spade-foot toad, which creeps underground, sometimes for weeks, but usually for years at a time. Now, why should any of the Almighty's creatures spend its life underground, coming out for only a short week or so of mating in April? For about seven days in the warm part of April I have heard their guttural, chicken-like squawks, which, being interpreted, are of course meant for love calls. Once a gravedigger found one of these creatures three feet two inches deep in the ground with apparently no possible way of escape!

The pastoral, the harvesting, and the dairying ants are almost human in their methods of food collecting. The instincts of the leaf-cutting ants lead them to climb trees, cut hundreds of leaves, and carry them to their nests where they build great mounds, sometimes ten or twenty feet across. On these underground mounds soon sprout up miniature networks of fungi, which are then treated by the smallest workers in some way that produces spherical swellings. The cultures are very carefully ventilated by tiny holes, and wet leaves are always left outside to dry. This is as truly artificial gardening as our own, for without the ants' culture the fungi would come to fruit and be of no use as food to the gardeners. It has been proved that these ants not only fertilize their gardens with the excrement of certain caterpillars, but also with their own, and sometimes even with their eggs.

Solomon was speaking of some class of harvesting ants, probably **Messor barbarus**, when he advised the sluggard to go to the ant and be wise. It is the habit of these creatures to clear considerable areas around their nests, on which grass will then sprout up. Contrary to popular opinion, they do not sow this themselves; but they do collect great quantities of seed which they store in regular granaries for winter food.

Perhaps most peculiar of all are the dairying ants. From merely using the excess "honeydew" emitted by the aphids, these ants have progressed until they not only keep dairy farms, but actually keep their cattle in "barns," or "sheds." Some collect the aphid eggs in autumn and tend them as carefully in their nests as their own eggs. When spring comes, they plant them in pastures among stems and roots and leaves. Some construct rooms for them underground, while others build sheds and barns over the aphids as they are gathering the honeydew in the leafy trees. Sometimes long, covered alleys connect these with the nest, while the openings are just large enough for the ants but not for the "cows." The ants accomplish the milking process by stroking the aphides with their antennae, which mysteriously causes them to give up the sweet dew. In spite of all the efforts of scientists, no other process but the stroking of the ants themselves has been found to bring this about.

The terrific upstream battling of salmons has become classical as an illustration of instinct. Almost unbelievable forces are met and overcome by these fish in the mating season. This is true also of the migratory birds and insects. One writer tells of an enormous swarm of butterflies which, under the tremendous instinct of migration, defied the greatest barrier on earth, the Himalayas! Straight toward their destination this inexorable force drove the fragile, gossamer wings of the insects. Without a moment's hesitation they launched straight over the face of the mighty barrier, not only far above the timber line, but far above the last wisp of vegetation. No danger, no threats could stop them, but perhaps they were dashed to shimmering fragments far beyond in the furious elements.

Under this same demand nonmigratory birds have, in the migrating season, torn and battered themselves until their bodies bled and their wings would hardly flutter. The ruffed grouse, although it stays with us all winter, will rush and whirl and syncopate in a mad orgy of excitement, dashing itself against barbed wire fences, trees, and buildings of all sorts. Once a neighbor found a poor battered grouse in a dark corner of our feed mill. He was readily picked up, so dazed were his senses. As for the migratory birds, their instincts are equally as strong as those of the butterflies, and the mighty tests of endurance to which their expression puts the fliers will never cease to be a marvel to nature students.

I consider the whole clan of wasps an embroidery of the Creator's handiwork. Should one study the life of a wasp alone, he would become broad, keen, and truly a confidant of the innermost secrets of nature herself. Just yesterday I watched a solitary wasp travel a long distance over all sorts of formidable handicaps, watched until she had overcome them all and crept into her burrow under a dry leaf in a great bed of hairy-cap moss. She was carrying in her mandibles a portly spider that she had paralyzed with formic acid, and in order to do this she of course was compelled to travel backward to avoid stumbling over the bulk. Her short legs carried her over great "trees" of hairy-cap, over great twig "logs," over what were to her rocks and mountains and giant forest leaves. Every now and then she would drop her load to reconnoiter and spy out the landscape and find the best possible path. Every time I made any confusion or noise she did the same, waving her black, iridescent wings

(Continued on page 237)

A SUMMER LONGING

I must away to wooded hills and vales,
Where broad, slow streams flow cool and silently,
And idle barges flap their listless sails;
For me the summer sunset glows and pales,
And green fields wait for me.

I long for shadowy forests, where the birds
Twitter and chirp at noon from every tree;
I long for blossomed leaves and lowing herds;
And Nature's voices say in mystic words,
"The green fields wait for thee."

I dream of uplands where the primrose shines,
And waves her yellow lamps above the lea;
Of tangled copses swung with trailing vines;
Of open vistas, skirted with tall pines,
Where green fields wait for me.

I think of long, sweet afternoons, when I
May lie and listen to the distant sea,
Or hear the breezes in the reeds that sigh,
Or insect voices chirping shrill and dry,
In fields that wait for me.

These dreams of summer come to bid me find
The forest's shade, the wild bird's melody,
While summer's rosy wreaths for me are twined,
While summer's fragrance lingers on the wind,
And green fields wait for me.

—George Arnold.

CHRISTIAN MONITOR

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ANDY WINS

By Fern Miller

HE came walking toward me, his hands in his pockets.

"Well, well, Andy, a new pair of trousers?" I began.

A smile spread over the broad features and the great dark eyes glowed with delight.

"Yes, Daddy got them for me yesterday," he grinned, rubbing his rough hands carefully over the bright buttons and over the blue denim of his new overalls.

"I got a new straw hat, too," he continued, and took from his head a heavy wide-brimmed hat which showed at least two weeks' wear.

Turning to him again, I said, "You must have done something to please your Dad, especially, that he has bought a new outfit like this for you."

"No," the boy said, and a soberness settled on his face. "He didn't want to, but said he couldn't have me run around looking like a beggar, even though I was one. He said he hoped this outfit would do me for another half year now."

Then, in a very characteristic manner, Andy forgot all about his new overalls and hat and burst out abruptly with, "What are you going to do now?"—a question which he used a great deal. I walked toward the house and he followed about a step behind. His big hands were in his pockets and he lurched unevenly forward, step by step.

As we walked along he kept on talking. All his knowledge on threshing machines and threshing seemed to be forthcoming. The boy was an unusual case. His mentality was rather low and he was really a child put up in the big, rough, and developed body of a nineteen-year-old boy. His appearance was striking. His eyes were coal black—and big. They looked out from the broad features in a simple, childlike manner. The face was round, and above his big lips was his great wide nose. But the most striking of all was the boy's hair—a tangled mass of coal black. A hair-cut was about a semiannual occurrence with him, and the heavy locks plainly showed it. His hair seemed blacker than night itself. It was a great mass of tight curls all over his head, but was rather coarse, and made one think that it could never be combed out.

"I helped build the strawstack," he was now saying, "and once I got out too far and slid down the side. I didn't hurt myself though."

I smiled at him and saw that he felt very much content to have found some one who would listen to his talk.

As we approached the house a bright head appeared in the doorway.

"There's Patty. She can walk now," he said proudly, and the black eyes glowed as he quickened his steps and moved toward his little golden-haired sister. She greeted him with a smile, and letting go of the door, took a few unsteady steps to meet him, and then fell.

The child never whimpered. Andy picked her up in his clumsy, awkward way and she was perfectly satisfied, blinking her big eyes in the bright sunlight, and placing a chubby arm around his neck. Andy loved his baby sister. She was the one person in the world whom he could help and center his affections upon, and not be rebuffed for doing it.

"Patty likes me," he said, in his childish manner, holding her proudly in his arms. "I'm going to buy her something for her birthday. I've got twenty cents now, and when I get some more for watching Henderson's cows I can get her a dolly. Can't I, Patty?" He looked down at her, showing a fine row of teeth as a big smile spread over his face.

"Da, da," she gurgled understandingly, and dug with her chubby white fingers deep into his black curls.

We stepped inside the door. "Good morning," the mother greeted me, and the children, a girl, and two older boys, smiled and nodded also. "Dinner is a little late," she apologized, "but Henry hasn't come in yet. Andy, you go and see where he is staying so long."

I assured the lady that I couldn't possibly stay for dinner, and began to state the reason for my coming. In the meanwhile, Andy, with Patty still on his arm, started out toward the barn to see where Mr. Jones was staying so long.

In a few minutes Andy and Patty were back. "He's just coming now," he said, and sat down on a chair with Patty.

"Oh, there's no water here yet," Mrs. Jones exclaimed, looking at the boys. Harry settled back in his chair. "Andy," he said gruffly, "take the bucket and get some water, quick, before Dad comes in."

Andy, his good nature in full rule over him, put Patty down gently and started up. But Patty didn't agree so heartily. A lusty cry brought her up on his arm again, and he left the house, swinging the pail with one hand and holding Patty with the other.

Mr. Jones now stepped in the door. "Why, hello, neighbor," he greeted. "Won't you sit down? We're going to have dinner now."

"Thanks, Henry, but I must get back home," I answered, and informing him of what I had to tell him, I left the house. As I left I saw Andy approaching with Patty and the water. She was gripping his neck and he was grinning from ear to ear. The water was splashing out over the sides, down over his new overalls, and over his bare feet.

As I drove home I felt the situation that existed in that home more keenly than I ever had before. The boy Andy was the slave of the family, and the golden-haired baby, Patty, was the one connecting link which kept together the unfortunate boy and his family. They were rather poor. I had seen that in the home that very morning, but, after all, the appearance of the table, as well as other things about the house, suggested that the poverty present was not because of lack of food or clothing, but because the household was managed in a careless, slipshod manner.

The father had more than once threatened to send Andy to some institution, since he was "more bother than he was worth" at home, but the coming of little Patty and her nearness to Andy had made this well-nigh impossible. Quite true, Andy could not and did not do much hard work, like working out in the field somewhere, for somehow, it seemed he couldn't manage to go ahead with anything and work it through by himself. But he performed all the innumerable little tasks about the house and barn which would probably have remained undone, but for him. Andy just adored Patty—as did all the other members of the family—but she was the only one who returned the love and

MY PRAYER

Stablish in my heart, dear Lord,
A wish to do Thy will;
Strengthen me to carry on,
However steep the hill.

Clear the clouds of doubt away,
My selfish ways subdue;
Help me seek the way of truth,
My heart with right imbue.

Help me walk so I may show
That I am following Thee;
Charge my soul with heavenly fire—
From sin keep Thou me free.

—Harry Troupe Brewer.

adoration which Andy felt toward each member of the household—even toward his elder brother, Harry, who was constantly looking down upon him and who really hesitated to own Andy as his brother. One thing certain, he never wanted to be seen in public with him.

My heart went out for the unfortunate boy whose sole blessings seemed to be his heart of gold and his infallible good nature. But in spite of my efforts, I failed to think of a solution by which I could help him, and make the Jones's appreciate Andy.

Two days later, when we were sitting together at home in the evening, the dog suddenly began barking furiously. It was quite late, and the night was very dark. The barking continued and in a few moments footsteps were heard on the porch floor.

All eyes were turned toward the door. A figure came up to it and peered through the glass pane. The dark face framed in the door produced a picture that was really startling.

"Why, it's Andy," breathed someone through half-open lips.

It was Andy. He was in a high state of excitement. His nostrils twitched, and his black eyes seemed about to jump from their sockets. I walked to the door.

"Come on in, Andy," I told him, and opened the door. He stepped inside. His heavy black hair, framing his face, made his head appear about twice its normal size.

He didn't say a word, but rolled his black eyes from us to the door and back again. His broad features were strangely serious as he stood there. Something unusual had taken place, it was certain.

"You are strolling around rather late at night, aren't you, Andy?" I asked him. His big wetted lips, framed by heavy coal-black whiskers of about two weeks' growth, began to move again and his speech seemed to be returning. The words now fairly tumbled out of his mouth—so fast that we could barely understand what he was saying.

"I'll never go back—I'll not; they don't want me there and I'm not going—I'll, I'll never go back!" I had never seen the boy like that before.

"What do you mean, Andy? What is wrong?" I questioned.

"Dad said I should go and stay gone, and never bring my blubbering person around him again—and I won't!"

"Why did he say that, Andy?"

"Well, I—I turned on the car lights last night and forgot to turn them off. This drained the battery, and that made Dad mad—oh, he was mad! His face turned clear white, and he looked terrible."

Henry Jones was known for having a very strong temper. Evidently the unfortunate boy had brought it to the surface.

"Then he went out to the cow stable and got the black-snake whip. Oh, but that hurt!' and it seemed as if the boy felt the pain of it even then, for his body somehow lowered in a slight shrinking motion as of pain.

Shoving back his coat, I could see where the stripes administered to his back had left blood stains on his shirt. Jones certainly must have had a real fit of anger.

"Do you mean to say that you ran away from home, then?"

"Yes, and I won't go back—never! They don't want me there—only Patty," and his big lips began to quiver, breaking his speech. "I'm going away," he said, "but I want Patty to go with me."

Ah, again Patty would be the link that would hold them together and keep the boy from attempting to face the whole world by himself, for he could never do it.

"Andy, your father must have had a terrible outburst of temper when you drained that battery for him, but never mind, he will be glad to see you come home again." And then I added, "Patty would get too lonesome without you."

"No, I can't!" he returned. "He said I should never, never come back."

"But Patty—I believe she's looking for you right now."

That was too much for Andy. He just couldn't leave Patty behind—the one source of joy in the world for him, and torn between the two desires, he didn't know which way to turn. However, he had by now cooled down a bit and consented to stay with us that night, putting off his flight from home at least until morning.

The following day I spoke to Mr. Jones and he said, "Oh, I knew he'd be coming back, anyhow," in an unconcerned manner, and walked off. Well, I induced Andy to go home, since there was no better place for him. His longing to get back to Patty had somewhat modified his determination to run away and he finally said he would go.

After we had treated the bruises on his back as best we could, I watched him start slowly down the lane. His step was slow and his bent figure made him look like an old man.

As I walked into the house I saw that the sky was becoming very dark. "We're going to have a storm to-night, mother," I said as I entered the house.

"Well," she answered, "we need the rain, so we should be thankful if the good Lord will provide it for us."

* * * *

"Mother, it's been two weeks now since Andy was here that night. I just wonder how he's making it go with his folks."

"I saw him out in the potato patch day before yesterday," mother answered. "And little Patty was right with him."

Lightning began flashing outside, and low rumbling thunder sounded above us. Soon the rain came. It fairly poured down, and frequently the drenched outdoors was lit up by a sharp flash of lightning. Then came the sound of it striking somewhere, and a low roll of thunder. It kept up all evening, and finally, when all except myself had retired, the telephone began ringing. It rang so long and often that I decided to see what was wrong, and was soon informed that the Jones's house had been struck by lightning and was burning. I went to the window and could see even now the flames rising from behind the hill in the direction of the Jones's residence.

Quickly arousing my father, we hurried out to the car and started down the lane. The storm had now subsided, and the air smelled clean and fresh after the rain.

Flames were shooting upward from the burning building, lighting up the sky for miles around. People were running about excitedly and shouts went up here and there as we came up to the scene.

"Is every one out of the house, Bill?" my father asked.

"Yes, they're all over there," he shouted back, and dashed to where they were keeping the garage near by from catching fire.

Looking around, I saw Jones, his wife, the two boys and older sister in the crowd, but I couldn't locate Andy.

"Be careful! Every one stay out of the house now," some one called with a voice of authority.

Just then Mrs. Jones gave a shriek, "Patty! Patty!—she's upstairs in her bed yet!" and the woman started to rush into the building, which was about to collapse. But strong hands held her back. No one would dare go in now—it would only mean two lives lost instead of one.

For some unknown reason Patty had been forgotten in the great excitement and had been left peacefully sleeping in her little crib upstairs. The mother, as well as the rest of the family, was frantic.

"Let me go—she's mine, my Patty—let me get her"—and she almost tore from the strong arms that held her back.

Crash! the one side had caved in and fiery sparks arose into the night.

Crash! the rest was also going—but what was that? An object had burst through the flaming doorway, as the roof was sinking in; wrapped in flames it rushed blindly forward, stumbled, and fell in a heap at the feet of Henry Jones. Immediately a heavy rug was thrown over it, and the licking flames were smothered under its choking thickness.

The rug was pushed back and two dark eyes were turned up toward the crowd.

"Andy!" cried his father in astonishment, and knelt down beside him.

Andy rolled over and brought into the light a heavy bundle he had carried on his chest. The blanket slipped back, and there was Patty, rubbing her eyes sleepily.

"Patty!" cried her mother, and she was on her knees to clutch her baby to her breast. But frightened Patty clung to Andy, and he also would not let go, so the mother took them both into her arms and kissed them fondly.

The father smiled down upon them, and then lifted his face toward heaven, on his lips a prayer of thanksgiving and a plea for forgiveness. Henceforth Andy would be given his rightful place in the home as he deserved.

The boy freed his head and looked up at me, grinning from ear to ear. His face seemed almost burned raw and there were but a few bristly patches left of the heavy black curls.

But Andy was not thinking of pain. "Patty makes Mom like me, too," he said, and his dark eyes sparkled merrily. He felt no pain, for his heart was leaping with joy because he had really been able to do something worth while.

THE HEART OF HESSTON COLLEGE

By Paul Erb

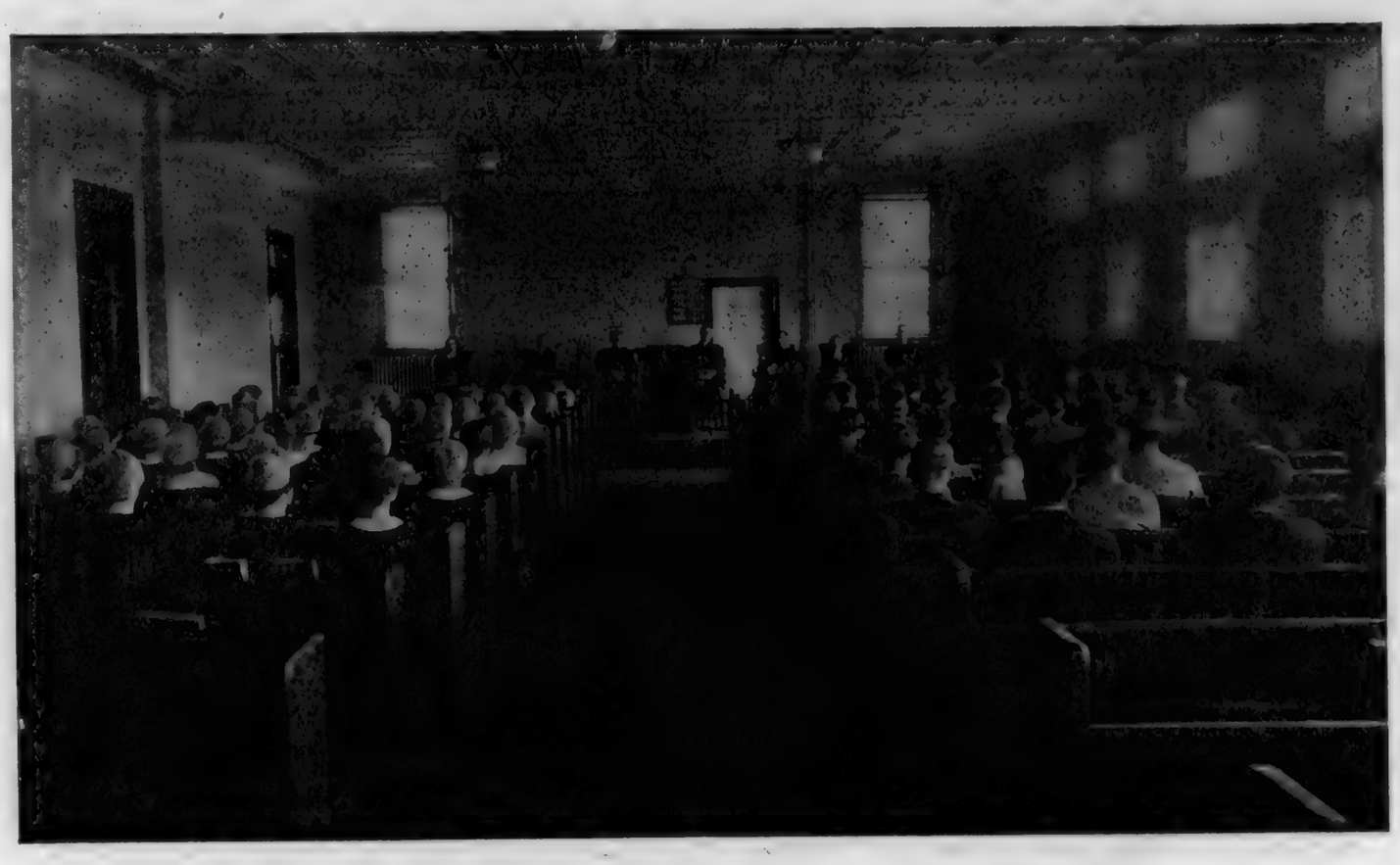
When do I really know a man? When I recognize his automobile, or the peculiar slouch of his hat, or the swing of his gait or that long white scar on his left cheek? Or when I can say, "The name is familiar," or when I recall that "he's the fellow that lives in the squatty yellow bungalow just beyond the High River bridge on the Tri-state Trail?" Hardly! I'll never know him until I pick him up some day on my way to town and listen to him as he eagerly expounds a pet theory of his or falters out some touching story of failure and disappointment. Until then he is to me only one of the great mass of human life, but after he has opened his heart to me, and I know not only what he does, but also the "moving why he did it," I begin to appreciate him as an individual. Then I know him. The external facts about a man are of little significance, except as they reveal the inner life, the heart of a man. As we use the term, it is in the heart that a man lives. Here are the secret springs of conduct, whether they be good or bad. "Out of the heart of a man proceed evil thoughts," said Jesus, and the Psalmist prayed that God might search him and "know his heart," for he knew that "out of it are the issues of life."

As with men, so with institutions When the automobilist drives through the village of Hesston, Kansas, he drives past the campus of Hesston College and Bible School. Here are the globe-crowned concrete pillars which mark the entrance to the concave cinder campus-drive. Here is the central arched entrance with its gilded legend, "Hesston College." Beyond the campus wall of concrete and iron he may glimpse the rows and groves of ambitious young cedars and maples and elms. To the right of a central pavillion looms prominently the three-story green and white dormitory, with the smoke-stack of the heating plant towering in the rear. Straight before him, but less conspicuous because farther back, he may see the modestly substantial brick college building. Two more pillars mark the edge of the campus. He has seen Hesston College. If some one should later ask him whether he knows Hesston College, may he answer, "Oh, yes, I have been by there?" Does one learn to know a college by even a careful inspection of the physical plant of that college? What can iron and concrete and wood and brick tell you about its reason for being, the motives which determine the policies of the school, the objectives towards which it is striving? Here again one must see the heart, must feel its throbbing pulses.

For a college, as well as a man, has a heart, an inner central core of being which motivates the policies, and directs the conduct. It is this heart of an institution which is, as one of our students once said, bigger than any single man in it, and which therefore survives changes in faculty and administration. Discover that heart, search its depths, and you will know the institution. One will seldom find anything in the life of a college which is not a direct issue from the heart of that college.

Now what is the heart of Hesston College? Since it is an institution and is built upon principles, I may undertake to give expression to its heart in the form of a proposition. I present this statement with some misgivings. Words are such poor vehicles to carry the burden of our weightiest thoughts that I am loathe to try to put into a few words the ideal which has been written in mind and heart by a good many men and women during the twenty-four years which have seen Hesston College and Bible School in the making. The statement is probably inadequate and may be inaccurate, but my experience as a student and teacher here has tuned my ear to hear words something like these in the heart-throbs of my beloved Alma Mater: LIFE IS TO BE INTERPRETED SPIRITUALLY IN ACCORDANCE WITH THE WORD OF GOD. "Life is to be interpreted," because it is the function of an educational institution to give its students an interpretation of life; it cannot give them much learning, for the time is too short and the resources too meager; it can do only what it does do: it gives them a point of view for the observation and study of life during the broad course of a lifetime. "Spiritually," because this is Hesston's fundamental difference from many other institutions; the materialistic emphasis of modern science looks with suspicion on anything which cannot be demonstrated in the laboratory, and only by positive teaching may the student of to-day be brought to a spiritual interpretation of the universe and his relation to it. "In accordance with the Word of God," because even where a spiritual interpretation is given, there is often a failure to recognize what we are sure of at Hesston, that God has given us in His Word an inerrant account of His dealings with the world and His will for us, not leaving us to the gropings of our own reason and philosophy, and that all other knowledge of this world is consistent, if it is true, with that Revelation.

Hear then the throbbings of the heart of Hesston College and Bible School!



Scene in Hesston College Chapel During the Past School Year

It Is True

Our college is dedicated to the task of convincing the young people of the Church of the absolute perfection and adequacy of the Bible. There can be no teacher upon our faculty who cannot be trusted to present in every classroom the evidence of the Bible as divinely inspired and authoritative. It is our business to see that the Word finds its rightful place in the minds and hearts of our students. Thus, although most of our students spend the larger part of their time in studies other than direct Bible study, every student must spend some time in direct Bible study, and most of them come to realize, sooner or later, that all their thinking is permeated with the eternal Biblical principles. For we believe that every man has one all-inclusive philosophy, that he cannot be a rationalistic scientist throughout the week and a devoted believer in a miracle-working God on Sunday; he must be all the time either a sceptical scientist or a believing scientist. It is our business to make him the latter, in so far as we may by presenting the claims of the Bible to belief. There may have been isolated cases of failure on this point, but many of us are fervently thanking God that the heart of Hesston has been beating true.

Not only is it true, but

It Is Warm

How forbidding is a heart that is not warm! And it must be admitted that orthodoxy is sometimes suggestive of an icebox rather than of a fire. It would be possible for our heart to beat true, and yet send a chilling tide pulsing through the veins. How cold is the staunchness that fails to speak the truth in love! How frigid may become

the stiff formalism of intellectual dogma! Cold mental acceptance must be tempered by the genial warmth of genuine Christian experience. And so Hesston College has always emphasized the experimental side of religious faith. Every new student and teacher meets the instant challenge, "Are you a real Christian?" It is not so much "Do you profess?" as "Do you possess?" There is a strong effort made to guide the student into vital, conscientious Christian living, into conscious fellowship and communion with the Lord. Perhaps the heart of Hesston is never more clearly in evidence than in our occasional testimony meetings, where one after another tells what great things the Lord has done for his soul.

Then, too, the heart of Hesston College reaches out to others.

It Is Compassionate

It might beat true and warm, and yet not be as unselfish as it ought to be. It might make us settle down contentedly in our pleasant little college community to enjoy in peace and satisfaction the revelation of truth and grace which God has given to us. It might counsel us to slothful ease and forgetfulness of the needs of the world. But, thank God, it does not. It yearns over a suffering, sinsick world, and sends us out to carry the message which has meant salvation to us. Our students and graduates have gone throughout the Church in America, India, and South America, to help carry out the great commission of the Church. They went to the relief of the Near East where one lies at rest by the Euphrates. They are found in many of our missions and charitable institutions, in our Publishing House, and on the faculties of our three schools. And before we go we give and pray. Each year the Sunday school and the student Christian organization contribute liberally to various missionary causes. Intercessory prayer, too, has its large place. It is our prayer that the future years may see a constantly increasing stream of workers scattering far and wide in the work of Christ. This is a longing throb of the heart of Hesston.

Furthermore,

It Is Loyal

Established by the Church and supported by the Church, our college longs to be an efficient servant of the Church. To take her young people from the various communities and send them back indoctrinated in the full Gospel, faithful and consistent in life, and prepared for active service is the joy and delight of your servant. What the Church stands for Hesston College stands for; our policies are determined by your wishes. Where we may have failed in discovering your wishes and in carrying them out, we ask your forbearance and helpful criticism. Hesston has no program other than the welfare of the Church.

It is hard to say exactly what you mean when you open your heart to even a friend. But the things I have said are at least some of the longings that those of us who are closest find in the depths of the heart of Hesston College. She takes you into her confidence because she wants to know you better, and wants you to know her.

(The above article is a reprint of a bulletin written by Bro. Erb, and published by Hesston College and Bible School a few years ago.)

Hesston, Kans.

THE SPREAD AND PERSECUTION OF THE EVANGELICAL BAPTISTS

I

By John Horsch

The Anabaptist movement originated in the face of threatening persecution. In a number of letters describing the religious situation in Zurich, in the autumn of 1524, Conrad Grebel stated that persecution unto death would be the lot of himself and his associates, if they persisted in differing from the dominant (Zwinglian) religious party. This was a few months before Grebel and his friends organized themselves as a church and began the observance of the ordinances. The number of those who were willing to take the consequences of deviating from the creed adopted and prescribed by the civil authorities was small at that time. Speaking of Zurich and vicinity, Grebel stated that there were not twenty persons who were fully decided to proceed along strictly Scriptural lines as concerned the reformation, or renewing of the church. The population of Zurich as a whole preferred to fashion their faith in accordance with the decisions of the civil authorities. However, after the Brethren, in January of the following year, had organized themselves as a church, the movement, in spite of persecution, spread rapidly, not only in the canton Zurich but in other cantons of Switzerland as well as in other countries.

The contemporary chronicler, Sebastian Franck, an opponent of the Anabaptists, wrote in 1531 (that is, about five years before Menno Simons' conversion):

The Anabaptists spread so rapidly that their teaching soon covered, as it were, the land. They soon gained a large following, and baptized many thousands, drawing to themselves many worthy souls who had a zeal for God. For they apparently taught nothing but love, faith, and the need of cross-bearing. They showed themselves humble, patient under much suffering; they brake the bread with one another as an evidence of unity and love. They helped each other faithfully, called each other brothers, etc. They increased so rapidly that the world feared an uprising, though I hear this fear had no justification whatsoever. They were persecuted in many places with great tyranny, being imprisoned, branded, tortured and executed by fire, water, and the sword. In a few years very many were put to death. Some have estimated the number of those who were killed to be far above two thousand. They died as martyrs, patiently and humbly enduring all persecution.

"The Anabaptist messengers of the Gospel," says Professor Carl Adolph Cornelius, "came in humble appearance and unassuming attire, poor like the apostles. They labored preferably among the poor and lowly. With a greeting of peace they entered the dwellings to read from the Word of God and deliver their message. Their language was simple and straightforward, with no pretense to scholarship. But the message-bearers were confessors and martyrs, and the warmth of their hearts impressed the hearers. Persecuted and fugitive, uncertain of the necessities of life, their life bore a strong testimony to their words. Therefore, their message, with the full strength of its Biblical content, was edifying and soul-winning, moving, and convincing."

Many Anabaptist traveling preachers labored in Switzerland, Alsace, South Germany, and Austria. The people of these countries were prepared for the message of the primitive Gospel. Church reformation was in the air. Great numbers had become interested in religion as never before. Through the earlier reformatory writings of Luther, Zwingli, and others, many had been led to see the errors of Romanism in the light of Scripture. Furthermore, many had at the same time received sufficient light to recognize the compromising character of Protestant state churchism. The Protestant state churches failed to bring about a reformation as concerned Christian living and actual piety. Regarding this fact there was, practically, only one opinion expressed by contemporary writers, be they Romanist, Lutheran, Zwinglian, or Anabaptist. They all agreed in the opinion that the state church type of Reformation, under the leadership of Luther and Zwingli, had not resulted in a reformation of the life of the people.

The message of the leaders of the Reformation of the state church type, as concerned their disapproval of Romanism and their preaching of salvation by faith, was acceptable to the Anabaptists, but the Anabaptists insisted that the message of the leading reformers did not comprise the whole of the Christian message, as laid down in the New Testament. The Anabaptists believed that a true reformation, or renewing, of the church would necessarily result in newness of life and in bringing forth the fruits of obedience and consistent Christian living in accordance with the teaching and demands of Scripture. The masses of the people who constituted the new state churches gave indications of indifference and an unwillingness to bear persecution for the Protestant faith which had been introduced by the state.

Anabaptist evangelists were, practically, the only missionaries of that time. Luther, after consenting to state churchism and the persecution of dissenters, disapproved of mission work in Catholic territory without the approval of the authorities of such territory. In 1532 he wrote a book, **Against the Sneaks and Hedgepreachers,** meaning the preachers and missionaries who labored in any territory without the permission of the civil authorities. He stated in this book that no minister of the true Gospel should preach

in Roman Catholic territory without the knowledge and consent of the authorities. He referred to personal work in forbidden territory and to meetings that were not held publicly, as hedgepreaching. He condemned religious work of this nature in both Lutheran and Roman Catholic states. His attitude in this respect was due to his fear that if rulers of Catholic states were to be annoyed by missionaries, they could probably not be won for the Reformation. In consequence, few if any missionaries representing the Protestant state churches were found in Roman Catholic territory after the first period of the Reformation movement.

The Anabaptists, on the other hand, gave the idea of winning the rulers no consideration. The Anabaptist evangelists had nothing to gain by shunning Catholic states for the sake of persecution; they were persecuted in Lutheran and Zwinglian states as well. The Anabaptist missionary, Claus Felbinger, said:

Some have asked us why we came into the country of the duke of Bavaria. I answered, "We go not only into this land but into all lands, as far as our language extends. For wherever God opens a door unto us, shows us zealous hearts who earnestly seek Him, have an aversion to the ungodly life of the world, and desire to amend their lives, to all such places we aim to go, and for this we have Scriptural ground."

As already indicated, the Anabaptists spread with surprising rapidity. Sometimes a church was founded within a few hours after the coming of an Anabaptist preacher.

"Anabaptism spread with such speed," says a contemporary writer, "that there was reason to fear that the majority of the common people would unite with this sect." This, if permitted to continue, would have completely thwarted the plans for a state church in which the whole population was to hold membership by force of the civil law. In other words the very existence of state churchism was threatened by the progress of the Anabaptist movement. Following is an authoritative description of conditions in the Tyrol as regards the inner strength of the Anabaptist movement in that province, and the general attitude of the population towards the Anabaptists. Similar conditions as here depicted prevailed in other states, notably in the canton Berne in Switzerland (concerning which more anon) and in parts of the canton Basel. An official document of Tyrolean magistrates contains the following pertinent report:

The common people take an entirely favorable attitude toward the Anabaptists. They are kindly disposed toward them and take sides with them. Those who are not of their sect and were not baptized by them give them lodging, food, and support. And although there are those who, because of fear of punishment or on account of abject poverty, abstain from doing this, they nevertheless let the Anabaptists daily walk to and fro among themselves at will. They do not report Anabaptists to the magistrates or government, and do nothing toward having them arrested.

If the magistrates are informed of a place in mountainous parts or elsewhere where Anabaptists have their abode, or where they have a meeting, if any such information comes to the magistrates, and if they decide to make efforts, by the help and assistance of some of the population, to fall upon them suddenly, in order to seize and arrest them, and if the magistrates then order some of their subjects to proceed with the officers of the law in all quietness to such a place and to assist in surprising and arresting the Anabaptists; and if those who receive such orders cannot excuse themselves and cannot in some way persuade the magistrates to permit them to stay at home; nevertheless, those that accompany the officers to such places will not move a hand to apprehend the Anabaptists.

Even when the Anabapists are close tc some of them and they could easily lay hands on them, they let them run unhindered into the forests and mountains, and thus make their escape from the magistrates. They excuse themselves afterwards saying that they had not seen any or had not been able to outrun them. And sometimes those who have been ordered to assist in arresting them, will warn the Anabaptists of the coming of the officers. Again, although the citizens, especially in the summer season, may not permit the Anabaptists to enter their homes (since houses in which they had been given lodging were to be burned to the ground), they permit them to stay close by their houses on their ground or in near-by forests and mountains, where they let them build booths and dwellings, and permit them to move about at will. They do not report to the magistrates any Anabaptists, mucn less do they give information about places where they abide, or have meetings, but they give them aid and advice. Thus food and all necessities of life are brought to them at day and night. All of this is contrary to the published mandates, orders, and prohibitions."

Scottdale, Pa.

"IN QUIETNESS AND CONFIDENCE"

His song is soft and sweeter
Than ever it was before.
The meadow lark is singing,
Outside my open door;
He seems to be singing glory
To the Father of Lights above.
From whom is every good gift
And perfect gift of love.
He's praising God for protection
From the cold and stormy blasts;
For warm sun and budding flowers
Which show that winter is past.
He sings with joy and confidence
With quietness and peace;
So full of trust and thankfulness
His song just cannot cease.

Why should his heart be singing
More than my heart to-day?
Have I not had protection?
Do I not hear God say—
"In quietness and confidence
Shall be your strength", alway;
"Cast all your care upon Him",
On Him your burdens lay?
And in exchange for burdens
A song He'll give akin
To the meadow lark's notes of comfort
And my soul is at rest in Him.

We thank Thee, Lord, for the comfort
Of the song so soothing and sweet,
Though we have been anxious and worried
We humbly bow at Thy feet,
And ask Thee to cleanse and forgive us
The unrest we have had in our heart,
And may we from henceforth never
In anxious thoughts take part;
But may we trust Thee and praise Thee,
As the birds of the air trust and praise,
And to our Heavenly Father
Our hearts in thankfulness raise.

—Mary Hartsell.

SERMONOGRAMS

Goodness is the only investment that never fails.

Goodness consists not in the outward things we do but in the inward thing we are. To be is the great thing.

God writes the Gospel not in the Bible alone but on trees and flowers and clouds and stars.—Luther.

Grace has been defined the outward expression of the inward harmony of the soul. —Hazlitt.

Gratitude is the memory of the heart.—Massieu.

No really great man ever thought himself so.—Hazlitt.

Light griefs are plaintive, but great ones are dumb.—Seneca.

Habit is the most imperious of all masters.—Goethe.

Happiness without peace is temporal; peace along with happiness is eternal.—Aughey.

No man was ever pulled down by lifting another up.

Not even age frees us from the temptation to make a fool of ourself.

It takes rough tools to remove the rust from our hearts.

Virtue is bold and goodness never fearful.

It takes a living Christian to make a live Christian.

One of our most common errors is to mistake our wishes for His will.

The man who is fighting sin is too busy to carry a chip on his shoulder.

The great matter is to learn to rule self. —Goethe.

One word of love may make a new world to some life.

Appreciation can reach flood tide in an unselfish heart only.

Some people lose their liberty by taking too many liberties.

The wages of sin are not affected by an economic depression.

To glory in the cross of Christ means to glory also in our own crosses.

The beginning of failure is when we fail to take serious things seriously.

Find fault and you find little chance of success.—D. Carl Yoder.

PAUL'S DEFEAT

A famous preacher once said in a sermon: "Paul got the defeat of his life, not at Lystra where he was stoned, for he built a church there; not at Thessalonica, where he was mobbed, for he planted a church there; not at Philippi, where he was beaten with rods and put into the stocks, for he built a church there; not at Corinth and at Ephesus, where he was persecuted, for he built churches there; not at Jerusalem where he was torn by the mob, for he built a church there; but at Athens, where no violence was shown him, but where they were indifferent!" Here they had no real concern of the true Way of Life.—Our Youth.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage (Gal. 5:1).

CHRISTIAN MONITOR PULPIT

THE RACE OF LIFE

By J. S. Hartzler

TEXTS: Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Heb. 12:1, 2.

Let this mind be in you, which was also in Christ Jesus.—Phil. 2:5.

Without endorsing the Olympic games, Paul makes application of these races to the life race of the Christian. If everything had been out of the way, if there had been no definite hindrances so that the runner could have had a free course, the races would not have been nearly so difficult, but each runner had his friends, and they showed their friendship by trying to do something which would not permit their friend's opponent to win the race. This was sometimes done by threats, scares, or placing seeming dangers in the way. The tricks and devices used were ever on the increase. True, there were always limits beyond which the trickster was not allowed to go. The goal or prize at the end of the race had to be kept in mind with a determination that nothing should draw the runner from his course; that no matter how many or what kind of aggravations were tried, he must never allow them to turn him out of the way. The prize, THE PRIZE! It holds his eye; it is his ambition; he must win. And while straining every nerve to make headway, he must watch his step because of the trickery and treachery which is being practiced against him.

The Christian is the runner, the space between the starting point, and the goal is the span of life on earth, and the prize is the glory that awaits him at the end of the journey. The archenemy of his soul—the devil—with all the demons of perdition are trying to prevent his success.

There is One who has run the race before him, and has won so completely that He is an invaluable help to others who are trying to win. He knows all the tricks, has an antidote for every poison, an antiseptic for every wound, a word of comfort for every insult, and is a trainer for every runner in the great race of life. His service needs to be secured; yea, must be in order to insure success. "Looking unto Jesus, the Author and Finisher of our faith."

Notice the attitude of the One who has made such a success in this race. See how intent he was. His eye was on the prize (the joy that was set before Him); He endured the cross, and oh, what all is involved! It is more than words can express. Besides the natural pain, He bore what was many, many times harder to bear—the sins of the world. He became sin for us. Hard as all this was, He still looked to "the joy that was set before him," and that spurred Him on. But the cross carried still another stigma with it. It was a disgrace to be crucified, but that did not stop Him. So little did He heed it that He "despised" it. That is beyond man. It took God for that.

His anticipated joy has come to Him only in part. He has the joy of being "set down at the right hand of the throne of God." His prayer, "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was," is granted and no doubt that joy is increased in the fond anticipation that He will soon come to take His bride—the one for whom He suffered so much—to Himself to be with Him through the ceaseless ages of eternity. This will be the consummation of "the joy that was set before him. He will be with His own.

An example is good, but it is intended to benefit more than simply the one giving it. An example is to be followed. It is base ingratitude to realize that an example which we recognize as such, has been given us and we do not heed it. Our second text is a beautiful invitation along this line, but this, like so many other Scriptures, is very fine advice, but the less the individual is inclined to obey, the more positive it becomes until to the one who refuses it becomes a stern command, and such commands ignored indefinitely cannot help but bring results that are disastrous. These two texts taken together show two outstanding characteristics of Christ. First, He was willing to endure for the sake of others. "Such contradiction of sinners against himself," seemed to be no barrier to His saving His bride—the Church of the living God. He hung upon the cross, but He would go on as if such sufferings were to be considered as nothing that He might accomplish His purpose. Second, His mind was to be obedient. He would be that at all costs. He "became obedient unto death." "Lo I come . . . to do thy will, O God." The cost of obedience was not the question. HE WOULD OBEY.

The one text urges us to look upon this great Example, the other, to follow Him. Both are necessary. We will never follow an example to which we give no consideration. The more the example is thought of, the more we take from it. The fine, noble character of Paul has been a great example down through the ages, and only eternity will reveal the number who have followed him. All real Christians have followed his example and have themselves become examples to others. What will the end be?

Read the second text again very carefully; think it through. If "this mind," is in us which was in Him, we will do the things which He did so far as that is within our sphere. We find the mind of Christ in the context. His equality with God is admitted, but instead of holding to that, He "made himself of no reputation." That was not because He did not like reputation. In fact, it was a sacrifice to Him to give up reputation. This is shown in what the Father did for Him. "Wherefore God also hath highly exalted him, and given him a name which is above every name." Surely that is reputation, and the Father would not have thrurst upon His Son what the Son did not want. He made himself of no reputation that He might the better reach the "down and out."

Instead of assuming to be Master which He actually was, He "took upon him the form of a servant." "Ye call me Master and Lord; and ye say well, for so I am." "I am among you as he that serveth." As He "made himself of no reputation" so that He might win those who had none, so He took upon Him the form of a servant so that He might win those who were in bondage. These two downward steps were taken, not for His own benefit or aggrandizement, but for our salvation.

It was not enough that He became man for men, but He who was King of kings and Lord of lords, humbled Himself—the third downward step. Thou Son of God, didst thou humble thyself when we poor mortals exalt ourselves? Oh, how like God! He carried out Eph. 4:2, "With all lowliness and meekness, with longsuffering forbearing one another in love." This was the very atmosphere in which He lived here on earth.

He "became obedient unto death." This means more than gathering all His reserve together and putting it up against temptations for one hour, or even the six hours on the cross. Ie means that day by day, amid the most severe trials, He kept His eye on the goal and ran the race without a falter or a fall. It does require much grace to remain true while being condemned to be burned at the stake in defence of the faith; but it requires even more daily and hourly to live the "harmless and blameless" life. But it can be done. Thousands have done it, and thousands more will do it if the Lord tarries a while longer. When we are almost yielding, remember, "Let this mind be in you, which was also in Christ Jesus."

"Jesus drank the dregs." He was obedient unto that most cruel manner of putting one to death—"the death of the cross." But the pains of the cross were not the hardest to bear. The challenges that were held before Him and the scoffs that were hurled at Him; the interest that He had in others, as the thief on the cross, His mother, etc., the bearing of the sins of the world, the awful thing of becoming sin for us seemed to occupy His mind so completely that His bodily pain was less thought

(Continued on page 237)

Editorials

Sowing the Seed

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccl. 11:6).

The Bible abounds in similies, metaphors, and illustrations. The illustration of the sower is one of these. In the Old Testament we find numerous allusions to the sower and the seed, and then Jesus made the illustration immortal when He gave His famous parable beginning with, "Behold, a sower went forth to sow." And through His teaching the spiritual meaning of sowing the seed has become so familiar that it hardly requires any explanation, unless it be among people who are entirely unacquainted with Bible phraseology.

And so people in general know that the seed is the Gospel of the kingdom of our Lord Jesus Christ, the Good News of salvation through the redemption which He wrought on the cross. The sower is any one who tells or broadcasts the Gospel to others. In Old Testament times the prophets and other faithful servants of God gave His messages to the people, the words of God that applied to the people of the dispensation before Christ. When Jesus came He was the Great Sower, whose activity in preaching the Word was never equalled before or since. Now all His disciples are given the commission to scatter the precious seed far and wide so that all may hear the story of Jesus and His power to save.

The text quoted above suggests that we should be diligent in sowing the Gospel seed at all times. Morning and evening, at all times, we should be about the great work which Jesus has given us to do. Not all will grow alike, some may even be caught up by the birds before it has a chance to spring up, some may fall on the shallow soil underlaid by rocks, others may be choked out by the thorns, but we may be sure that some will fall upon good soil and spring up and develop into fruit-bearing lives. It is our work to sow the seed. We do not know which will grow, but we trust that if we are faithful in both sowing and watering God will give the increase.

There are many ways of sowing the seed. Much faithful sowing is done in the regular services of the Sunday school, the young people's meeting, and the church. Let us keep up this blessed service and through consecrated effort make it more extensive and more efficient. Then there are the special periods of sowing such as evangelistic meetings, Bible conferences, summer and week-day Bible schools, young people's institutes, and other special meetings of various kinds. And at this season of the year we should especially remember that church conferences, Sunday School conferences, mission board meetings, General Conference, and other general meetings are all efforts to further the great work of sowing the seed of the Gospel. There may be considerable organization and work along lines of building up and conserving the church forces, but in all of these efforts we should never lose sight of the fact that the great first work of the Church of Jesus Christ is preaching the Gospel, and that all other activities should contribute to that end. And they always will, if conducted in harmony with the Word of God and under the direction of His Spirit.

But let us not forget to sow the seed in personal work. We should take our place in the organized work of the Church and support it in every way we can by our efforts and means. At the same time this does not relieve us of our duty in sowing the seed in the home, and in our personal contacts on the street, office, farm, or factory. One of the effective ways to sow the seed is to distribute Gospel literature—tracts, papers, booklets, Scripture portions, etc. You do not know which will prosper, but if watered by prayers and tears, some, under the blessing of God, will be sure to grow.

Harvest time is still here in some sections, although in most places in the country it is over. But the eternal harvest is still to come. We all want a share in it, with some sheaves to bring to our Master as trophies. But we can never do so unless here and now we are faithful sowers of the Word of God. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

Denunciation of Sin

Recently in studying some of the prophetic portions of the Bible we were impressed with the boldness and severity with which the Old Testament prophets denounced sin. They saw both the nations of Israel and Judah falling into a most depraved and corrupt state because of the sins that were indulged in by the people at large, and especially the rich and ruling classes. And to stem this sinful tide they cried aloud and spared not. They cared nothing for their own personal popularity, or even safety, but were faithful in denouncing and rebuking sin, no matter where it was. They saw that the course that was being taken would lead to national ruin, and they did what they could to turn the people back to God, even though the masses did not heed, and instead of showing appreciation, cruelly treated the prophets, with persecutions, imprisonment, and in some cases death.

Is there not a lesson for the people of God in this age from the examples of the prophets? Sin abounds to-day, much as it did in the days when the prophetic messages of the Old Testament were written. Are we faithful in giving our testimony against sin and for the right? Or are we merely speaking smooth things to please the people? We know that judgment must come upon any people who are giving themselves as the servants of sin. Vice and corruption exist in high places and in low, in the gilded palace and in the filthy slum. Those in positions of authority and the denizens of the underworld are in all too many cases linked together in the unholy cause of engaging in corrupt and sinful practices. Crime, drunkenness, immorality, lying, deceit, oppression, and many other evils abound to-day as they did in the times of Isaiah and the other prophets. Let us testify against them faithfully and point people to the only remedy for sin—"the Lamb of God which taketh away the sin of the world."

Christian Life

ECONOMIC PRINCIPLES IN THE LAW OF MOSES

By John Thut

(Concluded from last month)

5. **Provisions for The Poor.**—Lev. 19:9-11; Lev. 23:22; Deut. 24:19-22. The Mosaic law instituted sensible relief measures for the poor—for those temporarily unemployed. The stranger was permitted to enjoy the privilege of this beneficent provision. The landholder was explicitly commanded to leave some of his grain in the field and fruit in his vineyard, after he had harvested, which the poor might glean for their individual use. Ruth the Moabitess and her companions gleaned in the fields of Boaz without being molested. In the first reference cited above, the landholder was enjoined not to gather all his harvest, leaving some for the poor, and then in verse 11, stealing is forbidden. Obviously gleaning was not construed as stealing. It was a system of relief established by divine law. Relief was extended directly from producer to consumer, the latter proving his worthiness for it by laboring for his own necessities. To some extent idleness was prevented. Except for the consumer's labor, there was total elimination of distribution costs and transportation charges.

In the world's strenuous commercial and industrial philosophy of life, gleaning would hardly be permitted; it would be construed as trespassing, possibly as a form of stealing. Every available resource must be applied to the securing of profit; every dollar invested must yield its per cent of gain. In the keen competitive conflicts of the capitalistic system the unscrupulous compel the conscientious to yield to their dishonest business methods and force them if possible out of business; the weak must succumb to the strong and many become wage earners or join the ranks of the unemployed. To mitigate the sufferings of the unfortunate, relief organizations are maintained to collect funds and apply them amongst the needy. In unemployment situations of national magnitude some governments may grant doles to the distressed. But is there any inducement in this system for those who receive charity or doles to become self-supporting or self-reliant? Maybe this method can be adjusted better to a high-pressure industrial age; but is it any improvement on the Mosaic system?

Since delivering this address in public the writer has learned of an interesting economic venture in a community near one of our nation's large cities. Here were acres and acres of potatoes, vegetables, and fruit from which the owners could not realize enough to pay for the harvesting. In the city were thousands of unemployed men without purchasing power, vainly seeking jobs. Finally some assisted the farmers to harvest crops; receiving their wages in produce.

But these laborers and farmers had other needs besides food. Among the unemployed were carpenters, mechanics, miners, broom-makers, merchants, bank clerks, stenographers, dentists, physicians, etc. An organization was effected. Professional men learned to do manual labor. Each one engaged in some task to be done, whether accustomed to it before or not, keeping busy continually. By coöperation and mutual exchange of produce, commodities, labor, professional services, and the use of a limited amount of scrip issued by the organization they succeeded in supplying necessities such as food, clothing, fuel, etc., to thousands of people, without the medium of money.

Arrangements were made with a coal mine to supply coal in exchange for the organization's merchandise, keeping a coal mine in operation. Lumber and wood for fuel were provided by a lumber company in exchange for the organization's commodities. If any product or article could be sold for cash outside the organization, its producer had the privilege to do so without interference, something, however, which was seldom accomplished. Men with some self-respect were not subjected to the embarrassment of applying for "charity" or "dole." There was some inducement to be kept from idleness and to support themselves and dependents through self-effort.

How nearly did this community in its dire need approach in a general way the economic principle—that of relief for the poor—of Moses? How nearly did they succeed in adapting details to the present industrial age—a strenuous age admittedly out of joint? Did not these common practical folk in their great extremity succeed as well in solving the problems of readjusting our economic structure as have our politicians and statesmen with their elaborate discussions and attempted legislation on inflation, depreciated currencies, gold standard, coinage of silver and what not? The people built on human need and betterment, the politician on the maintenance of capital and profits. Evidently a sound economic structure must be built on a more stable foundation than variable credits and fluctuating monetary values.

6. **Emergency Relief.** — Deut. 23:24, 25. There is much similarity between this principle and the preceding one; but in what respects do they differ? Under the former people were not permitted to glean till the landholder was harvesting, or had completed harvesting his crop; while under this they could enter any man's field any time that the grain or fruit was developed enough, help themselves and eat on the premises. Under the former they carried their gleanings home, while in the latter they were not permitted to do so. This was hand-to-mouth relief in case of hunger; it provided sustenance for man in great emergency.

A man who had emigrated to this country from Russia approached me, soon after the close of the World War, with this problem. He said he receives letters from his relatives and friends in his native land relating their sad experiences. Contending revolutionary armies seized some of their property; the government finally confiscated the remainder; people who once were wealthy became, through no fault of their own, penniless refugees. Now if they eat some of the grain or fruit to satisfy their hunger as they pass from place to place through field or orchard, will God hold them accountable for stealing? This is not a supposed case; it is now the hard experience of a large number of people.

In our conversation reference was made to Christ and His disciples walking through the grain field, the disciples eating of the grain, and Christ justifying their conduct. The Pharisees knew the disciples were within their legal rights, but objected because they did it on the Sabbath Day. Also David, during persecution ate unlawfully of the shewbread which only priests were allowed to eat,—and David was no priest, not even a Levite—and was held guiltless.

Centuries ago people were imprisoned for debts. We now consider those laws inhuman. Is it any more humane, or less, to subject a man to imprisonment or other harsh punishment if he partakes of food not belonging to him, in dire extremity? If this Mosaic law expired with the dispersion of Israel among the nations, does not its spirit teach us to treat a man in great distress with some degree of humanity? When relief organizations do not function, and charity is deaf or dead, what shall a starving man do when there is an abundance of food around him? The condition of a starving man's stomach, whether hungry or not, would no doubt be an important factor in governing a man's conduct under the circumstances, but a man's stomach ought not to be the final arbiter in deciding such a question.

It may be inferred from this and the preceding principles that the preservation of human life is more important than the protection of material interests or property. In times of great economic disturbances when both human life and rights and material interests or property are endangered, human rights have the priority over property rights. The former are primary, the latter are secondary. Property exists for the benefit of man.

7. **Regulations for Sustaining Spiritual Life.** Ex. 23:14-17; Lev. 25:1-55; Deut. 16:16. The Mosaic economic regime makes ample provision for nurturing man's spiritual life. (1) The Israelites observed every seventh day, the weekly Sabbath, on which they met in holy convocation. (2) They also observed the Sabbath of years; six years they labored to produce their necessities, and the seventh was a year of rest—of nonproduction—in which there was mutual expression of good will towards fellow citizens and a year devoted to the worship of God. (3) Every fiftieth year was a jubilee; if through adversity or misfortune an Israelite became oppressed or lost his financial

or social status, he was on this year relieved of his services as a servant, granted his full liberty and his former possessions were returned to him. It must be noticed here that there was no productive labor done for two years in succession,—the forty-ninth and fiftieth—but the time was devoted to readjustments in the social and economic life of the nation, to benevolence, meditation and adoration. (4) Three times a year the Children of Israel met to celebrate their national feasts, each one continuing for seven or more days, being an occasion of repoicing, thanksgiving, and worship. They also observed other feasts of minor importance. Several practical deductions may be made from this system of social and religious feasts and holidays referred to in the Scripture cited, which we may but briefly state here.

Notice in Leviticus 25 how reverence for God is interwoven with the business transactions ("buy", "sell", "price", "fear God"—vv. 14-18) of the people. Any economic system that eliminates God will become disordered and must eventually collapse. The most objectionable feature of Russia's government is not its anticapitalism but its ferocious assault upon God and its vicious attacks upon Christianity. Capitalism without a proper regard for Christian principle, and concerned only with the materialistic concept of profit, is built upon an unstable foundation, as the history of economics with its panics, crises, depressions, readjustments in monetary systems, revisions of banking laws, labor feuds, etc., conclusively demonstrate. This sordid concept of profit and more profit does not satisfy the purer desires and spiritual needs of man. The recognition of God and His principles of business are the stable foundation on which to build an economic structure.

The system was instituted to maintain social equality, liberty, and fraternity to which every Israelite was entitled. If a brother "be waxen poor" and was required to sell part or all of his possessions, lost his social status and became a servant, on the year of jubilee his property was redeemed and restored to him, he regained his former social standing and was given full liberty. An Israelite could not be sold as a slave amongst his own people; he might become a servant, but not permanently. Faith in God and confidence in fellow citizens were two important factors in maintaining the social and economic structure in Israel—two factors, however, which have been shattered in our present depression, but which must be restored to establish order.

The weekly Sabbaths, the Sabbath of years, the jubilee year, the feasts and holidays, though primarily of a religious character and purpose, indirectly reduced the time used in productive labor; yet if these Sabbaths and feasts were conscientiously observed they suffered no need. Nor did they suffer need because of a surplus! The balance between production and consumption automatically adjusted itself. Vv. 18-21. In recent years when practically every day, including Sunday, was used in production, in connection with our scientific discoveries and the aid of machinery, we produced a surplus, and the balance between production and consumption has become seriously disturbed.

Considering the great need in the world at present, it is evident that ours is a problem of transportation and distribution rather than overproduction. Channels of trade have been obstructed and commodities are not transported where needed. Self-interest and profiteering have prevented the exchange of merchandize; more interest in the welfare of man may again reduce the surplus to normal proportions. One solution proposed to bring production within normal limits is to reduce the hours of labor. In the laws pertaining to the Sabbaths and feasts there was concealed the principle of maintaining this balance in Israel, the leisure time being devoted to worship. If in our modern problem the hours of labor are reduced, how will the laborer use his leisure?

If a man because of adversity sold away some of his possessions, they were redeemed and restored to him in the jubilee year. This preserved the identity of the different tribes in Israel. The possession or inheritance of each tribe remained in the special district in Canaan given to it. However, indirectly it preserved a balance in the distribution of the population. Whatever irregularities developed in the distribution of the population throughout the years were adjusted when each man returned to his possessions. Is it probable that in our present depression a redistribution of the population must be effected, relieving our congested industrial centers of their idle men to find employment in localities less densely populated?

Another reason for observing the Sabbaths, both the weekly and yearly, was to give "rest unto the land." The Israelites were guilty of flagrant violations of this law. It was the chief reason of the seventy years' captivity by the Babylonians, centuries after the time of Moses. II Chron. 36:21. Just what is meant by giving rest unto the land is not clear, but there seem to be some scientific reasons involved.

Several years ago a master farmer argued from purely economic and scientific facts and principles that the farmers of the world would be just as successful financially if they would allow their land to rest every seventh year. He had noticed, he claimed, that about every seventh year the crops somewhere are short because of drought, insect pest, plant disease, or some other cause. If this man's observations are correct, may we conclude that nature is thus asserting its needs and right to a rest? Because of the application of scientific facts and principles in agriculture, production has been greatly increased, and in the industrial world the manufacturing of merchandise has speeded up wonderfully by the aid of machinery, far beyond man's needs and purchasing power. Now necessity has compelled us to retard production. Are the increasing number, intensity and magnitude of pestilences, famines, dearth, earthquakes, depression, unemployment situations, etc., evidences that the earth desires the observance of the weekly and yearly Sabbaths? Is nature thus wearily groaning for its rest?

8. **Relations between Creditor and Debtor.**—Deut. 15:1-18. Every seventh year a financial readjustment was effected between creditor and debtor. This was not a moratorium but a financial release or cancellation of debts. Its purpose was stated: "Save when there shall be no poor among you" (v. 4). A clearer rendering for this has been suggested: "To the end that there be no poor among you." It was the cessation of a hopeless struggle against a burden of debts, preventing lifelong poverty. To the debtor it was an inducement to regain himself socially and to retrieve a lost fortune, rather than to become dependent or desperate. The invariable tendency in the history of nations is for wealth to be accumulated into large estates or fortunes controlled by a few individuals. Whatever abuses and irregularities developed in a balanced distribution of wealth in Israel was checked, partly so at least, every seventh year. Creditors were restrained from using coercive measures in demanding payments, and wealth remained distributed among the people. Not only a few individuals in it, but Israel as a nation was to prosper and become the world's financiers. v. 6.

They were not to exact payments from their brethren and neighbors. v. 2. Reluctance to loan to a poor brother was adjudged hardness of heart (vv. 7, 8) and unwillingness to assist because the year of release was near was considered the thoughts of a wicked heart. v. 9. Obviously, according to this law, coercion used to compel payment and reluctance to assist in adversity were greater manifestations of wickedness than inability to pay. If this be wickedness, then how rampant is wickedness in the world, even among professed Christians! With what infinite discrimination and skill the Great Surgeon and Discoverer of the thoughts of the heart of man applies the scalpel, makes deep His incision into the heart of man and extracts from it the cancerous growth of covetousness! How unclean, how obnoxious this evil and insensible trait of character must be to Him! Yet with what devotion men consumed by the passion for gain yield their life to profiteering! With what frenzy they resort to extortion and exploitation, sacrificing upon the altar of mammon the financial welfare of fellow citizens!

CONFESSION

Still, O God, thy stars serene
Upon our tangled pathways shine,
And in our darkness still we glean
A guiding ray of light divine.

Around us lie in ruins wide
The wreckages of human plans.
Confusion rests upon our pride.
And yet, O Lord, thy mercy spans.

The scene of all our shattered good.
Thou art the same; thou changest not;
Unfailing is thy Fatherhood—
To thee we bring our hapless lot.

Forgive, O Lord, the insensate greed
Wherewith we rushed to private ends
All heedless of our brothers' need.
If now our folly on us sends

Bewilderment and stark despair,
O yet art thou upon the hills
Whence comes our help. O yet we dare
Believe thou wilt not let our ills

Exceed the measure of thy grace.
Behold, O Lord, in penitence
Thy stricken people seek thy face,
And own their sins in reverence.

—Charles L. Zorbaugh in Presbyterian Advance.

With what zeal they adore the god of finance and construct huge shrines to his honor and for his service? In the current shrinkage of values and collapse of things financial is Almighty God contending with almighty dollar for the affections and services of man?

In some of these generous provisions of the Mosaic law, the stranger (foreigner, Gentile) was permitted to share. From this last one, however, he was excluded; an Israelite was not required to release a debt contracted with him. v. 3. As stated in a preceding paragraph, an Israelite could also demand usury from a Gentile. The reason: Israel must live in obedience to God and His commandments (v. 5), living lives of industry, frugality, sobriety, purity, self-control. Unlike this, the Gentile lived according to the impulses of his passions and imaginations, yielding to strife, extravagance, immorality, intemperance. The inference is that he who yields to a rash and unrestrained course in life, indulging in excesses, contentions, recklessness, deprives himself of the best there is in life and must pay the price of lust and riotous living.

We have discussed briefly the chief economic features of the Mosaic law. Some of them may seem to be very singular to us who have been nurtured in capitalism. It may be hastily concluded that they were given to a people living under rural conditions of ancient times and that they are obsolete to the urban population of this commercial age, that they are adaptable to a primitive people, but are not applicable to a complex industrial civilization. But more mature consideration ought to convince the unbiased that here are basic principles that will stabilize the economic order of any age or civilization.

Before criticizing adversely, it is well to reflect that it was not obedience but disobedience to these principles that caused Israel's economic and spiritual ruin. Neither was it our submission, but our ignorance and disregard of them, that caused our present financial and economic chaos. And a more careful and detailed study of them with their application, wherever practical, to our industrial civilization may lead us to economic enlightenment, reconstruction and stability. Moses, whom the world thought antiquated for thousands of years, must we yet look to thee to deliver us from the bondage with which our financial tyrants have enslaved us, to lead us through the wilderness of economic confusion and financial wreckage, and to grant us possession of the Canaan of prosperity and contentment?

General Remarks and Reflections.—Mosaic economics is not socialism. The latter embraces a common ownership and management of the material instruments of production and advocates distribution of income by a common authority. The Mosaic system does not propose collective ownership or production, but enjoins individuals to labor independently, and grants them legal rights to the private property thus secured.

Mosaic economics is not communism. Communism holds to a denial of individual rights to property, and that such rights must be absorbed by a common interest. It also insists on a fair division of labor in the common cause and the formation of a common fund for the supply of all the wants of the community. The Mosaic system does not require, not even suggest, such a wholesale sacrifice of personal rights, labor, and interests for the common weal, but sanctions the acquisition of private property through personal effort. Mosaic economics is not capitalism. Capitalism is the use of money or wealth legitimately in commerce or manufactures; more specifically in recent years, the use of enormous amounts of money or wealth in industry and business, in monopolies and corporations for gaining usurious profits—profiteering. Some of the economic principles of the law of Moses are not conducive to the interests and objectives of Big Business where profiteering is supreme. The prohibition of usury, the release of debts and the restoration of lands to those who had lost them, naturally restrict the conscienceless business tactics of high finance.

The fundamental principle of Mosaic economics is the improvement of man economically, socially, and spiritually. Financial gain is of minor importance. It consists of principles and counterprinciples, checks and counterchecks to stabilize Israel's economic order. It prevented abject poverty on the one hand, and the accumulation of colossal fortunes on the other. Under it the poor had a little more and the rich a little less. To some degree the concentration of wealth was impeded, which through the periodical release of debts and other regulations remained diffused amongst the needy. Christ said with reference to the Sabbath, that the Sabbath was made for man and not man for the Sabbath. The incident which occasioned the statement has an economic background, so with a slight change in His statement we may accommodate it as a fundamental principle in economics—"Property was made for man, and not man for property."

Harper, Kans.

"LOVE NOT THE WORLD"

By Mabel Groh

This article supplements the material for the Young People's Meeting topic for August 27.

Love is a natural passion planted in every human breast. It is a God-given principle of life, leading to the most self-sacrificing devotion. Henry Drummond has defined love as: "the greatest thing in the world," and we know there is none greater in heaven, for, "God is love." Love of worthy beings and things leads to true joy and blessedness, while misdirected love can lead to the lowest hell. The Scriptures teach the necessity of choice as to what and whom we may love. "Hate the evil, and love the good" (Amos 5:15). In Rom. 12:9 we read, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." It may not always be clear just where to draw the line between things that may be loved, and those that are unworthy, but there is no room to question what our attitude should be toward the world. The command, and the reason for it, are both clear and emphatic. John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I Jno. 2:15, 16). Love of the Father and love of the world are set over against each other. God says that we cannot love both. Have we tried it? "If any man love the world, the love of the Father is not in him."

But, did not God love the world when He sent His Son to die for it? Did not the great loving heart of the Savior go out in compassion for the whole world of lost sinners? Are we not commanded to go "into all the world and preach the gospel to every creature"? Does not the love of Christ constrain the Christian to yield himself as an ambassador for Christ, to seek to win the lost? And are we not commanded to love even our enemies?

The word "World" is used in the Scriptures with a number of different meanings. Let us seek to rightly divide the Word that we may see the harmony behind these apparent contradictions.

In the first place the word is used of God's creation, this planet upon which man dwells, and all that is in it and of it. Christ came into the world which He Himself had made, but the sad statement is made that, "the world knew Him not" (John 1:10). In Gen. 1:31 we read: "And God saw every thing that he had made, and, behold, it was very good." God's creation as we see it to-day is marred by sin, but in spite of the curse upon it, it is still a very good world. "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psa. 19:1). The birds, trees, flowers, mountains, rivers, valleys—everything that is not warped by man's touch, is good, and we may love God's handywork, providing we do not worship the creation rather than the Creator.

The word "world" is used in Scripture to refer to the whole race of mankind. "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). This includes every human being of all time; good and bad, wise and foolish, enlightened and ignorant, for all are included in the world to whom God's love has been given. The love of Christ does constrain the true Christian to love the world of mankind, though hating the evils of man's sinful life.

"World" is used many times in Scripture of the unregenerated who oppose God and righteousness. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (Jno. 15:18, 19). Sinful worldly minded men do not like godly Christians. They have no quarrel with nominal Christians who are willing to hide their light, and withhold their testimony. But the separated Christian who lives and teaches his Christianity, is going to be ostracized. On the night of His betrayal Christ prayed for His followers and said: "The world hath hated them, because they are not of the world, even as I am

not of the world" (Jno. 17:14). "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? . . . Wherefore come out from among them, and be ye separate, saith the Lord" (II Cor. 6:14-17). Let the Christian take the separated position, and he will be the target for the world's sneers and hatred, but Christ's comforting word is: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world (Jno. 16:33).

In the fourth place "world" is spoken of as the realm in which Satan rules. To the Ephesians Paul writes, "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:1, 2). And again, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). "The prince of this world cometh, and hath nothing in me" (Jno. 14:30). "The whole world lieth in the evil one" (I Jno. 5:19, R. V.). "The god of this world hath blinded the minds of them which believe not" (II Cor. 4:4).

God gave man dominion and power over His creation, but man yielded his authority to Satan who is using it with a vengeance against both God and man. Satan has never slackened his efforts to turn men away from God and righteousness, and his success has been phenomenal. His snares and temptations are such as appeal to the heart of fallen humanity. The lust of the flesh, the lust of the eyes, and the pride of life are the avenues through which the appeal comes. The only victory is in dying to sin, crucifying the old man, and letting Christ the living and written Word have full control.

Love not the world, because the world principle is wholly antagonistic to the Christian principle. Notice the lust of the flesh—appetite, leading to all kinds of excesses; passion leading to uncleanness in thought and deed; the carnal animal nature that loves self-gratification, and hates all restraint and self-denial. How contrary to the holiness and unselfishness of the true Christian! "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14). The lust of the eyes refers to the avenue through which outward things make their appeal—wealth, pomp, beauty, glory. How familiar we are with the temptation to desire the vain show of the world, but Christ reminds us that "that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). The Christian spirit minds not high things, but condescends to men of low estate.

Pride of life refers to vainglorious, arrogant, assumption; self-exaltation, the pride of unsanctified knowledge. Eve saw that the tree in the garden was to be desired to make one wise, and from that day to this men have set their wisdom and knowledge over against the revelation of God's wisdom. But with all man's vaunted pride, he cannot prevent God from fulfilling His promise to destroy the wisdom of the wise, and bring to nothing the understanding of the prudent (I Cor. 1:19). "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18).

It was pride that led Satan to his downfall. Satan is the dominating spirit of the world, and accomplishes his dark destructive deeds through those who yield to lust in one or all of these three avenues. "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world." Therefore love it not. "Love not the world," is not an arbitrary command, but a principle based on the fundamental and eternal enmity between God and Satan.

We may love the world of God's creation. It is our duty to love the world of lost humanity. The Spirit of Christ enables us to love those who oppose, and persecute, and hate us, though we cannot love their evil deeds. But if we love God, we cannot love the present world system as dominated by Satan. As Christians we have been called out and separated from the world and made members of the body of Christ. He has left us in the world with the evil all about us, but we are not of it. While in the world we must of necessity use it, but we may not make an abuse of our use of it. I Cor. 7:31.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Preston, Ont.

NATURE'S VOICE OF GOD

(Continued from page 226)

rapidly as she felt about. It was a long, long path, and from her many blunders I gathered that she was shortsighted; but that great, unerring instinct of direction led her backward over all sorts of blockades to the very door of her home. I have read of another sort of wasp that actually uses a stone as a hammer, gripping it in its mouth and packing the earth that covers its newly filled larder!

Here is an instinct that is almost unbelievable in its perfection. Somewhere in the jungles of the tropics there lives a spider that exactly resembles the pistil of a large, exotic flower. It is a very sweet flower and full of nectar, and it is therefore frequently visited by all sorts of insects. The spider, realizing this in some instinctive way, climbs up the long stem of the plant, bites off the pistil, and throws it to the ground. Then he sits in the spot where the pistil is not and peels a sharp, hawklike eye for the prospective feasters.

A blind, unprincipled thing, did you say?

Salisbury, Pa.

JUDSON ON PRAYER

Adoniram Judson, perhaps the greatest missionary ever sent out from American shores, was emphatic in his insistence upon prayer. I quote his words: "Be resolute in prayer. Make any sacrifice to maintain it. Consider that time is short and that business and company must not be allowed to rob thee of thy God." That was the man who impressed a mighty empire for God.—Heart and Life Bulletin.

THE RACE OF LIFE

(Continued from page 232)

of. But when all was accomplished, then, ah, then, the cruel nails and the tearing flesh would soon create a fever and that would mean thirst, but only when all was done did that trouble Him, and He cried, "I thirst." Even then, instead of giving Him a cool, refreshing drink, they gave Him a mixture that neither you nor I would accept. Wondrous Son of God? Thou wast faithful unto death, even the death of the cross.

May it please God not to have any one of us pass through such a trial as this, but in the hour of temptation whether it be in the deepest sorrow or bereavement, or in the heights of success, or in passing through suffering, may there still ring in our ears the text, "Let this mind be in you, which was also in Christ Jesus." May our minds be as His mind. May we be so absorbed in the welfare of others, as we run the race of life, with the many looking on and being influenced by what they see, that the goal, the glory, the salvation of souls be so completely absorbing us that self will be quite secondary. Then, and then only, will the mind of Christ bear fruit in us, will others be benefited, and will God be glorified. The glory shall be His, and the blessing shall be ours.

Elkhart, Ind.

COLOR BLIND

Amid the hurrying throngs in the street,
  Are all the races of men,
We look at them as we move on our way,
  Ere they pass beyond our ken.

And what do we see as we hurry along—
  Black? Red? Yellow? White? Brown?
Do we look at some with a cheerful smile
  And bestow on others a frown?

And is it only the ones of our race,
  Who receive that friendly smile,
The look that shines from out the heart
  And eases the weary mile?

Are some of us friends and some of us foes
  Because of the difference in race,
Or do we look for the man within
  And judge by the look on the face?

For men may be black from the weight of sin,
  Or red from the fury of rage,
Yellow, because of a coward streak,
  Or brown, with but gloom for life's wage.

The white is the soul of the free in Christ,
  And not of the color of skin,
For God looks not on the outward man,
  But looks on the heart within.

Are we like God as we hurry along?
  Or cruel and sharp and blind?
Do we give our help as all friends should
  With a heart both good and kind?

For God has a family here on earth
  And brothers and sisters are we,
And all have a place that is side by side
  In His love which makes men free.

O God, may we in our walk with men
  See brothers and sisters; be kind
To all whom we meet, with the heart of God
  That to skin is color blind.

—Sarah E. Bittner.

MISSIONS

GANDHI'S GOSPEL

By Geo. J. Lapp

The writer has very recently had the privilege of reading a very helpful book entitled "The Unique Christ and The Mystic Gandhi" by P. V. George, Editor of the "Malabar Christian," a paper published in Tiruvalla, Travancore, South India. This thoroughly Christian editor is of a family of Syrian Christians which for centuries has had its home in this country. He very much regrets the lack of the spirit of evangelism which characterized his people and tells of an incident after a talk which he had given in a government hall at Anantapur, South India. He incidently mentioned the fact to some new Hindu acquaintances that he comes from a very old Christian family, whereupon they immediately retorted, "Why did you not come to us and tell us of your Lord before? They say your people have been Christians in India from the time of Thomas the Apostle."

Knowing the history of his own people and the growth of Christianity and the many elements which entered into the permanent establishment of the Christian community and also knowing the history of the various non-Christian movements and being able to study the recent conditions that exist in the light of centuries of history, his writing on the above-mentioned subject is of all the greater interest and worthy of careful consideration.

What one appreciates so much in such writing is the Christian spirit manifest and the loyalty to Christ as the only Savior of the world. He has this to say of Christ, "Christ has spoken clearly and authoritatively on all matters relating to mankind in this life and that which is hereafter. His teachings about true humility, service, forgiveness, marriage, divorce, etc., stand alone and bear the stamp of finality. His discourses comprise God and His great love, Christ Himself the Son of God and Son of man; the Holy Spirit the blessed Comforter; the Kingdom of God; the heavenly home; the angelic hosts; Satan and his lightning-like fall; hell prepared for the devil and his angels; the incomparable dignity and worth of a human soul, in comparison with which the whole world is as nothing; the depravity of the human heart; God's way of redemption; the resurrection of the dead; His own glorious return; the eternal bliss of the Christ-receiver and the eternal loss of the Christ-rejecter." The author gives this in contrast to what Mr. Gandhi gives as the remedy for regulating the affairs of men in this world. Gandhi has in a way demonstrated the terrific power of meekness." This meekness was manifest in his religious devotion to the cause of his country. He might be rightly termed the greatest religious, not Christian, patriot India has ever known. He has exercised a patience and fortitude which won for him the compliment given by Lord Irwin the ex-viceroy of India in an address in Toronto, Canada, only last year that, "He (Gandhi) is a blend of a mystic and a politician who has long stood as a symbol of struggle for material autonomy." It is this blend and his capacity for suffering long periods of self-affliction in fasting, etc., which have enabled him to wield such a powerful influence over the people of India.

But one cannot help but note that his last fast was not taken as seriously as his previous ones, neither have his contentions found the response in the people that one might expect from one so prominent in the affairs of India. One reason may be that he has struck at a root of Hinduism which is embedded too deeply in the religious life of the Hindus to be uprooted by so brief a campaign. Untouchability will not be done away with by a mere stroke of the pen or a period of fasting. The issues at stake which are so vital to the existence of India as a nation are not altogether in line with the most recent turn in Gandhi's own attitude.

But leaving this as it is, he is intensely religious but let us look at his religion. The author of the book quotes Gandhi as repeatedly declaring himself a Hindu and that he believes in the transmigration of souls; that he receives more spiritual help and inspiration from the Bhagvat Gita than the Sermon on the Mount; he thinks idol worship to be a part of human nature, an expression of the hanker after symbolism, an aid to worship. One of his most characteristic statements is: "In my religion there is room for Khrishna, for Christ, and Mohammed, but I feel that for me salvation is possible only through the Hindu religion." An eminent statesman, Mr. K. Chandy, who was an admirer of Gandhi, said to the author of the book under review: "There is a world of difference between Christ and Gandhi, and Gandhi's influence may not further the interests of the Christian religion in Swaraj (Independent) India." This is in line with his own words concerning mission work in India, "If instead of confining themselves purely to humanitarian work such as education, medical service to the poor, and the like, they (missionaries) would use their activities for proselytizing, I would certainly like them to withdraw. . . . I do not believe in people telling others of their faith, especially with the view of conversion."

But the author has found Mr. Gandhi giving credit to the influence of Christianity over his own life in some respects. While he doubts whether missionary activities have benefited yet he says, "My fierce hatred of child-marriage is due to Christian influence. . . . Before I knew anything of Christianity, I was an enemy of untouchability. . . . My feelings gathered momentum owing to the fierce attack from Christian sources on this evil." Were he to fully confess the benefits he has derived from reading the Bible and contacts with Christian people he would have to admit that the higher conceptions he has of life and its relations have been received from Christian rather than non-Christian sources. Why his attacks on the terrible immorality of Hinduism due to the low level of the gods they worship? Why his encouragement of widow remarriage and the abolition of caste as observed in India all contrary to the very tenets of the religion he defends? Why is he so anti-Christian and yet manifests a Christlikeness which is so far deceiving that leaders in America and England speak of him as a true Christian—one who has embodied most nearly the spirit of Jesus Christ? He is not a Christian by profession, therefore cannot be in spirit. He has never yielded himself to Christ nor become His follower, therefore his nonviolent tactics cannot be according to the teachings of Christ, not even a poor imitation. He is not nonresistant nor peaceful in his methods, for it can be said of a truth that the movements he has set on foot have caused great bloodshed, widely extended strife and contention, and if carried out to the extreme would result in religious persecutions, civil wars, oppression, and religious as well as political chaos. There is a general awakening to all the possibilities of such developments, and the better minds of the country are tending toward safer and saner methods of settling the affairs of society and state.

What then does the author give as Gandhi's gospel? It is purely humanitarian—an effort to emancipate India socially, economically, and politically. It fails to touch the vital moral issues at stake, such as fornication, theft, lying, etc. It is quite possible that he may some day be considered as one of the incarnations of Vishnu alongside Rama and Khrishna, for we are told that his images even to-day may be found in Hindu temples, and that they are actually worshiped. The idolatry he permits can easily become a means of his own deification.

It is sacrilege to compare any human personality, however great a soul he may be, with Christ. The well-written book by Mr. George is a strong defence of Christianity in India and for moving forward in the extension of the kingdom of God. The author very rightly states that Gandhi is inconsistent with

RETROSPECTION

By Laura Metzler

As I musingly sat in the twilight,
From my lips came unbidden a sigh;
For a feeling of sadness came o'er me,
When I thought of the day just gone by.

I remembered the grief all around me,
The toils and the cares of the poor,
And yet I, with a selfishness human,
Had been living in comfort secure.

Oh, that I had but shared my contentment,
Consoled the bereaved and the sad,
Oh, had I but done my small portion
In making life joyous and glad!

As I meditate still in the twilight,
Dreaming now of the days yet to come,
I can hear a small, inner voice saying,
"Do to-morrow what should have been done."

North Lima, Ohio.

himself in opposing missionary activity when he is such a strong advocate of the tenets of Hinduism. He is bold to tell others of his faith but would silence the Christian witness of this and other lands.

The book "The Unique Christ and the Mystic Gandhi" will grow in favor. Let us close with the closing message of the book, "Wherefore beloved of the Lord, partakers of the heavenly calling, let us stand fast in the Spirit, with one mind, striving together for the faith of the Gospel, and in nothing terrified by our enemies, we, missionaries and nationals in India, you in other lands where God has planted us. Let us press on, brethren and sisters, live for eternity, joyfully serving the Lord and His people, proclaiming the Gospel of His redeeming grace to every nation under heaven, not by word or deed only, but by both. Let us be filled with the Spirit, singing and making melody in our heart to the Lord, giving thanks always for all things unto God and the Father in the name of the Lord Jesus Christ, who is crowned Lord of all."

"All hail the power of Jesus' name!
Let angels prostrate fall!
Bring forth the royal diadem,
And crown Him Lord of all!"

Dhamtari, C. P., India.

THE GREAT DUTY OF TEACHING THE GOSPEL MESSAGE

By Mildred Metzler

After we have found Jesus we should not stop, but we should teach others the things that are precious to us. When a person hears good news of any kind others soon hear it too, because it is too good to keep. So it should be with every Christian. If Christ really means so much to us, why not tell those who do not have Him for their Savior?

Many may say that the missionaries and the preachers are the teachers, and if I help to support them I am doing my full duty. This is not so—it is the duty of every Christian, old or young, to help in this great task. Many individuals may wonder what they possibly could do in their small place in life to help in this great work.

One way is to tell others. When Christ healed the Gadarene demoniac He said, "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Telling is a good way and an important place in teaching, but one thing must be carefully considered. First ask yourself the question: Am I doing my very best to live right in every way? Too often we see people who can talk about others and try to persuade them to become Christians, when they themselves do many things which a Christian should not do. Can such a person accomplish much in this great teaching program? This kind of teaching does much more harm than good. It is a one-sided way of teaching.

I know a young girl who formerly attended Sunday school and church. She no longer cares to go, but the girls in her class still keep inviting her to attend their social functions. Recently she attended one of their Sunday school class outings. She went away with the report that all that the professing Christian girls did was to eat and smoke. Instead of entertaining themselves in some useful way each girl had several smokes and thought that the non-attending church girl was very tame. This Sunday school picnic did not bring the girl nearer to becoming a Christian but led her farther away, because she can see nothing noble and consistent in the class. What help is it to be good several hours on Sunday, if we do not live right any other time?

There are many such instances where non-church members are watching church members. This keeps many people from becoming Christians. They say, "I am better than Bill or Fred and they go to church. Why should I go if that is the way Christians act?"

We are happy to think that this does not always keep others from becoming Christians, but it is a wonderful help to lead them to Christ if we live a pure life. An infidel in London said he would not become a Christian unless he could see that it was worth while. For one year he watched very closely all the actions of an English Christian merchant. He found that he lived a very consistent life, so after the year was up the infidel also became a Christian. I wonder if the infidel would have been so easily persuaded had he watched you or me?

Too many people are like the little boy, Jimmie, who was playing church. He began, "My text this afternoon is, 'Do unto others as you would———'"

"O Jimmie," wailed a reproachful voice in the first row, "You can't have that. You know you took my bouncing ball away from me this morning."

Jimmie grew red. "Never mind," he said hastily, "my text is 'Judge not———'"

"But Jimmie," piped up another voice, "You said this morning you guessed Benny played truant yesterday because he wasn't in school."

Jimmie was getting pretty cross. "There's another, 'It is more blessed to give than to receive.'"

"O Jimmie," howled the whole congregation, "not that! You ate all the jam at the doll's tea party."

At this the poor little minister broke down and cried. Just knowing texts is not much good unless we try to live them.

Christ is the best example to follow. If we study and obey His teachings on prayer, faithfulness, and obedience we will receive help to live a purer life and thereby help to teach others. Many older people realize the importance of their influence upon the younger generation, while young people may think their influence does not amount to much. But this is not the case. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12).

Then there are those among us who become Sunday school teachers, superintendents, ministers, or missionaries. There again we may look to Christ as our example in following His method of teaching. Christ used many illustrations of various kinds. He not only made use of a good method but He varied His procedure. Every teacher should vary his procedure, as any method however good it may be, becomes monotonous if used Sunday after Sunday.

Objects, pictures, and maps as illustrative material have a great value. In dealing with young children especially, the appeal is needed to hold their attention and interest to make the needed impression.

Another method which Christ used which we should follow is His story method of teaching. Christ used many parables, and we likewise may use illustrations to a good advantage if they are natural and to the point. There is danger that the illustration may become an end in itself rather than a means to the end.

Illustrations should be simple and concrete, dealing with matters that lie well within the range of the pupils' own experiences. Jesus always drew His illustrations from the common experiences of everyday life.

One Sunday in Ceylon, a minister was addressing a large congregation of native Christians through an interpreter. Unfortunately he chose the subject of the good shepherd. The interpreter informed the minister afterward that not one of his hearers had ever seen a sheep or knew what it was. "How then did you explain it?" the minister asked. "Oh!" replied the interpreter, "I turned it into a buffalo that had lost its calf and went into the jungle to find it."

We must remember that an illustration perfectly familiar and simple to ourselves may not be such to our pupils. It is from their standpoint that its effectiveness is to be judged.

A third method of teaching which Christ used is the question method. Think back over His period of teaching and see how often He made individuals think for themselves and answer their own questions. His skillful questioning made them think for themselves—it led them to see the truth whether they accepted it or not.

It is a mistake to think that the ordinary laws of teaching on a week day do not apply on Sunday. All the principles of the science of knowing should be used in the Sunday school as well as in any other kind of teaching. The purpose is the same, namely, to bring the lesson to the mind of the pupil so clearly that he may grasp and hold the thought that is being taught.

Even though we try to do our best in teaching some times we become discouraged and think that we are not doing any good. But let us not give up for results cannot always be noticed immediately. The illustration of "Runaway Bob" shows this clearly. A Sunday school worker fitted a wayward boy with a suit of new clothes and brought him to Sunday school. Bob attended several Sundays but soon lost interest. The teacher investigated the matter and found the new clothes soiled and dirty. Bob was given another suit of clothes and invited to Sunday school. But again he soon lost interest. The teacher, very much disappointed, told the superintendent that she must give up Bob. But the superintendent saw good in Bob and bought him the third new suit of clothes. This time Bob remained in the Sunday school and church. This

(Continued on page 253)

Educational

HISTORIES OF LOCAL CHURCHES

XXVII. Walnut Creek, Ohio, Amish Mennonite Church

By Nettie Glick

(Concluded from last month)

The Sunday School

Its Early Beginnings.—A recent investigation into the early beginnings of the Walnut Creek Sunday School, reveals that to Walnut Creek belongs the distinction of having the first Mennonite Sunday school in Ohio, a distinction previously conceded to Logan County. The Sunday school in Logan County was begun in 1863.

Evidence that Sunday school was held at Walnut Creek as early as 1859 was secured as an outgrowth of conversations held with several of the oldest men in the community, namely, B. A. Mast, M. A. Mast, Aaron Mast, and Moses E. Miller. These men are all well in the eighties and recall the time of the first Sunday school. Though none of the men were able to furnish documentary evidence they were instrumental in locating a number of books which had been used in the library of the Sunday school. A number of class record books were found at the home of Lee Hershberger and sisters, the book bearing the earliest record being dated 1859. According to this book there were nine teachers, five men and four women. A total of fifty-eight pupils or scholars as they were then termed is recorded in the class book. Twenty-eight of the pupils were men and boys, and thirty were women and girls. There was a superintendent and an assistant. They had a Sunday school library, consisting of German Testaments, German Bible story books, and small books printed in English. The latter contained stories of Bible characters and character-building stories. The class record book dated 1859 and several of the books composing the Library have been placed in the Mennonite Historical Library located at Goshen College, Goshen, Indiana.

This first Sunday school was held in the Gerber Valley schoolhouse and was discontinued during the time the church house was built in 1862. Some time later Sunday school was again organized. The leaders in the movement desired the use of the church house as a place of meeting, but this privilege was denied them by "Grosz Mose," who was not in favor of Sunday school. In spite of the opposition, they continued to hold services. Private homes were used to meet in, but since the attendance was very large it was thought better to hold Sunday school in the barn rather than in the house.

As time went on "Grosz Mose" became not only reconciled to, but also interested in the idea and opened the church doors to the Sunday school. This was in the year 1873. Church services were held every two weeks, Sunday school being held on the intervening Sunday. Sunday school was held in the afternoon on church Sundays. David Troyer is thought to have been the first superintendent after the year 1873 and Charles Hartman the next superintendent.

Sunday School in the Nineties.—In the summer of 1893, Sunday school was begun the second time at the Gerber Valley Schoolhouse by those who lived a distance from the church house. B. A. Mast and E. T. A. Zook were the leaders in the movement. Even though they tried to arrange to have Sunday school in the afternoon or at times when it would not conflict with the other Sunday school, there was opposition, as it tended to draw pupils and interest from the other Sunday school. As a result, it was discontinued at the close of the second summer.

Only a few lesson helps had been used before this time and those were printed in German. The first English lesson helps were used in the year 1896. At that time there were only two English classes, and there continued to be more German classes than English for some time. Even though the use of the German language in Sunday school has now practically disappeared, one can hear a few German words in the class of the older men. Five German lesson helps are ordered each quarter.

About the year 1895 the picture cards were introduced into the Sunday school for the smaller children. At the same time the German spelling classes and German letter classes were dropped for the reason that the teaching of spelling was work for the day school.

It was in the fall of 1898 when the question of primary lesson helps was raised at the Hancock County Sunday School Conference, and the question handed to J. F. Funk, who was at that time publishing the Senior Quarterlies at Elkhart, Indiana. Bro. Funk expressed his readiness to publish them, and the next year they were on the market and introduced into the Sunday school at Walnut Creek.

The Walnut Creek Sunday school first became an evergreen Sunday school during the years of 1895 and 1896. The experiment of having Sunday school before church was tried in the year 1896, though with much opposition. The ministry was opposed to this because it was thought that church should come first. This was no serious hindrance for the leaders continued their work zealously. Another criticism that the leaders faced was that the Sunday school overlapped the time set for church service. To overcome this obstacle, Sunday school was held very early so as to give ample time to finish before the time set for opening the church service.

The Present Sunday School.—Before the year 1916, preaching services were held only every other Sunday, although Sunday school was held every Sunday. Since that time preaching has been held every Sunday.

The total enrollment for the year 1932 was 509 pupils. There are twenty-two teachers of whom eight are in the primary department. The average attendance for the year 1932 was 333 pupils. In 1931 the average attendance was 334, in 1930 it was 295, and 1929 it was 279.

The Walnut Creek Church as It Appears To-day

The officers for the year 1933 are: Albert Schrock, superintendent; William J. Hershberger, assistant superintendent; Ruby Miller, secretary; Glen Mast, assistant secretary. Vera Sundheimer is chorister, and Mrs. Titus Weaver is assistant. Esther Hershberger is Librarian.

During the year 1932, $363.40 was paid out of the Sunday school treasury for supplies and missionary endeavors. The total offerings amounted to $358.47. There was a balance of $282.99 from the year 1931, thus leaving a total of $278.06 in the treasury at the close of 1932.

About $300 is given yearly by the Sunday school classes to be used in missionary work.

The Primary Department.—Orpha Troyer is superintendent and Fyrne Miller is assistant primary superintendent. There are wonderful possibilities in the primary department. Some of the developments within the last several years are the use of curtains to separate the classes, and the purchase of small chairs and song books. The giving of rewards has encouraged memory work, and the chairs have been a great help in handling the beginners.

The children have given many interesting programs in Junior Young People's Meetings, Fourth of July Meetings, and on special occasions such as Easter and Christmas. It is a privilege to work with these little folks as they are very much interested in their Sunday school.

Teachers' Meetings.—In the spring of 1928, teachers' meetings were begun. Each Wednesday evening the Sunday school teachers and any others especially interested meet at the church house to discuss and to study the Sunday school lesson under the leadership of one of the teachers, a different one being appointed each week by the superintendent. These meetings are both helpful and inspirational. Since April, 1930, Prayer Meeting and Teachers' Meeting is held conjointly.

Conferences and Special Meetings

D. J. Johns and J. S. Hartzler of Goshen and Elkhart, Indiana, respectively, conducted the first Bible Conference at the Walnut Creek church in the year 1900.

D. D. Miller of Middlebury, Indiana, was the first evangelist to hold revival meetings at this church.

An Annual Sunday school meeting is held conjointly with the Martin's Creek church, alternating between the two places. The last meeting was held on October 8, 1931, at the Martin's Creek church, this being the twenty-seventh annual meeting. The meetings had always been held the last Saturday of September, until 1924 when the date was changed to the second Saturday in October.

July the fourth has been observed as Mission Day each year since 1915, except in the year 1924. An evening meeting is held on the third, followed by an all-day meeting on the fourth. This has been a splendid means of furthering missionary interest as an attempt is made each year to secure missionaries, who are home on furlough, as speakers. The meetings are very interesting and the attendance is large.

The Ohio Sunday School Conference has been held at the Walnut Creek church on four occasions. It was held here in the years 1901, 1911, 1917, and 1926. The Eastern A. M. Conference was held at this place in 1894, 1898, 1905, 1917, and 1930. In May, 1928, the Annual Meeting of the Mennonite Board of Missions and Charities was held here. In March, 1931, the Annual Ministers' Meeting for the Eastern District of Ohio was held at this place.

Walnut Creek Sewing Circle

On November 16, 1907, the Sewing Circle was organized at Walnut Creek. The purpose was to supply clothing for the Canton Mission, Orphans' Home and Old People's Home, for distribution among the poor, and to support mission workers.

At the present time, however, most of the work done is quilting, the proceeds going for mission workers in India. Some clothing is also made for use in the India Mission and other places where needed. Canned fruit is sent to the Orphans' Home at West Liberty, Ohio, whenever an appeal comes. Eatables for the month of November are also furnished for the Canton Mission. The meetings are held the last Wednesday of the month in the basement of the church.

The Walnut Creek congregation has three circles, namely, Walnut Creek, Trail, and Sugarcreek-Shanesville. The Berlin Circle is also supported to a certain extent by members of the Walnut Creek congregation.

The officers of the Walnut Creek Circle for the year 1933 are: Mrs. Harvey Miller, president; Mrs. Venus Hershberger, vice president; Mrs. Melvin Hamsher and Alma Hershberger, secretary and treasurer.

Mission Activities

Beginning with 1917 the envelope system of raising funds was used. Every member was given an opportunity to pledge a certain amount to be contributed weekly for the support of our mission work. This plan was discontinued when the budget system was inaugurated in 1922. This system is in use at the present time and the report for the year 1932 is as follows:

$350 for the support of Jay Hostetler on the India Mission Field.
$120 for Mrs. Jay Hosetler.
$160 for orphan and widow support.
$130 for others in South America and home missions.

A number of widows and orphans are supported by private contributions. In addition to the money derived from regular subscriptions toward the budget, missionary offerings are taken on Mission Day and on other special occasions.

Each spring fifty or more quarters are distributed among the primary and junior children. The savings boxes are also used.

Lester Hostetler and Dan Hostetler were volunteers from this church for foreign missionary work but both were compelled to give up their plans because of ill health.

A plan by which money was provided during the years 1922 to 1926 to put Dan Hostetler through medical school was worked out in a practical way. Individuals specially interested in the training of Dan Hostetler as a medical missionary subscribed to a fund in the form of a gift if he went as a missionary. Unfortunately, his health failed while in medical school, thus forcing him to give up foreign missionary work. Dr. Hostetler has sufficiently recovered to practice medicine and has repaid the loans.

A feature of missionary activity at the present time is the Mission Sunday school held each summer at the Beech Grove Schoolhouse near Becks Mills, Ohio. This work was launched by the Walnut Creek church and organized July 24, 1927, as an outcome of the Mission Meeting held July 4, 1927, at the Walnut Creek church. The church commissioned Bro. and Sister Elmer Varns to superintend the work. The ministers and others from Berlin and Martin's Creek also assist in the work.

The school opens each year after the public school closes and continues until October 1, when it closes for the winter. There are seven classes and five regular teachers, the balance being chosen from among those present. The Sunday school hour is followed by a short sermon. A statement is kept on the blackboard of the attendance, collection, and expense account.

In 1929 the practice was begun of sending the "Youth's Christian Companion" to twenty individual addresses, the year round, paying for it out of the surplus treasury fund. A set of Life Songs has also been purchased from the same fund. A special program composed of talks, a sermon, and special music is given on the last Sunday of each term by speakers from the several congregations helping with the work. The average attendance for the year 1932 was 62.

Young People's Meeting

The first Young People's Meeting was organized in 1894 by Jonas Smucker from Elkhart, Indiana. The young people were much interested but there was so much opposition on the part of the ministry and older people that the evening meetings were discontinued for a time. Some time later the meeting was reorganized and has continued to the present day.

Ervin Stutzman is superintendent for the year 1933. The program committee in arranging the programs provides for a sermon to be given once a month. The Junior Topic Programs are rendered by various Sunday school classes, one class being responsible for a given topic.

Sugarcreek, Ohio.

THE PICTURE TURNED TO THE WALL

I have been where the tears of sorrow were shed
And loved ones were watching beside a death bed;
Gaunt poverty pinches the face of the poor,
While the snow is sifting through cracks in the door.
A fond mother wails! her heart has been riven,
The children she loved, now dwell in bright heaven.
Among scenes of sadness, the queerest of all,
Was a photographed face that was turned to the wall.

There were more pictured faces all hanging around,
Some laughing, some crying, while others did frown;
But to this piece of card board my attention did stray,
For why was it hung with the face turned away?
So turning it quickly, my eyes did behold
A beautiful face of such exquisite mold.
Was she dead? Had she strayed? Oh, what did befall,
The one whose picture was turned to the wall?

Was father's heart sad, and your eyes could not meet,
Or did mother's heart ache and your smile could not greet?
There is some breaking heart that your face must be hidden,
To shut out sad mem'ries that will come unbidden.
A pulseless heart that lies 'neath the sod,
And the blood washed, white soul that has gone home to God
Does not leave such sad tokens. No, sin caused the fall,
And that is why the photo was turned to the wall.

Oh, sin brings much sadness, it stings worse than death!
And many pure lives have been scorched by its breath,
And left in darkness to wander alone
Away from God and loved one and home;
Where the vultures of night and the foul beasts of prey
Will destroy both body and soul for aye.
Then in hell forever, O what a dark blot!
Like the photographed face, they are turned 'way from God.

—Christian Conservator.

FROM THE HOLY LAND TO THE HEART OF EUROPE

XX. On the Heights of Drachenfels

By Anis Ch. Haddad

If you want to forget your cares and leave behind you for a while the hurry and the bustle of modern life, go to the bank of the River Rhine and take one of the immaculate steamers that ply between Cologne and the Drachenfels.

One morning at day-break we went and saw the purple hills rise from the river, sheer and precipitous, and these cliffs will rise higher and higher as we approach them, cutting their varied silhouettes against the glory of the rising sun. The boat on which we embarked had set forth with a good company who all meant to enjoy this beautiful day. The morning sun had now risen sufficiently to gild the banks with a magic glow; and the boat, the houses of Cologne, pink, blue, and green, as well as the ancient castles of the famous Siebengebirge, were suffused in a bath of golden light, that reflected in the still waters of the bay, took a surface like translucent enamel.

We stepped on board the little steamer which was to take us a few miles up the Rhine, with the exhilaration which comes of anticipation and adventure. The great river was crowded with craft of every kind: fussy little tugs plying swiftly up and down; squat and heavily laden paddy boats, going upstream on the tide with the leisurely assistance of oarsmen who stood to their task; big, native brigs with sprawling shabby sails, half a dozen large steamers, some engaged in the dusty confusion of cooling,

The Ruined Tower of Drachenfels

some with derricks hoisted and busy with cargo; while here, there, and everywhere among the river traffic the tiny curved sampans rocking crazily in the swell, gayly painted in crude colors and designs and carrying upon their prows the curious symbol of a widely opened eye. In a little while the waterway grew less crowded, and soon a bend cut us off from the bustle of the little port and revealed a serene, peaceful river, which shone palest blue and gold in the light of the rising sun. Some reaches of the water were calm and glossy with the sheen of shot silk, others ruffled into scintillating ripples of color under the caress of the light gusty breeze. Here and there in midstream a large deserted sailing ship was anchored, the paint peeling off its hull and the stripped masts eloquent of fallen glory.

We kept to the right bank of the river where the graceful out-spreading trees disputed with warehouses and factory chimneys and oil pumping stations. Right beyond all this medley of riverside buildings, appearing and then vanishing again behind them as we moved along, the houses of Cologne shone golden pink in the distance, in lovely contrast to the grim smokestacks and roofs.

We reached the other side of the river and went on land. We mounted to the older quarters of the village by streets and alleys that are so steep that for the most part, they are laid out in steps and so narrow that only a slit of sky appears between the cornices above our heads. The houses that border the thoroughfares of the upper village are high, but gay and bright in color, and plentifully provided with balconies and windows, behind which we were so often conscious that pairs of eyes were watching us.

These balconies give a touch of the Orient to the narrow streets, and this impression is intensified by the flights of steps, faced with glazed tiles, that ascend steep as ladders to the upper stories of the houses, as well as by the aspect of the little shops that stand open to the streets with goldsmiths, cobblers, or basket weavers plying their trades before our eyes. Every rock along the mountain lane, every baggy patch, every stretch of silken, flower-sown grass, every bend of the stream and all its sounds, whether it chattered gently over stony shallows, or leaped full-throated into the deep pools, swimming with foam —were to me a place of pure delight.

Here we touch a great center of Rhenish romance and tradition. First appears the ruined castle of Rolandseck, on the left bank. There is little more than a shattered arch and one or two turrets, but the ruined tower still looks down upon the "Kloster Nonnenwerth," as if the sound of the funeral bell had changed the faithful paladin to stone, and he were watching still to see the form of his beloved one come forth not from her cloister but from her grave.

As we pass the island, the famous Drachenfels—the rock of the Dragon—comes into view. A most touching legend is related of the mountain with this terrible name:

In the early centuries of the Christian era the Germans on the left side of the Rhine are said to have accepted willingly the doctrines of Christ and the cross. The people on the other side, however, persisted in their paganism and refused to have anything to do with the messengers of the cross that came to bring the Gospel to them.

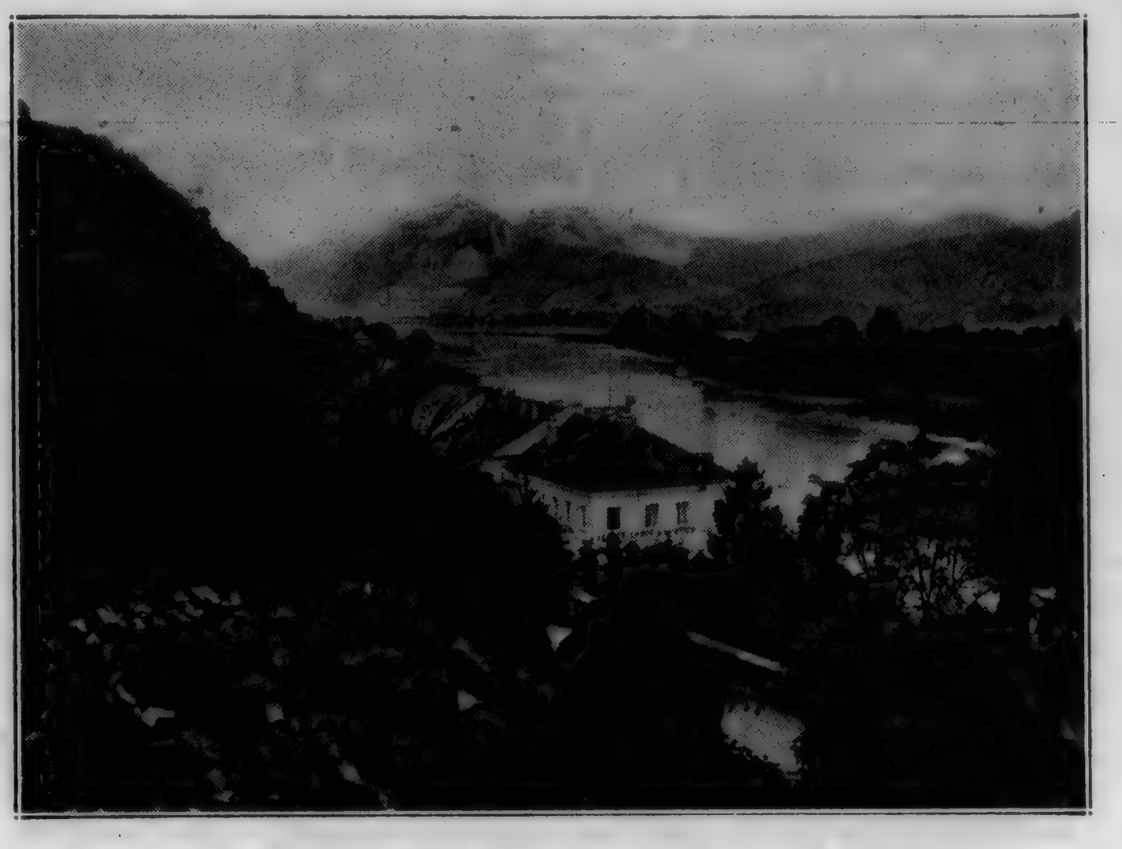
At that time it was said that a terrible dragon lived in the hollow of a great rock, which is even now called the "Dragon's Hole." He was hideous in form, and every day he would leave his den and rage through the forests and valleys, threatening men and animals. A tribe of heathens living at the foot of the mountain often made raids on the neighboring countries, carrying fire and sword among the Christian people. Once on such a raid they plundered the land and took some of the people as prisoners. Among these was a beautiful maiden which two of the chieftains Horsick and Rinbold, were attracted to, and each wanted to claim for himself. There was much disputing and finally the heathen priest proposed that this Christian girl should not be allowed to bring fighting and division among their tribe, and since she was the cause of this strife, she should be sacrificed to the dragon. The young men approved, but Horsick who was the elder and fiercer of the two, seemed more pleased than Rinbold.

Early the next morning they took the maiden to the top of the great rock of the dragon, where the fanatical heathen priests tied her to a tree in the sight of a great crowd of people that had come to witness the sacrifice. The noble Christian maid faced her persecutors calmly for her Lord's sake, and awaited death as a bride might wait for her bridegroom, although her lips were seen to move as if in prayer.

As the maiden was tied to her position on the rock by the priests a gloomy sound came up from the depths of the dragon's den below. Soon the terrible monster appeared, spitting fire as he made his way up the rock. As he drew near he raised himself and the young Christian girl trembled, but held out a small cross toward him and called upon her Lord with all her heart. Wonder of wonders! Something affected the dragon as if he had been struck by lightning and he fell backwards over the jagged stones and disappeared in the river below.

Wondering cries came from the waiting crowd, while the maiden prayed to God who saved her, and when the heathen priest asked her what god had saved her she said it was through the Christ that she was delivered from the dragon. The maiden and the other prisoners were then conducted back

to their home country unharmed. Later the maiden and a Christian leader returned and were the instruments of saving many of these heathen people. The old priest and young Rinbold were among the first converts. In the end Rinbold won the maiden to be his wife, and they lived in a castle that was built upon the dragon's rock. This is



The Beautiful View from the Summit of Drachenfels

the imaginative story that is told about the picturesque "Drachenfels."

The crag of Drachenfels, which rises 1056 feet above the river, is one of the group that is known as the "Siebengebirge," the "Seven-Mountains," so called from the seven principal heights which dominate a number of lesser elevations. They are entirely volcanic, and are almost in every case crowned by a tower, chapel, or hermit's cell. The towers were strongholds of the archbishops of Cologne. On the Drachenfels itself is a ruined keep-tower, sole relic of the castle of a nobler race, long extinct, which was named from the mountain. The sides of the hill are covered with brushwood and undergrowth, through which the path winds toward the rocky summit. Hollowed in the rocks of the mountain are the quarry called the "Dombruch" from which blocks of stone were taken for the building of the Cologne Cathedral, and the cave of the dragon killed by the "horny Siegfried," the hero of the Niebelungell.

A cloud of legend gathers round us as we climb to the highest point, but the scene which there breaks on our sight is such as, from time to time at least, make us forget the old Rhine singers and their traditions. Here is living nature in her highest beauty. Down the river the view extends for twenty miles as far as Cologne. Eastward the Rhine is shut in by the ground rocks which close over it. But in front and stretching away on either side, appear Bonn, with its hills and terraces: Remagens and the Apollinarisberg, with the Eifel range at the back; Nonnenwerth and Rolandseck, and the great crater of Rodenberg; and scattered over all the landscape are castles, hamlets, churches, cornfields and the famous vineyards; while wooded hills and deep gorges "barred with level gleams of light across black gulfs of shade," rise close at hand and in the far distance, and here and there a slag-cliff projects, telling, like the crater, of ancient convulsion—"as black and blasted at this day as when yon orchard meadow was the mouth of hell, and the southwest wind dashed the great flame against the cinder cliff behind, and forged it into walls of time-defying glass."

Turning in the opposite direction, the eye ranges over the height of the "seven mountains," each with its legend or story. On the Stromberg is a chapel of St. Peter, built as is most probable, within the limits of a Roman fortress. To the Nieder-Stromberg belongs the marvellous history of an unhappy pair, who, having vowed themselves to the cloister, were compelled to marry against their will, and were swallowed in a yawning chasm at the moment of the nuptial benediction, while their souls were seen floating upward to heaven. The "Wolkenberg" or "Cloud Mountain" has a story of God's Love; the Hemmerich record the firmness of a Christian maiden, who abandoned her lover for her faith; and the Loewenberg is one of the spots frequented by the wild hunter, who is more often met with the solitudes of the Hartz. This group of hills conspicuous throughout the district, and in early times covered with thick wood, was in all probability a marked site during the heathen period; and much of the older folklore and heroic tradition has gathered about them.

As we returned the sun dropped below the flat horizon line and sky and water seemed suddenly drained of all color, only light remaining. The evening view from the summit of the "dragon-rock" is one of the rarest things which Europe offers. The Rhine goes by in the dusk like the gray ghost of a river, and as the sunset flame dies out of the sky the "seven mountains" seem to draw closer together, like mysterious purple brothers, and the whole river valley is sprinkled with golden beads of light.

For a space all nature seemed to pause—empty and awaiting. Then in a quick outpouring of radiance came the afterglow, staining all the sky in the west with a lovely saffron like the lighter shade of a priest's robe, which deepened at the horizon to a clear flush that was neither pure copper nor red, but something of both. In a little while, the color seemed to concentrate into rays and to flow upward, alternating with a light that was almost green in its clear purity, and against which the delicate sprays of the trees which lined the bank were etched in exquisite detail, a natural frieze along the sky line. Then slowly the brilliant flush in the sky and water deepened until it emerged into the softly encroaching darkness.

In this glowing atmosphere of ephemeral color which marked the meeting and merging of day into night, we chugged homeward against the tide, along the opposite bank. Here were great rafts of tethered logs that had traveled down river from their native forests, and now lay waiting for the grip of modern machinery which would transform them to the uses of civilization. Presently we passed the clumsy wooden hulks of native brigs, their sails close furled to the tall slender masts, which framed the evening star like a jewel in the setting of their dark outlines.

Next month: Viewing Rolandseck—Where **Love Still Keeps Green and Fresh.**

Jerusalem, Palestine.

EDUCATION OF THE INNER MAN

By Harold S. Bender

There is a difference between education and training. Education is for the inner man, training is for the outer or physical man, primarily. Both are useful and necessary and have their place. To make the distinction clear consider the difference between the animals and man. Animals can be trained, but not educated; only human beings can be educated. A dog can be trained to do tricks, a horse can be trained to wear harness and pull loads, a cow can be trained to stand quietly and let her milk be taken from her, a canary can be trained to sing, a parrot can be trained to imitate human speech. In each of these cases, diligent and intelligent handling by a master can habituate the animal to respond in definite patterns of behavior to certain definite stimuli and to respond uniformly under similar circumstances as a matter of habit. But neither dog, horse, cow, canary, nor parrot learn to think, to plan, to appreciate cause and effect, and value the results of their behavior. Their training never produces a personality with an understanding, a heart, a sense of ethical and aesthetic values, a desire to know God or a love for fellow creatures. And unless it can do this, it can never lead to education. For education has to do with a development of the inner man, the inner life of man.

Unfortunately some people think of education only in terms of training. Training, it is true, is necessary and useful for human beings. An infant must be trained to walk and talk, children must be trained to dress themselves, to acquire good manners, to sleep properly. Men and women who take up various occupations must be trained to acquire skills of various kinds in order to do their work most efficiently. Singers must train their voices, artists must train

their fingers, blacksmiths must train their muscles, typists must train their fingers, and so on. In a slightly different sense we may speak of persons who enter the professions as trained men and women. Nurses are trained, teachers are trained, engineers are trained, Christian workers are trained. In this sense training means the acquisition of the facts and skills necessary to perform efficiently the work of the profession.

But true education is something more than even professional training. It is more than the acquisition of facts, and skills, it is more than preparation for specific tasks. True education is the development of the inner man, the enrichment of the inner life, a preparation for living. In education the teacher does not ask what particular occupation or profession the student expects to follow. He asks rather what the student needs to live the highest and noblest and richest life in whatever profession or occupation he may be engaged. He does not teach the student methods, he does not seek to develop skills, to train eye, ear, hand, or even brain. He seeks rather to provide favorable conditions for growth, to stimulate development, to lead the way into the deeper things of life, to orient the student in his world, to help him to be master of himself and to live by principle.

In other words education has to do with the growth and development of personality, which is the inner man. It is high qualities of mind and heart, of character and nature, which education seeks to develop. Appreciation of the beautiful, discrimination between the higher and the lower things of life, a keen sense of ethical and moral values, wholesome social attitudes, desire to serve, reverence for other personalities, these are some of the characteristics of the inner man which education seeks to develop. A high vision, a broad outlook, a deep understanding, a warm sympathy, a sturdy integrity, a loyalty to truth, a love for others—these are attributes of the inner man which education seeks to cultivate.

Again, true education seeks to help the student to ground his life on fundamental principles and live by principles rather than by caprice and fancy or by the dictates of others or by passing winds of doctrine. True education helps the growing life to acquire inner self-control so that the life can pilot its own way through the storms of living in accord with eternal principles, not temporary advantages.

In accomplishing its purposes, education for the inner man must lead and guide, it must inspire and stimulate. That is why it is always more difficult to educate than to train. Education of this sort takes time, it can not be forced and results cannot be guaranteed, for it is not a question merely of the formation of habits or the acquisition of skills or even of facts but the formation of attitudes and the development of life.

In true education the character and attitudes, the life of the teacher, is of primary importance, whereas in training it makes small difference. In education facts and skills is the end sought, and the character and personality (the life) of the person being trained is of secondary importance.

Our church schools should be primarily concerned with the education of the inner man, and only secondarily with training. Training should be provided to meet the needs of the young people of the church for preparation for legitimate professions and occupations, but the primary purpose of our schools is the development of Christian personalities, the enriching of life on Christian principles. That is why we are deeply concerned about the character and personality of our teachers, about the atmosphere and spirit of the school life, and about all the factors which influence and mold character and life.

It is only from this point of view that we have a right to apply the word Christian to our schools. Training cannot be Christian in the truest sense, but education must be Christian. May Christian education always be the primary function of our schools, and may it always be education of the inner man according to Christian principles.

Goshen, Ind.

WHAT PRICE EDUCATION?

By D. Ralph Hostetter

A glance at statistics reveals the fact that America is spending an enormous sum yearly for education. Taxpayers are called upon continually to help replenish the coffers of township, county, and state Boards. More students than ever before are enrolled in our high schools and colleges. Education is a right to which all are entitled, and as a means to an end, it has laid the foundation for the greatest democratic nation on the face of the earth. Granted then that education is a desirable thing, yes, essential to good, wholesome living, we may well inquire whether it has always and in all cases fulfilled its mission.

It has rightly been said that a school is judged by its product, i. e., its students who apply the principles they were taught to practical every-day living. Judging the educational institutions by their product to-day, causes one to gasp with alarm. Students and graduates are returning to their homes with their faith in God shattered; a defiant attitude toward established authority in the home, school, church, and state; a disrespect for old age and conventional customs; and a general spirit of lawlessness. In a crisis, as this country is passing through, why do not our thousands of college professors and graduates rush to the rescue and help stem the tide of foolish extravagance and wild speculation, of degradation and ruin? They are helpless, for their teaching is based upon false theories of economy, government, life, and religion.

The idea of leadership, clothed with honor and worldly luster and with its retinue of assistants, has replaced the concept of rendering service to fellow man. The greatest Teacher "came not to be ministered unto, but to minister, and to give his life a ransom for many." Consequently we have a great plenty who would lead, suggest reforms, and give advice; but few who are really capable of accomplishing anything. Are we paying too great a price for education?

Our First Schools were founded by God-fearing men; often ministers were instrumental in bringing the project to fruition. This can be said of Harvard, Yale, Princeton, Dartmouth, and others. The object in establishing these colleges was to preserve the faith, and to inculcate in the youths such principles and ideals as would develop and produce zealous, loyal, God-fearing, useful citizens.

Naturally the Bible was made the core of the curriculum, and the other subjects strengthened the position the Bible held. The Puritan fathers were careful that their young men should be given a rigid and strict mental, moral, physical, and religious discipline and training. From such an educational program came some of our greatest men, statesmen, ministers, thinkers, and writers.

Our Present-Day Schools are replacing the God-fearing men with godless men, who are as rapidly as possible dethroning the Bible and substituting theories of evolution, atheism, communism, and anarchy. Need we wonder at the product? It is a case of the blind leading the blind in this present world crisis.

Many of the colleges in our land have departed from their original purpose and mission. In fact, instead of teaching reverence to God, they are teaching atheism; instead of dignified creation of man, evolution of man; instead of respect for authority, rebellion; instead of service to fellow men, racketeering.

The educational system to-day is founded upon modern science and modern thought, both of which are antagonistic to the Scriptures, and which produce the condition we have in Russia at present, and to a lesser degree in Germany and this country. I quote from Harry Rimmer: "The conditions among the student bodies of the nation are causing many earnest thinkers grave concern. In many cases the so-called scholarly classes are becoming infidel to the ancient and traditional faith of America, and there are breakers ahead! How many parents have sent their sons and daughters to college with hearts of faith, and received them back practical infidels, the records will never show, but the aggregate number is appalling. Students in many cases laugh at the church, and sneer at Christian faith because it is 'not scientific,' and turn their backs on godly living and holiness of conduct, to make shipwreck of their lives as they drift away from every mooring that would hold in times of stress. Without faith what can science do for the soul? The answer startled the world these few years past when two prize students in a famous University killed a lad with brutality and violence as a scientific ex-

periment and were defended by an avowed and rank atheist. This was only logical, for atheism and violence always go hand in hand."

"It is this 'modern' science which has become the fetish of modern American scholastic youth. Whatever is promulgated in the name of 'modern' science is eagerly accepted at its face value. So with a faith infantile, and a credulity amazing and vast, they swallow the camel of science and strain at the gnat of scripture."

Science was taught in the very earliest schools, but now scientific opinion or modern science has largely replaced or at least badly adulterated true science in our schools to the extent that it may rightly be accused of being at the root of our educational evils to-day.

The Challenge comes to the Christian institutions of learning, and especially to our church schools. Are we, too, catering to worldly wisdom, honor, prestige, and position, rather than conservative fundamental Christianity? During the World War it was claimed that Christianity had failed. Christianity had not failed. The nations refused to apply the principles of Christianity, and harkened to the lord of war instead of the Prince of Peace.

Should we say that since the world is drifting into chaos, education has failed? No, education is not failing, but many institutions are failing to educate. The taxpayers' money is not used in educating posterity how to live noble and beautiful lives, but the teaching is such that their very spiritual and moral foundation is undermined.

That institution fails in its mission which does not send its sons and daughters back to their parents with a greater respect and appreciation for parents and home. That institution is betraying its trust which does not provide an atmosphere for deeper spiritual development and growth on the part of its students, and inculcate in them a greater zeal for Christian activity.

We must look with suspicion upon that institution whose students return to their homes with so much "education" in their heads, that their hands find nothing to do; whose students are not taught to think from Scripture, facts, and experiences, but swallow everything, husk and all, that is dished out to them. We would withhold our support from that institution which would allow its students to develop such a conceited attitude of mind toward former conditions, i. e., that house and farm chores are beneath them; that the young folk of the community are not of their class; that the congregation at home is too old-fashioned and slow, with no opportunity for young blood to exercise itself.

Finally, an institution can hardly claim a right to exist which fails to teach its students the proper evaluation of things, both material and spiritual; and which instills in its students a spirit of lawlessness and rebellion to authority in the home, church, state, and nation.

Of the establishing and founding of institutions there seems to be no end. Yet there is a crying need for fundamentally sound Christian schools. Those which claim to be such have a wonderful mission to fulfill. All of us who are interested in the cause of Christian education should have our objectives clearly in mind. May the institutions of the Mennonite church awaken, arise, accept the challenge, and perform their duty, and make an educational contribution that will be acceptable to God, the home, the church, and the state.

Harrisonburg, Va.

ATTITUDES OF LOWELL AND WHITTIER TOWARD THE MEXICAN WAR

II. Real Causes of the War

By Grace Zook

Lowell enumerates various reasons which were advanced for going to war with Mexico. Supposedly the war was being fought for the cause of Protestantism, promoting good will with Mexico, and the adjustment of the difficulties between the United States and her neighbor, justly and satisfactorily, so that peace and brotherly love might be firmly established.

But Lowell casts these reasons aside and goes deeper into the matter than just the general appearances. The war to him is altogether a political game.

First of all, Lowell believed the war to be a "damned war" for the spreading of slavery.[1] Slavery was the big issue in the nation at this time—much bigger and weightier than the trifling claims that the United States held against Mexico. But the South needed more slave territory to be able to hold out against the antislavery North and securing Texas was their aim in promoting the Mexican War. The promotion of slavery, then, Lowell holds, is one of the underlying causes for the war.

But the South was not alone in her greed for gain. The Northern leaders, conscious all the while of the consequences of this war, went through with it in return for the promise of a tariff compromise on the part of the South.[2] Lowell concludes that the war is a war for political gain and that the North and the South are equally guilty.

The numerous office seekers Lowell believed also to be responsible for the war. They were willing to do anything in return for an office, and once they were in office they took up with whatever plan had the most in it for them. The general attitude of the office seeker was,

> "I du believe in bein' this
> Or thet, ez it may happen."[3]

and again,

> "I scent which pays the best, and then
> Go into it bold-header."[4]

To this particular class of people Lowell attributes the political corruption of the day which allows these selfish interests to influence the war—the type of man who says,

> "An Uncle Sam I reverence,
> Particularly his pockets."

What popularity the war did possess among the people, Lowell accredits to newspaper propaganda.[5] By this means a great deal of national enthusiasm was aroused—the glories of war and the outrages of the Mexicans against the United States were flaunted before the people's eyes. Many supported the war out of mere loyalty to the government—little knowing or caring what they were fighting for.

Lowell, then gives the causes of the war as the political corruption of the office seekers and the newspaper propaganda which aroused the people under false pretenses. The real underlying motive for the war, he says, rests on desire for personal gain—the spreading and firm inrooting of slavery on the part of the South, and, on the part of the North, the establishment of a tariff in return for granting the South the war to secure Texas.

Whittier discusses the causes of the war but slightly and always with reproach toward the United States.

He makes no mention of the pretenses for which America became engaged in this war, but plainly accuses the people of the United States of being land-seekers and desirous of the natural resources which belong to their weaker neighbors. Whittier writes of the Americans,

> "For lo! the pale land-seekers come,
> with eager eyes of gain."[6]

He feels that the Christians have failed in their duty by permitting such a war to occur. If the people of the United States had been true and loyal not only to their God but to the ideals of their forefathers who died for freedom's cause, they would not be warring upon a smaller nation for territory.

Whittier, then, attributes the war to the desire for more territory and the rich natural resources which belonged to Mexico. But Whittier does not fail to lay some of the blame on the Christians for neglect of their duties to God and man.

Here again in comparing the two writers, Lowell stands out as being more inclusive in his considerations of all the details influencing the causes of the war, and Whittier is characterized by his emphasis upon the unjustness of the American objectives in the war. Lowell is perhaps just a little broader than Whittier.

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1. Lowell's Complete Poetical Works, p. 193.
2. Ibid., p. 195.
3. Ibid., p. 201.
4. Ibid., p. 182.
5. Whittier's Complete Poems, p. 382.
6. Ibid., p. 381.

West Liberty, Ohio.

"If we would rise into noble characters we must use the means heaven has provided for our uplifting—prayer, the Bible, the church, the companionship of the best."

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

"Choose ye this day whom ye will serve." There is no neutral ground in life service. We are either serving God or we are serving the enemy of God. We must serve one or the other. When we seek to be indifferent or neutral or lukewarm, we are sure to be rejected of God, while we are highly pleasing Satan. It is not difficult to decide on which side such people belong.

As long as we are undecided as to our choice, so long are we still on the side of Satan and are really choosing to stay with him. There comes a time of decision. We seriously consider the advisability of leaving the side of Satan. This is a great moment. Satan gets very busy about this time in his attempts to hold the soul in the bonds in which he has held it. He knows that a right decision to be out and out for God would be fatal to his own service and evil ends. Let no soul be slack in fixing their purposes on the right choice. We may be moved by friends and the impulses of the moment and by highly emotional influences to choose the right, but perhaps to-morrow when these influences are not present and similar emotions are brought to bear on the wrong side we are inclined to change again. Emotions are good enough if they are emotions founded on deep and settled convictions of the truth. If these truths are in our friends and in the good Book and in the mouth of God's messenger and we let ourselves be influenced by this we may well cling to them with steadfast purpose and allow no one to change our purpose, no matter how great their demonstrations and their play upon emotions.

The topics of the month will present before us opportunities of great decisions between two opposite masters. Whether we go upon the mountain with Elijah and behold the issues between a prayer answering God and an idol god of the imagination, or if we follow the multitude who spend the Lord's Day in consecrated service or in vain worldliness, or if we take a look at the world and a look at Christ, and set our affections and render our decision in favor of one side or the other, let us be sure that our choice is made in the light of the great truths that are unfailing and eternal.

Speaking of emotions, we find none quite as strong and assuring as the emotions that spring from the use of God's Word. Other emotions from passions that rise in our flesh or from the enslaving power of sin and Satan are strong and rush us with a beastly sweep and cause the will to depart from its balance of reason and better judgment; but the work of the "sword of the Spirit" pierces so deeply and grips the soul so strongly for the right that when the struggle comes for a decision, even when the decision is wrongly made, there is no release from its convicting grip. Long after a soul has chosen the wrong master there arises again and again a sharp pang of self-reproach and fearful foreboding. Even to those who have gone so far as to be beyond redemption, there is still that "certain fearful looking for of judgment and fiery indignation which shall devour the adversary." Christian workers, let us strike surely and confidently with the sword of the Spirit. We may not always realize the results, but often in unexpected ways the truth will have its effect, thus showing the more powerful force of this method of work than any other expedient we may use.

MOUNTAIN SCENES—CARMEL. (Jr.) —I Kings 18

Topic for August 13

MOTTO

"The effectual fervent prayer of a righteous man availeth much."

MEDITATIONS ON THE TOPIC

I. **Carmel** is located in the western part of north Palestine within the borders of the tribe of Asher. It was on this mountain that Elijah gathered all Israel together after three years of famine and asked them to make a test between God and their idol Baal. Elijah was sad because Israel had forsaken God and was serving Baal the idol, which the wicked queen Jezebel was teaching them to serve. Then Elijah "prayed earnestly that it might not rain," and God answered his prayer and sent a drought for three years and six months. By that time the people had time enough to know that all their worship and prayers to Baal were doing them no good. So they were ready for a proof that the Lord is God. Elijah was the only prophet of the Lord present at the meeting. Baal's prophets, including the prophets of the grove, were nine hundred fifty. Elijah had all these to come and gave them the first chance to prove that their idol god had power to answer by sending fire to burn up the sacrifice which they placed on an altar which they had built. But although they prayed very long and loud, and even cut themselves and leaped upon the altar, yet there was no answer of voice or fire. When it was certain that they would receive no answer Elijah called the people to come near to him. He built the Lord's altar with twelve stones, as it was commanded. He laid wood on it and a sacrifice upon the wood. Then to prove that there was no hidden fire he had them pour four barrels of water over it three times. He had made a trench about the altar which was also full of water. Then Elijah talked to God and asked that He would now hear him so that their hearts might be turned back again. Then God sent the fire down upon the altar. It burned from the top, consuming the sacrifice first, then the wood, then the stones, and last of all, the water in the trench. Nobody could deny that it was a miracle from God. The people cried out, "The Lord, he is the God!" They were ready to destroy all the prophets of Baal and to change their worship to the true God of heaven. After this Elijah prayed for rain, and it came so soon that the people had to hurry to get home to avoid being drenched.

II. **The Text, I Kings 18,** has been explained in the discussion above concerning Carmel.

III. **Junior Program Suggestions.** — The more vividly the scene and its attendant circumstances can be impressed the better for the junior meeting, provided that there is no false coloring that cannot be substantiated by the Word. Get clearly the lesson to be impressed concerning answer to prayer. How useless are prayers directed to some person or thing that has no power to help! How easy it is for people to believe foolishly in things that are false when they are taught so, and when many other people believe it! It is better to make sure by a proof that cannot fail. Are we making idols of money and pleasure and things of the earth? Do these things really have any power to do our souls good? Then how much more blessed it is to have faith and pray to the God of heaven and find rest and blessing upon our souls and truly receive answers unfailing.

OUTLINE STUDY

I. A Notable Meeting on Mount Carmel.

1. Elijah, the prophet, is the leader of the meeting.
2. Events leading up to the meeting.
   a. The great drought.—I Kings 17:1.
   b. Elijah kept by God.—I Kings 17:2-16.
   c. The land of Israel is sore pressed.—I Kings 18:1-6.
   d. Meeting Ahab's servant.—I Kings 18:7-16.
   e. Meeting of Ahab and Elijah.—I Kings 18:17, 18.
   f. Elijah calls for a meeting of all Israel on Carmel.—I Kings 18:19, 20.
3. Elijah's proposed test.—**I Kings 18:** 21-24.
4. The test of Baal's power to answer prayer.—I Kings 18:25-29.
5. The test of the Lord's power to answer.—I Kings 18:30-39.
6. Destroying the prophets of Baal.—I Kings 18:40.
7. Elijah prays for rain on the mountain top.—I Kings 18:41-46.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Prayer."**
2. Memorize a Passage from the Outline.
3. Prayer and Drought.
4. How God Kept Elijah During the Drought.
5. The Wicked King and Queen in Israel.
6. How Elijah Showed Himself to Ahab.
7. The Test of God on Carmel.
8. The Rain That Came When Elijah Prayed.

For Seniors.

1. The Effectual Fervent Prayer of the Righteous Man.
2. Idolatry against Godliness.
3. Compare Elijah, Ahab, Jezebel, Obadiah, Prophets of Baal, Israel.

PERSONAL THOUGHT

Shall we allow ourselves to be swept away with the doings of the times, or will we

stand true to God who always is ready to bless those who put their trust in Him?

SEED THOUGHTS

Ever Will I Pray

Father in the morning
Unto Thee I pray;
Let Thy loving kindness
Keep me through this day.

At the busy noontide,
Pressed with work and care,
Then I'll wait with Jesus
Till He hear my prayer.

When the evening shadows
Chase away the light,
Father, then I'll pray Thee,
Bless Thy child to-night.

Thus in life's glad morning,
In its bright noonday,
In the shadowy evening,
Ever will I pray.—A Cummings.

Know ye that the Lord He is God:
It is He that hath made us,
And not we ourselves;
We are His people,
And the sheep of His pasture.
—Psa. 100:3.

Confounded be all they that serve graven images, that boast themselves of idols.—Psa. 97:7.

THE LORD'S DAY.—Rev. 1:10; Jno. 20: 1; Acts 20:7; I Cor. 16:2

Topic for August 20

MOTTO

"Delight thyself in the Lord."

MEDITATIONS ON THE TOPIC

I. **The Day in which Jesus rose from the dead** is called the "Lord's Day." It is the day which was observed by the followers of Jesus as a day for worship, for rest from secular toil, and for special religious activities. This first day of the week has been accepted by the Christians ever since as a day to be observed instead of the seventh day as ordained for God's people of old. There are a few who with the Jews of to-day observe Saturday instead of the resurrection day; but their contentions for the seventh day are not only unfounded, but are accompanied with other heresies that prove them unfit as messengers of the Gospel.

God gave us one day out of seven because He knew it was for the good of man to have a special time to give to the upbuilding of the soul. It has been proved over and over again in the lives of individuals and in the life of a nation that the observance of the Sabbath is a blessing and tends to develop the higher qualities of character, while the disregard of such a day degenerates men and women into baser character and undermines the national safety. We cannot build the Church of Christ unless people continue to assemble together at regular times and give themselves to worship and meditation upon the Word of God and fellowship in the Lord. It must be a day that is recognized alike by all to accomplish this end. When secular things are allowed to come into our activities on this day, this practice soon breaks down the sacred regard for the day unto the Lord and defeats the good purpose for which God ordained it.

II. **The Text.—Rev. 1:10,** gives us the name for the day which Christians observe as a day of rest and worship.

Jno. 20:1.—This is the day Jesus rose from the dead.

Acts 20:7.—This shows that it was a day when the disciples of Christ met together for religious services.

I Cor. 16:2.—This likewise indicates that the first day of the week was a day of service through giving to the service of the Lord as He has prospered.

III. **Junior Program Suggestions.**—If the practice of Christian people has been as it should be in the observance of the Lord's day, it will be a simple matter to introduce the subject of observing this day and impressing upon the juniors how they can best honor the Lord by their conduct on this day. But if not, if they have no Scriptural example before them, it may be needful to enter into the whole subject and show God's plan from the beginning concerning such a day.

There is scarcely any junior who has grown up under the influences of a live Church but would be able to tell by personal experience and observation what blessings the day has brought to them and others. Even where there is much desecration of the day, it does not take a very close observer to see that the characters of people who do not observe the day are tending toward ungodliness and evil rather than to godliness and righteousness. It might be well to picture the contrast as vividly as possible so as to establish a conviction in the heart for the proper observance of such a day.

OUTLINE STUDY

I. **Events Recorded in Scripture Occurring on the Lord's Day.**
1. The day of Jesus' resurrection.—Mark 16:9.
2. Jesus appeared to disciples.—Luke 24: 13-15; Jno. 20:19.
3. A regular meeting day with Paul present.—Acts 20:7.
4. A regular meeting day in which offerings were set apart.—I Cor. 16:2.
5. A day when John was in the Spirit and saw visions.—Rev. 1:10, 11.

II. **Assembling in Worship is God's Plan.**
1. Not to be forsaken.—Heb. 10:25.
2. It was thus commanded of old.—Deut. 31:11-13.
3. It was thus practiced in Gospel times. —I Cor. 14:23-25; 11:33; Jas. 2:2-4.
4. The Lord's day was a day of assembly. —I Cor. 16:1, 2; Acts 20:7.

III. **How to Spend the Day.**
1. God's example.—Gen. 2:1-3.
2. God's command.—Ex. 20:8-11.
3. For a holy gathering.—Lev. 23:3.
4. To delight ourselves in the Lord.— Isa. 58:13, 14.
5. To do good.—Matt. 12:10-12.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Sabbath."**
2. Memorize a Verse from the Outline.
3. Blessings the Lord's Day Brings:
   a. In Thoughts of God.
   b. In Learning More of His Word.
   c. In Worshiping God.
   d. In Resting from Earthly Labors.
4. How the Day is Misspent:
   a. In Secular Work.
   b. In Godless Thoughts.
   c. In Vain Pleasures.
   d. In Neglect of God's House.

For Seniors.
1. The Day of the Resurrection Kept as a Day of Rest and Worship.
2. The Right and Wrong Use of the Lord's Day.
3. Importance of Going to the Lord's Day Services.

PERSONAL THOUGHT

Am I a builder or a destroyer of God's cause? Does the day for special service and worship give me joy in the Lord or pleasure in the flesh?

SEED THOUGHTS

A Sabbath well spent brings a week of content,
And strength for the toils of to-morrow;
But a Sabbath profaned, whate'er may be gained,
Is a certain forerunner of sorrow.—Sel.

The Church as a visible force and power could not exist without the Sabbath.—Donald McLeod.

The Christian Sabbath in many places in America is bleeding to death. Professional sports are becoming a serious menace to the sanctity of the day.—H. L. Bowlby.

The day of the Lord! How still the whole country seems—how peaceful the vista of green hills and trees and meadows—when they are freed from the week-day sounds of toil.—A. E. Weeks.

The man who loafs, hunts, or fishes all day Sunday and shuns the Church like it was a pesthouse need not be surprised if his children go to the devil.—A. R. Adams.

There are many people who think Sunday is a sponge with which to wipe out the sins of the week.—H. W. Beecher.

Welcome sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes.

The King Himself draws near,
And feasts His saints to-day;
Here we may sit and see Him here,
And love, and praise, and pray.

One day amidst the place
Where my dear God hath been,
Is sweeter than ten thousand days
Of pleasurable sin.

My willing soul would stay
In such a place as this
And sit and sing herself away,
To everlasting bliss.—Selected.

LOVE NOT THE WORLD.—I Jno. 2: 15-29; Jas. 4:1-10

Topic for August 27

MOTTO

"Ye are not of the world."

MEDITATIONS ON THE TOPIC

I. **The World** as here spoken of, is that word which refers to the organized system of earthly things in which mankind is the chief element and Satan the directing power. The word as given in the Greek tongue in which the New Testament was written is "kosmos." It is used in the following passages of Scripture and many others: Jno. 3:16, 17, 19; 4:42; 12:25, 31; 13:1; 14:31; I Cor. 1:20, 21; 2:12; Phil. 2:15. It will be seen by a study of the passages where it is used that while God loved the world's people enough to prepare a plan of redemption to save them from the evil included in its organization, He was careful to show that the saved were to be delivered from the evil and kept separated from that evil so that they were not to become defiled by it. There is a distinct mission which they have as God's children. They are to shine in the darkness by "holding forth the Word of life." And whenever the professed followers of Christ become so entangled with the spirit of the world as to be like it in its principles and practices, the light no longer has any place in their lives but is hidden "under a bushel" where it does the world no good.

The evil of which John speaks in the passage of I Jno. 2:15, 16 is plainly explained by him. And it is this lust which we are to hate so that we may be constrained to flee from it at every appearance of the same in word or deed or thought. Whenever we follow the world's spirit we are making ourself a part of that system of which Satan is the prince, and cannot be pleasing to God. Satan is directly opposed to God in all his works and plans and those who follow him are not the friends of God. Jas. 4:4.

II. **The Text.—I Jno. 2:15-20.**—John herein explains what the world is and how the prince or antichrist, which is the work of Satan, seeks to deceive and lead souls astray. But God has given His Spirit and anoints His chosen so that they may have enlightenment by which they may escape the deceptions of the antichrist.

Jas. 4:1-10.—Here it is plainly declared that the friendship with the spirit of the world is enmity with God. But there is a way of escape from the devil if we use the means God has placed at our disposal.

III. **Jnuior Program Suggestions.**—Consider what the conceptions of your juniors are with reference to the world and endeavor to approach the subject in a way that will make the matter clear to them that it is evil for the Christian to love the world.

The way most clear to the writer has always been to approach it from the angle of showing that Satan is the prince and leader of affairs that belong to the world in whatever is not of Christ. And if we change leadership we listen to our Leader in all that He says and set our love upon all that is according to His will.

From this general viewpoint we may approach the detail of the worldly spirit and show how Satan gets his mark upon the people of God by the things he gets them to do that furthers his plans against Christ and salvation. Surely if we knew how we are helping the cause of the enemy of Christ and helping him to destroy souls, we would seek more earnestly to learn of Jesus and would hate more the ways of the world. It may be well to impress how that our hearts are naturally inclined to evil and that we need the power of God in our life if we would escape from the evil world in which we live.

OUTLINE STUDY

I. Why not Love the World.

1. Its works are evil.—Jno. 7:7.
2. Its lusts are not of the Father.—I Jno. 2:15, 16.
3. To love the world makes us enemies of God.—Jas. 4:4.
4. The world hates our Savior.—Jno. 15: 18.
5. The world hates those who belong to Jesus.—Jno. 15:19; 17:15-17.
6. We are servants of a higher kingdom. —Jno. 18:36.
7. We have been delivered from this present evil world.—Gal. 1:4.
8. The whole world lieth in wickedness.— Jno. 5:19; II Cor. 4:4.
9. The world is doomed with its prince. —I Jno. 2:17; Rev. 20:10, 11.

II. How we Show Love for the World.

1. By partaking of its lusts.—Jas. 4:1-3.
2. By conforming to its ways.—Rom. 12: 2.
   a. Its foolishness with God.—I Cor. 1: 18-31.
   b. Its spirit of evil.—Eph. 2:1-3; 4:17-19.
   c. Its strife and war.—Eph. 4:31; Jas. 2:6
   d. Its vain display.—I Pet. 3:3; I Tim. 2:9, 10.
   e. Its foolish pleasures.—Jas. 5:1-6; I Pet. 4:3, 4.
   f. Its idolatries.—I Cor. 10:14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"World."**
2. Memorize a Passage from the Outline.
3. Loving Only What Jesus Loves.
4. Not Loving What Jesus Hates.
5. Things the World Loves Which We Should Hate.
6. Why the World Hates Those Who Love Jesus.
7. Marks of the World in the Lives of People.
8. Satan is the Prince of This World.

For Seniors.

1. The Spirit of the World.
2. The Enmity of the World against God.
3. How We May Keep Unspotted from the World.

PERSONAL THOUGHT

Do we know the true character of the world? And have we saved ourselves from it through the grace of Christ? Is our affection set on things above?

SEED THOUGHTS

Love Not the World

Love not the world! Its dazzling show
  Conceals a snare of death;
The sweetest joys earth can bestow,
  Die as a wasted breath.

Love not the world! Its wealth, renown,
  The blood-bought soul enslaves;
Oh, strive to win a heavenly crown,
  Which plumes of glory wave.

Love not the world! Its sin and strife
  Exceed the good and true;
Oh, consecrate to Christ your life!
  He drained death's cup for you.

Love not the world! Pure joys above
  All earthly things transcend;
In Jesus lose each idol love,
  And ever upward tend.

Love not the world! O Christian hear,
  In shining words impearled,
Shall on his holy brow appear,
  "He did not love the world."

—G. A. Flory.

If therefore, we truly believe God's testimony, and understand by faith that we have a Savior, the Lord Jesus Christ, now at the right hand of God, and who is coming out of heaven to change these bodies of humiliation, fashioning them like the body of His glory, we will turn and forget the best of earthly things, counting them as refuse; and reaching forth unto those things which are before, we will press toward the mark for the prize of the high calling of God in Christ Jesus.—Mauro.

The ship's place is in the sea, but God pity the ship when the sea gets into it. The Christian's place is in the world, but God pity the Christian if the world gets the best of him.—Sel.

God put the Church into the world; the devil put the world into the Church.—Sel.

THE SWORD OF THE SPIRIT.—Heb. 4:12; Eph. 6:17; Rev. 1:16; 19:15, 21

Topic for September 3

MOTTO

"Take . . . the sword of the Spirit, which is the word of God."

MEDITATIONS ON THE TOPIC

I. **The Sword of the Spirit.**—God by the Spirit has selected the figure of the sword to describe the powerful weapon, His holy Word. The Word of God has its source in God Himself and is fitted of Him as the instrument of His power to the end for which He has sent it. That Word was manifest in the beginning of creation. "He spake and it was done." The same that was so active in creation is spoken of as being "made flesh," and, as such, refers to the Son of God who by His life and words has revealed the Father to men. As He is further pictured to us by revelation, the image takes on a very remarkable illumination, showing us that "the sword" proceeds out of Christ's mouth. And this sword is used to slay the wicked at the time of judgment. This corresponds with the prophecy which says, "He shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked." This same truth was uttered by Jesus, when He said, "The words which I have spoken shall judge him in the last day." Thus we see that the same Word which Jesus declares is "spirit and life," is also death and doom to those who resist it to their own undoing.

The same sword is given to holy men of God when they are used of God in producing the Holy Scriptures. Again this sword takes on another form of power in the lives of the redeemed, so that they have their words by faith through truth of the Scripture and the power of the Spirit in their lives. Their testimony, like that of the Savior in His temptation, drives back the forces of darkness and gives them victory in the face of trials and suffering and death. In Jesus' name, too, they may be used to rescue the lost as they bring the Word of God before a sin-bound and devil-oppressed people.

II. **The Text.**—Heb. 4:12 plainly declares how that the Word of God, like a sword, pierces into the human heart and discerns its thoughts and brings about the changes that God has planned for that person who will rightly respond.

Eph. 6:17 declares that the Word of God is the sword of the Spirit and that it is the weapon of the Christian soldier who stands against spiritual wickedness.

Rev. 1:16 reveals to us that the glorious Christ has this sword proceeding out of His mouth. Also **Rev. 19:15, 21** reveals how that sword becomes the instrument of judgment.

III. **Junior Program Suggestions.**—This is a highly figurative lesson. It may be somewhat difficult for the juniors. But with the proper simplification they will be found to be able to think in figurative terms as well as older ones. A talk about a sword and what it is used for will pave the way for a comparison in the use of the Spirit's sword. Cutting, piercing, overcoming a foe, etc., will lead to the kind of foes men have overcome by the sword and the kind of spiritual enemies that are to be fought and how the "sword of the Spirit" may be used to pierce an enemy of our souls? Illustrate by the way Jesus used the Bible to overcome the devil when he came to Him in the wilderness and tempted Him during forty days. Satan binds boys and girls, men and women with bonds which the sword of the Spirit is able to cut loose if it is properly used in faith. To have the sword of the Spirit as our own sword is more than just a memory process. It must become ours in our heart. And it is God alone who is able to write it there so that it may be our very life when we speak or when we act and be as a sword for our defense to destroy the enemies that war against the soul.

OUTLINE STUDY

I. The Mystery of the Sword of the Spirit.

1. The Word of God.—Rev. 19:11-21.
2. That which was from the beginning.— I Jno. 1:1-3; Jno. 1:1-4.
3. The message of Jesus.—Jno. 6:63.
4. The words He has spoken.—Jno. 12: 47-50.
5. The work of the Holy Ghost in the disciples.—Jno. 16:8-11.

(Continued on page 251)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

IS PROHIBITION ONE OF THE LOST CAUSES?

Preach the word; in season, out of season.—The Apostle Paul.

The above injunction is timely, in connection with the cause of true temperance and self-control. When it comes to preaching the Word with regard to temperance the churches did a better job before prohibition was written into the constitution of the United States. To preach truth out of season is always the need of the hour. Good things are lost because everybody is resting on his oars, supposing that the masses are believing exactly what they do. The wets caught the drys napping. When the temperance forces were burning with zeal against the ravages of strong drink, the saloons were closed up. When the temperance forces locked arms with the government, and sought to keep America dry by force, they lost much of their ground. The present march of the States towards repeal of the Eighteenth Amendment is but the natural consequence of this mistaken course. The way to true and abiding temperance is by preaching the Word, and that Word is the Gospel. When the Gospel is preached, it is, always has been, and always will be "the power of God *UNTO SALVATION.*" When a man is saved, and the Spirit of God dwells in his heart, self-control is but the normal fruit of the Spirit's indwelling.

The wets think that "Repeal" is certain, and that the victory is won—all but the shouting. This view is not accepted by all, for as times get better, and the need of governmental revenue is lessened, then this appeal will fall flat. Then also the beer barons, the liquor racketeers, and the drinkers themselves are making such fools of themselves that perhaps thirteen states will refuse to grant the repeal of the Eighteenth Amendment. Then also the wets may make the same mistake the drys made; when victory is in sight they may cease their campaign of propoganda. The injunction *IN SEASON* and *OUT OF SEASON* is invaluable to the success of any cause, be the cause good or bad. The drys practised it and won, then the wets did, and seem to be winning out.

But by far the cause is not lost. There are millions of drys, and more millions of people whom we may term temperance folks. The former are a militant group, and raise the ire of the wets, the latter practice temperance, and constitute the salt of the earth in more directions than one. Their cause is not lost, even though temperance by legislation may be. After all, the work of government is regulation—the work of the Church is regeneration. If some of the churches, whose organizations were militantly dry would have preached the Gospel of God with half the enthusiasm that they have preached prohibition the law might have a better chance of staying on the statue book of the nation.

One of the features none too acceptable to many is the constant jubilance of the Literary Digest on the success of the wet cause. This attitude is easily understood when one reads the religious section of the same paper, and sees that practically every time the same paper takes the liberal side of an issue. If they can pummel a fundamentalist—they do. If they can make light of the conservative side of a question—they inevitably do. One would appreciate this weekly newssheet a great deal more, if the neutral attitude which they claim were true in actual practice. Any man reading that paper for the last five years will say that is wet and liberal, not dry and conservative, and certainly not neutral.

Note the expression by the noted Doctor Harvey W. Wiley:

I am unalterably opposed to a resumption of the liquor traffic, even the re-entry of light wines and beer. I think beer is probably the most dangerous to health of all the pure ordinary alcoholic liquors. From the point of view of public health prohibition has been a wonder-worker.

Our hats are off to the Salvation Army, who know the liquor traffic and its damning work too well:

Evangeline Booth spoke at a luncheon of the Salvation Army's united appeal in New York City, and said that she had recently talked to a gentleman who might reasonably be expected to donate $100,000 to the army's appeal for a million dollars, but who said that he would contribute nothing if the army took a stand against liquor and its legalization. She told her audience that opposition to intoxicating liquor is one of the strongest principles of the Salvation Army, that it "has made a steady, unbroken attack on what it feels to be the greatest curse ever to have come into the world." "And if I assure you that the Salvation Army never will change its stand on liquor, I can also assure you that the army will never change its policy of helping every one who needs help, regardless of color, race or creed, and whether he be 'wet' or 'dry'."

THE WORLD'S FAIR AND THE "LID OFF" IN CHICAGO

Ye are the salt of the earth. . . . Ye are the light of the world.—The Lord Jesus Christ.

At the time of writing the World's Fair, known this time as "Chicago's Century of Progress" is in full blast. Millions of dollars have been spent to bring together the evidences of progress during the last hundred years. It is whispered around that the lid is off, in Chicago, and "everything goes." Be this as it may, Christians in Chicago and elsewhere have some responsibility about it. Our Lord characterizes His people as light and salt. The one showing the way and the other having a preservative effect. There are some who think something should be done about reaching the millions that come there with the Gospel. They say that during the World's Fair of 1893, at the same place, what was no part of the affair, had no connection with it, and has most amazing and profitable part of it, and has been largely forgotten, except by some who had part in it. One of these is Dr. David DeForest Burrell, and he writes as follows:

It was the "World's Fair Evangelization Campaign." It originated in the heart of D. L. Moody. As Reuben A. Torrey said, Mr. Moody was "so constituted by grace that he could not see a great crowd or hear of a great crowd without longing to preach the Gospel to them." He determined that the Gospel should be preached to the multi-colored, polyglot crowd at Chicago. He conceived this to be a God-sent opportunity. He was laughed at; men said no one would take time for religious meetings; that the Philadelphia Exposition had been a time of spiritual lethargy; that Paris had been the same; that even theatrical managers were staying away.

But Moody went ahead. He got hold of Torrey; John McNeill, then of London; and a group of the strongest preachers in England and America. For the German-speaking visitors at the Fair he brought over Dr. Stoecker; for the French, Theodore Monod, of Paris; and others for the Austrians, Swedes, Bohemians, and folk of many tongues. He organized the students of the Moody Bible Institute into flying squadrons, to sing, preach, usher, distribute handbills.

At first, one preaching center was selected for each of the three sections of the city, North, South, and West Sides. Each of these churches seated over 1,800 people, and in each, meetings were held every week-night and several times on the Sabbath. Churches were overflowed at once. Other churches were commandeered. They, too, failed to hold the crowds. The leading theaters were secured, the Haymarket, seating 3,500; the Empire, the Standard, the Columbia, and, finally, the two opera houses and Music Hall. For the many people living on or near the Fair grounds, four more large buildings were secured and filled. Still there was not room. Five tents were put up, the smallest seating 400, the largest 1,500; and even then the tent-walls were rolled up and hundreds of chairs set outside. Even that was not enough. Cottage meetings were added, and outdoor meetings, and meetings in jails and hospitals. Even on Chicago Day, when 700,000 passed through the turnstiles of the Fair, the noon-day meetings, from 10:00 to 2:30, were packed. A show of hands proved conclusively that at least seven-eighths of those present at typical meetings were not citizens of Chicago.

Dr. Torrey figured that, conservatively, the attendance ran up to two million—many of them, of course, repeaters. If one million people heard the gospel at Chicago that summer, who is to say that the thousands of dollars spent in the enterprise were thrown away? No record of conversions was kept, though there were many thousands that decided for Christ. One of the outstanding characteristics of the work was the large number of young men in the audiences, and the large proportion of young men among those making a definite decision. Actors, engineers, bankers, bums, Indians, French, Germans, Italians—the whole "sea of nations" was represented in the drawing of the net. And many Christians, from all over the world, were reconsecrated—ministers among them.

It was a great work of prayer and faith. As Torrey said of it, "The money came and the obstacles went, and, best of all, the Spirit of God came down." This, I think, was the best part of the Chicago Fair of 1893.

And what of the Fair of this summer? It is whispered that the lid is to be off, in Chicago, and, "everything goes." The beer flood, the breaking down of restrictions on racetrack gambling, the opening of Sunday to commercialized pleasures—such things will be a part of the "progress" to be revealed in Chicago's "Century of Progress." And what of God, and

the moral sanctions by which alone America can truly prosper? Is the Chicago Fair of 1933 to be, like some other modern developments, but another Tower of Babel? Surely a Century of Progress must be marked by the evidences of moral and spiritual development, or it will be a mockery. The Church of Christ in America has a vast opportunity before it. The exhibition of charts in a building on the grounds will not constitute the seizing of it; nor will the usual run of preaching services in Chicago's churches. The opportunity is for evangelization. Yet I have heard nothing of any great effort to evangelize the millions who are expected at Chicago. Is it not time for those who believe in the whole Gospel and the unqualified Great Commission to do some praying and planning? What God did once in Chicago, God can do again.

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The committee, of course, believes that the Lord is anxious that souls are being saved—Daniel 12:3—but it also knows that Satan will use all means at his disposal to counteract this—Daniel 10:13—and yet it believes that "this is the victory that overcometh—even our faith" (I John 5:4; Heb. 12:2; I Cor. 15:57, 58). "Praying always with all prayer—watching—for all saints" (Eph. 6:10-18). Therefore, this committee issues this "S O S" call for prayer, supplication and intercession, urging all true believers everywhere to present the above requests before the Throne of God daily."

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The momentous question now under consideration by the United States Government, as to whether to recognize the government of the Soviet Republics is certainly one that needs the best consideration of this liberty loving nation. It is worth while for all of us to be informed upon the subject. The main reason that the Government has not recognized the nation is because it has repudiated its debts to its own people, as well as those of other nations. The United States does business with Russia unofficially as it is, largely with the Amstorg Corporation. Lately, a cotton deal amounting to some $4,000,000 was put through semi-officially.

A competent authority sums up the whys and wherefores as follows:

Our government has required as a condition of recognition, assurances concerning the sanctity of international engagements, which Mr. Paul Cravath believes the Soviet government would grant. But we also require compensation for the property of Americans confiscated by the Soviet government, and the payment of debts contracted with the United States and its citizens by the Kerensky government which preceded the Soviet. These conditions present the almost insuperable difficulty, however, of assailing the very foundation of the Soviet political and economic structure itself, inasmuch as it abolishes all private property except personal belongings, transferring it to the state. To quote our authority, "The Soviet government sees no reason for making an exception in favor of foreigners." Moreover, Russia has certain offsetting claims against us possibly, resulting from our support of what were known as the "White armies" in the campaigns against the Soviet government at the time of the World War.

But a fourth condition on which the United States insists, is the cessation of activities of a communistic nature against our institutions. This is felt to be the most difficult of all, because the Soviet government insists that none of its agents are doing that thing!

Turning the subject round. what advantage would we gain by recognizing Russia? Mr. Cravath mentions three things. First, we could then through our own diplomatic representatives protect the life, liberty and property of Americans sojourning in Russia. Second, we would be able in the same way to encourage and protect American trade with that great country which offers us a vast potential market which we seriously need. Third, we could exercise an influence now denied us in the development of its institutions towards a stability which would make for the peace and prosperity of the whole world.

Many writers think that America ought to take the chance. Others say, ironically, that one way to keep up business in this country is to give them money, so they can buy from us, the other is to give them the goods—expecting them not to pay for the same. The Editor of the Providence News-Tribune gives the other side:

There is a good deal to be said for the point of view that closer connections between the people of Russia and the peoples of what are called the capitalistic countries would result in the Soviet system going under rather than otherwise. Wild blood is not tamed nor taught to be man's friend instead of his enemy by being left to roam and rave through its native jungle.

Another consideration—Ought Uncle Sam give the right hand of fellowship to the blood-stained hand of Russia? The following letter nearly makes the blood run cold. It was sent to Peter Deyneka, Secretary to Slavonic Churches in Poland, Chicago, Ill,

Soviet Russia.

Dear Brother:

I am writing you to give my observations of what the bolsheviks have been doing during the last fifteen years. During this time they have exiled 7,100,000 people, of this number 4,000,000 were farmers from towns and villages. Besides there were 200,000 working men from the factories; 20,000 children without homes; 30,000 religious workers from different sects; 2,000,000 of the intelligentsia. In the last two years Soviet authorities arrested about 2,000,000 workers, and of this number half were exiled to hard labor.

I spent two years at hard labor in exile and saw with my own eyes the following atrocities:

In one case the bolsheviks tied four weights weighing sixteen pounds each around the belt of a man, and then pumped air into his body until he burst, thus bringing a horrible death.

In another case an old woman was made to suffer in an underground cellar. At night many rats were turned loose in the cellar and began to attack the woman, scratching and eating her flesh until she was near death.

A Chain of Fingers and Hands

Many of the exiles were taken from Leningrad to the Island of S. This is a journey of three or four days and nights. The journey was made in open freight cars and one hundred men in each car. They were given very little bread and three dry fish, but no water for the entire journey. As you come into the Island of S. there hangs a chain made of human fingers and hands. These are a part of the bodies of those exiles who refused to work, and are hung as a warning to all new exiles.

One man was taken and tied to a tree in extreme cold weather. He was tied so that his nose touched the tree. A pail of water was then tied to the tree above his head and the water made to run down the tree to his nose causing the nose to freeze to the tree. He was then untied and commanded to leave the tree to which his nose was frozen.

Tied to Trees

In the summer the clothes were removed from suffering people, and they were tied to trees where bears and mosquitoes ate their flesh. In this way they were held from eight to ten hours. After being released in a half-dead condition they were commanded to work. This is done especially to religious people.

The intelligentsia were made to put their hands into boiling hot water for ten minutes. Then the skin was removed from their hands and they were made to run with their hands hanging down until the flesh died.

It is impossible to describe all that I saw. I commit this letter to the Lord. Please pray that God will shorten our days in this suffering life. Starvation and persecution are growing worse.

Can it be that Europe and America do not care to save lost Russia? Lord, how long, how long will we suffer?

Signed, ————

There is one ray of hope arising on the horizon of this tryannical state, that is the fact that the Soviets are considering making the secret police (the terrible Ogpu) an intelligence department, with no punitive powers. This would be a long step towards a better day. May we pray that God may move on the hearts of the leaders of this nation, that these crushed, bleeding, and persecuted people might have peace and tranquillity.

The greatest and best of comfort is in your own house, is every day in your heart; and perhaps you do not move a hand or foot to take it. There is no mystery about prayer; no mystery but its nearness, and its easiness, and its sureness, and its fruitfulness, and its supreme, immediate, and everlasting blessedness. Only begin to pray.—Alexander Whyte in Keswick Calendar.

Y. P. M. TOPICS

(Continued from page 248)

6. The written Word.—I Pet. 1:21; II Tim. 3:16, 17.
7. The power of the martyrs.—Rev. 12:11.
8. The Alpha and Omega.—Rev. 1:8; 22:13.
9. The Creator and the Judge.—II Pet. 3:5-7.
10. The spiritual equipment.—II Cor. 10: 3-6; Eph. 6:10-20.
11. The flaming sword.—Gen. 3:24; Acts 2:37, 38; Rev. 22:14.
12. The Word made flesh.—Jno. 1:14; Heb. 1:1-14.
13. These three are one.—I Jno. 5:7.

II. Don't Trifle with the Sword.

1. It is very precious.—Psa. 19:7-11.
2. It is dangerous.—Rev. 22:18, 19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, **"Word of God."**
2. Memorize a Passage from the Outline.
3. The Word, the Sword of the Spirit.
   a. Not Metal, nor Sound, nor Paper and Ink, nor Body, but Life.
   b. In the Words of Scripture.
   c. In the Person of Jesus.
   d. In the Disciples of Jesus.
4. The Preciousness and the Sacredness of the Word of God.

For Seniors.

1. Use the Outline Scriptures for a Meditation Lesson.

PERSONAL THOUGHT

Do I know of the fellowship that the believer may have with Christ by which my life may be made partaker of His and thus becomes His instrument of power for the accomplishment of His work?

SEED THOUGHTS

The Word of God is the sword of the Spirit. The sword is a very necessary and useful part of the soldier's furniture. The Word of God is very necessary, and of great use to the Christian, in order to his maintaining the spiritual warfare and succeeding in it. It is called the "sword of the Spirit" because it is of the Spirit's inditing and He renders it efficacious and powerful, and "sharper than a two-edged sword." Like Goliath's sword, "none like that;" with this we assault the assailants. Scripture arguments are the most powerful arguments to repel temptation with. Christ, Himself, resisted Satan's temptations with, "It is written" (Matt. 4:4, 6, 7, 10). This being hid in the heart will preserve from sin (Psa. 119:11), and will mortify and kill those lusts and corruptions that are latent there.—Matthew Henry.

Conquering now and still to conquer,
  Rideth a King in His might,
Leading the host of all the faithful
  Into the midst of the fight;
See them with courage advancing,
  Clad in their brilliant array
Shouting the name of their leader
  Hear them exultingly say:
"Not to the strong is the battle,
  Not to the swift is the race,
Yet to the true and the faithful
  Victory is promised through grace."

—S. Martin.

God's grace is in His Holy Word;
  We need it every day;
In all our conflicts, this the sword.
  Our every foe to slay.
O blessed Word,
O gracious Word,
  We love it more and more;
Oh, may it be our strength and sword
  Till earthly strife is o'er.

—L. W. Munhall.

WAMPUM

Wampum is what the Indians used for money in the early days. Wampum was made from the white and purple part of clam shells. It was cut with a sharp-edged knife that the Indians made for this purpose; the little holes were bored through each piece.

Each piece of wampum was like a bead. These beads or wampum were used for money, for ornaments, and given as pledges of faith with the white people. The purple beads were twice as valuable as the white ones. The Indians did not have cord, so the beads were strung on strings made of vegetable fiber, deer sinew, and the bark of the slippery elm.

It was a sign of wealth and position in the tribe for an Indian to wear many strings of wampum.

The beads were woven into belts, moccasins, pocketbooks and other articles. A wampum belt was used in the famous treaty William Penn, the Quaker, made with the Indians. The belt was given as a pledge to him. This belt was unusually wide, being composed of eighteen rows of wampum and containing three thousand pieces or beads. It was made of white beads which stood for peace. In the center were figures of two men in dark beads; one had on a hat which meant he was a white man; the other had no hat and that showed he was an Indian. The two men were clasping hands which meant that each was giving a pledge to the other for his nation.

The early settlers in the United States used wampum when they traded with the Indians. The wampum had a value according to the length of the string. The Indians could never be made to understand that they should pay less wampum for an article that was plentiful and more for one that was scarce. They used one price for a thing, and that price never changed. So the early settlers in this country bought valuable things from the Indians very cheap.—Publisher Unknown.

"RETAIN THINE INTEGRITY"

Constancy to principle is a virtue claimed only by the morally strong. Job so nicely held to the ground purpose of his life that he became a challenge to the very extremest test of the Creator. Who will prize good for intrinsic worth only must daily fortify himself against the fatal weights of uttermost adversity. The tell-tale of the balance needle will declare his strength. When one takes to himself a principle to live by, he must assure himself that it is, too, one that he can die by. To firmly solidify one's life around a core of sound fact is to mold assurance of an abiding faith. Of such whom it may be asked, "Dost thou still retain thine integrity?"—if there come an affirmative answer, he possesses something of the quality of probity. An integrated and upright personality portends both constancy and fidelity. We truly may take this word hard: "Retain thine integrity." (Job 2:9).—Presbyterian.

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The momentous question now under consideration by the United States Government, as to whether to recognize the government of the Soviet Republics is certainly one that needs the best consideration of this liberty loving nation. It is worth while for all of us to be informed upon the subject. The main reason that the Government has not recognized the nation is because it has repudiated its debts to its own people, as well as those of other nations. The United States does business with Russia unofficially as it is, largely with the Amstorg Corporation. Lately, a cotton deal amounting to some $4,000,000 was put through semi-officially.

A competent authority sums up the whys and wherefores as follows:

Our government has required as a condition of recognition, assurances concerning the sanctity of international engagements, which Mr. Paul Cravath believes the Soviet government would grant. But we also require compensation for the property of Americans confiscated by the Soviet government, and the payment of debts contracted with the United States and its citizens by the Kerensky government which preceded the Soviet. These conditions present the almost insuperable difficulty, however, of assailing the very foundation of the Soviet political and economic structure itself, inasmuch as it abolishes all private property except personal belongings, transferring it to the state. To quote our authority, "The Soviet government sees no reason for making an exception in favor of foreigners." Moreover, Russia has certain offsetting claims against us possibly, resulting from our support of what were known as the "White armies" in the campaigns against the Soviet government at the time of the World War.

But a fourth condition on which the United States insists, is the cessation of activities of a communistic nature against our institutions. This is felt to be the most difficult of all, because the Soviet government insists that none of its agents are doing that thing!

Turning the subject round. what advantage would we gain by recognizing Russia? Mr. Cravath mentions three things. First, we could then through our own diplomatic representatives protect the life, liberty and property of Americans sojourning in Russia. Second, we would be able in the same way to encourage and protect American trade with that great country which offers us a vast potential market which we seriously need. Third, we could exercise an influence now denied us in the development of its institutions towards a stability which would make for the peace and prosperity of the whole world.

Many writers think that America ought to take the chance. Others say, ironically, that one way to keep up business in this country is to give them money, so they can buy from us, the other is to give them the goods—expecting them not to pay for the same. The Editor of the Providence News-Tribune gives the other side:

There is a good deal to be said for the point of view that closer connections between the people of Russia and the peoples of what are called the capitalistic countries would result in the Soviet system going under rather than otherwise. Wild blood is not tamed nor taught to be man's friend instead of his enemy by being left to roam and rave through its native jungle.

Another consideration—Ought Uncle Sam give the right hand of fellowship to the blood-stained hand of Russia? The following letter nearly makes the blood run cold. It was sent to Peter Deyneka, Secretary to Slavonic Churches in Poland, Chicago, Ill,

Soviet Russia.

Dear Brother:

I am writing you to give my observations of what the bolsheviks have been doing during the last fifteen years. During this time they have exiled 7,100,000 people, of this number 4,000,000 were farmers from towns and villages. Besides there were 200,000 working men from the factories; 20,000 children without homes; 30,000 religious workers from different sects; 2,000,000 of the intelligentsia. In the last two years Soviet authorities arrested about 2,000,000 workers, and of this number half were exiled to hard labor.

I spent two years at hard labor in exile and saw with my own eyes the following atrocities:

In one case the bolsheviks tied four weights weighing sixteen pounds each around the belt of a man, and then pumped air into his body until he burst, thus bringing a horrible death.

In another case an old woman was made to suffer in an underground cellar. At night many rats were turned loose in the cellar and began to attack the woman, scratching and eating her flesh until she was near death.

A Chain of Fingers and Hands

Many of the exiles were taken from Leningrad to the Island of S. This is a journey of three or four days and nights. The journey was made in open freight cars and one hundred men in each car. They were given very little bread and three dry fish, but no water for the entire journey. As you come into the Island of S. there hangs a chain made of human fingers and hands. These are a part of the bodies of those exiles who refused to work, and are hung as a warning to all new exiles.

One man was taken and tied to a tree in extreme cold weather. He was tied so that his nose touched the tree. A pail of water was then tied to the tree above his head and the water made to run down the tree to his nose causing the nose to freeze to the tree. He was then untied and commanded to leave the tree to which his nose was frozen.

Tied to Trees

In the summer the clothes were removed from suffering people, and they were tied to trees where bears and mosquitoes ate their flesh. In this way they were held from eight to ten hours. After being released in a half-dead condition they were commanded to work. This is done especially to religious people.

The intelligentsia were made to put their hands into boiling hot water for ten minutes. Then the skin was removed from their hands and they were made to run with their hands hanging down until the flesh died.

It is impossible to describe all that I saw. I commit this letter to the Lord. Please pray that God will shorten our days in this suffering life. Starvation and persecution are growing worse.

Can it be that Europe and America do not care to save lost Russia? Lord, how long, how long will we suffer?

Signed, ————

There is one ray of hope arising on the horizon of this tryannical state, that is the fact that the Soviets are considering making the secret police (the terrible Ogpu) an intelligence department, with no punitive powers. This would be a long step towards a better day. May we pray that God may move on the hearts of the leaders of this nation, that these crushed, bleeding, and persecuted people might have peace and tranquillity.

The greatest and best of comfort is in your own house, is every day in your heart; and perhaps you do not move a hand or foot to take it. There is no mystery about prayer; no mystery but its nearness, and its easiness, and its sureness, and its fruitfulness, and its supreme, immediate, and everlasting blessedness. Only begin to pray.—Alexander Whyte in Keswick Calendar.

Y. P. M. TOPICS

(Continued from page 248)

6. The written Word.—I Pet. 1:21; II Tim. 3:16, 17.
7. The power of the martyrs.—Rev. 12:11.
8. The Alpha and Omega.—Rev. 1:8; 22:13.
9. The Creator and the Judge.—II Pet. 3:5-7.
10. The spiritual equipment.—II Cor. 10: 3-6; Eph. 6:10-20.
11. The flaming sword.—Gen. 3:24; Acts 2:37, 38; Rev. 22:14.
12. The Word made flesh.—Jno. 1:14; Heb. 1:1-14.
13. These three are one.—I Jno. 5:7.

II. Don't Trifle with the Sword.

1. It is very precious.—Psa. 19:7-11.
2. It is dangerous.—Rev. 22:18, 19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, **"Word of God."**
2. Memorize a Passage from the Outline.
3. The Word, the Sword of the Spirit.
   a. Not Metal, nor Sound, nor Paper and Ink, nor Body, but Life.
   b. In the Words of Scripture.
   c. In the Person of Jesus.
   d. In the Disciples of Jesus.
4. The Preciousness and the Sacredness of the Word of God.

For Seniors.

1. Use the Outline Scriptures for a Meditation Lesson.

PERSONAL THOUGHT

Do I know of the fellowship that the believer may have with Christ by which my life may be made partaker of His and thus becomes His instrument of power for the accomplishment of His work?

SEED THOUGHTS

The Word of God is the sword of the Spirit. The sword is a very necessary and useful part of the soldier's furniture. The Word of God is very necessary, and of great use to the Christian, in order to his maintaining the spiritual warfare and succeeding in it. It is called the "sword of the Spirit" because it is of the Spirit's inditing and He renders it efficacious and powerful, and "sharper than a two-edged sword." Like Goliath's sword, "none like that;" with this we assault the assailants. Scripture arguments are the most powerful arguments to repel temptation with. Christ, Himself, resisted Satan's temptations with, "It is written" (Matt. 4:4, 6, 7, 10). This being hid in the heart will preserve from sin (Psa. 119:11), and will mortify and kill those lusts and corruptions that are latent there.—Matthew Henry.

Conquering now and still to conquer,
  Rideth a King in His might,
Leading the host of all the faithful
  Into the midst of the fight;
See them with courage advancing,
  Clad in their brilliant array
Shouting the name of their leader
  Hear them exultingly say:
"Not to the strong is the battle,
  Not to the swift is the race,
Yet to the true and the faithful
  Victory is promised through grace."

—S. Martin.

God's grace is in His Holy Word;
  We need it every day;
In all our conflicts, this the sword.
  Our every foe to slay.
O blessed Word,
O gracious Word,
  We love it more and more;
Oh, may it be our strength and sword
  Till earthly strife is o'er.

—L. W. Munhall.

WAMPUM

Wampum is what the Indians used for money in the early days. Wampum was made from the white and purple part of clam shells. It was cut with a sharp-edged knife that the Indians made for this purpose; the little holes were bored through each piece.

Each piece of wampum was like a bead. These beads or wampum were used for money, for ornaments, and given as pledges of faith with the white people. The purple beads were twice as valuable as the white ones. The Indians did not have cord, so the beads were strung on strings made of vegetable fiber, deer sinew, and the bark of the slippery elm.

It was a sign of wealth and position in the tribe for an Indian to wear many strings of wampum.

The beads were woven into belts, moccasins, pocketbooks and other articles. A wampum belt was used in the famous treaty William Penn, the Quaker, made with the Indians. The belt was given as a pledge to him. This belt was unusually wide, being composed of eighteen rows of wampum and containing three thousand pieces or beads. It was made of white beads which stood for peace. In the center were figures of two men in dark beads; one had on a hat which meant he was a white man; the other had no hat and that showed he was an Indian. The two men were clasping hands which meant that each was giving a pledge to the other for his nation.

The early settlers in the United States used wampum when they traded with the Indians. The wampum had a value according to the length of the string. The Indians could never be made to understand that they should pay less wampum for an article that was plentiful and more for one that was scarce. They used one price for a thing, and that price never changed. So the early settlers in this country bought valuable things from the Indians very cheap.—Publisher Unknown.

"RETAIN THINE INTEGRITY"

Constancy to principle is a virtue claimed only by the morally strong. Job so nicely held to the ground purpose of his life that he became a challenge to the very extremest test of the Creator. Who will prize good for intrinsic worth only must daily fortify himself against the fatal weights of uttermost adversity. The tell-tale of the balance needle will declare his strength. When one takes to himself a principle to live by, he must assure himself that it is, too, one that he can die by. To firmly solidify one's life around a core of sound fact is to mold assurance of an abiding faith. Of such whom it may be asked, "Dost thou still retain thine integrity?"—if there come an affirmative answer, he possesses something of the quality of probity. An integrated and upright personality portends both constancy and fidelity. We truly may take this word hard: "Retain thine integrity." (Job 2:9).—Presbyterian.

BIBLE STUDY

TABERNACLE STUDIES
XVII. The Offerings

By the Bible Study Editor

Before continuing the study of the ceremonies of the tabernacle, and the services connected with the institutions associated with it, some attention should be given to the offerings as they were described by the law that was given to Israel through their leader, Moses. Every institution of the tabernacle had to do with offerings of various kinds and manners of administration. The tabernacle could not have been consecrated to its service without the ceremonial offerings. It could not have been possible to initiate the priestly service excepting there had been the prescribed offerings connected with it. No approach could have been made into the sanctuary to meet with God unless there had been offered first the sacrifices that gave sanction to such an approach to Him. There could have been no revelation from the Holy One whose dwelling place in the midst of His people had been provided, had there been no meeting with Him through the provisions of offerings of reconciliation. The tabernacle would have stood a marvel of beauty and worth for magnificence and costly furnishings, open to the view of all from the door into the inmost sanctuary, had it not been for the ceremonial service in connection with its sacrifices, and its priests may as well have served as the guards and guides of a heathen sanctuary.

Each department of the tabernacle had its particular spiritual ministry and significance, but it was made effective only as it became the place of service in connection with the offerings made by the priests in accordance with the instruction of the Law. No article of furniture or vessels of service was of value beside that of sharing in the ministry of God through the appointed offerings. The great purpose of the tabernacle was for the sacrifices; it was prepared for such a ministry, and about the sacrifices centered all of its activity; and from its service of sacrifices emanated its every blessing.

The first tabernacle was a figure for the time then present in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; but Christ, being come an High Priest of good things to come, by a greater and more perfect tabernacle, by His own blood He entered in once into the holy place, having obtained eternal redemption for us. See Heb. 9:1-15. This statement finds an echo in the epistle to the Romans. Although nothing is mentioned concerning the tabernacle, the exposition of the wonderful gospel of grace, which had been so fully expounded, was found to have centered in that wisdom of God revealed in Christ; "For of him, and through him, and to him are all things; to whom be glory for ever."

Let us see in the ministry of the sacrifices, that it is "of Christ, through Christ, and to Christ." If the offerings are considered as but gifts brought to the tabernacle as an expression of honor or of gratitude or of propitiation we should find the ordinances and forms of the heathen temples of equal interest and value, for devotion and sacrifice of such a nature is to be found there. Or, similar sentiments may be found in modern worship where Christ is not taken into account. If Christ, revealed in the Scriptures as Savior and Lord, is to be understood from the Scriptures which testify of Him, the Tabernacle, the Father's house, must become one of the chief sources of the revelation of His ministry and of His work of redemption. He ministers in every realm of God's grace and fellowship with man. He serves in every act of the divinely established priesthood. He becomes in person every offering in all of its phases of service, in every detail of its function as required by the law of God. One dare not lightly pass over the details of any sacrifice or offering, for each small detail of service was important enough to have been given by the Father from heaven, and has its particular significance in the greater work of Christ in the world and in heaven for us. We may not fully understand all of the significances of each small detail of the ancient and long neglected rite of Jewish worship. Tradition has, no doubt, encumbered the simpler ceremonies of the law with much elaboration and may have had the effect of making void the law by vain tradition. But what the Scriptures state and what the Gospel reveals concerning the Sacrifice and His work, may well be compared and the truth be appreciated by the sincere searcher for truth. It is this principle that we desire to follow in this study. "We would see Jesus."

A Whole Burnt Offering

This sacrifice was to be a *whole* animal offering. It was to be *burnt* on the altar, no part of it was to be taken to any other part of the tabernacle, or used in any other function of the tabernacle service. It was to be *wholly consumed* on the altar. One part of the carcass was not consumed on the altar, but it had no part to play in the priestly ministry. The sacrifice was to be "flayed," skinned, and the skin became the property of the priest who offered the blood and flesh of the sacrifice on the altar. Lev. 7:8.

There is a particular unity and completeness in the burnt offering. It begins near the altar, where the blood is shed, the skin removed, the parts severed, prepared, and then placed on the altar upon the fire. The fire consumes the flesh until only the ashes remain, fallen through the brazen grate. The priest, clothed in his garments of ministry removes the ashes from under the altar to the east side, and the sacrifice is concluded. But even the ashes of the burnt offering must be removed from the tabernacle and carried to a clean place outside of the camp, for there is a witness for the ashes of the sacrifice as well as for the flesh and the blood. The ministry of the burnt offering is not complete at the altar of burnt offering until it is consumed.

The Son Offering

The burnt offering is not confined to one class of animals but it is limited to one sex. Lev. 1:3, 10. This is not generally true of other classes of offerings. Certain occasions require a male for a peace offering, but not every case. Certain sin offerings require to be male, but not all sin offerings are such. In no case may a burnt offering be other than male. There are other burnt offerings that are not flesh, such as the firstfruits and meat offerings (Lev. 2:12-16), but every flesh offering of this class must be of the sex stated.

This is the foremost offering—the leader of all others. Each morning there was required a burnt offering to begin the day and each evening the same oblation was brought to the altar. No day could begin or close without the sweet incense of the burnt offering arising above the camp of Israel or above the city where God chose to place His name. The "First and the Last," the "Alpha and Omega," the "Beginning and the Ending," the "Author and Finisher of the Faith," must be recognized in the very nature of this ministry. He could be no other than the "Son" offering of God, the Father.

The burnt offering is one that is made *unto the Lord*. A distinction must be made between this offering unto the Lord and the thank offering, or peace offering. While the thank offering is also made in gratitude to God for His mercies it is not made wholly unto the Lord. It is used in a sense as a fellowship offering, part of which is burned on the altar, part devoted to the priests, and the remainder eaten by the one who offered. The offering unto the Lord is wholly devoted to Him, Jehovah. This offering must be the best. It must be one that is acceptable unto the Lord, the choicest, the strongest, the unblemished and undefiled. The male of the herd or the flock was chosen for the fulfillment of all of the qualities, for the most acceptable gift that was ever presented to God was the gift of His own Son.

It was in token of the coming Son of God that the sacrifice of the burnt offering was instituted and the son character of the offering was designated. At the time of the conception of the child, Jesus, the angel from heaven declared, "That holy thing that shall be born of thee shall be called the Son of God." The period of silence in His life was broken when, at His baptism and consecration to God, the voice from heaven said, "This is my beloved Son, in whom I am well pleased." The Son recognized the pleasing relationship existing between Himself and the Father, the perfect life that He lived, when He said, "I do always the things that please Him." Even in His death the love of the Father was present—"Therefore doth my Father love me, because I lay down my life, that I may take it again." The most perfect and acceptable son-gift is required to symbolize the most acceptable gift that God could present to Himself from the world, or that the Son of God could present to the Father as our representative and priest. "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

A Sweet Savour Offering

This was also an "Offering made by fire, of a sweet savour unto the Lord." Lev. 1:9, 13, 17; 2:12, 16. Every offering that was made wholly by fire on the altar of the Lord, was a sweet savour offering. It was thus distinguished from special atonement offerings and sin offerings, part of which sacrifices were burned outside the camp.

Everything in connection with this sacrifice partook of the nature of perfection. While it was possible to make use of some animals that were not perfect for thank offerings, this could not be done for a burnt offering. See Lev. 22:17-25. Only a male animal with a superfluous or a lacking part was allowed when used as a peace offering of free will. Under all circumstances of burnt offerings the animal must be perfect in order to fulfill the conditions of a sweet savour offering. God said, "My beloved Son in whom I am well pleased." Jesus knew His life to be without fault. Pilate said, "I find no fault in this man." The Jews were challenged to point out the sin for which they would have condemned the Lord.

How strange it seems that the best that could be afforded was required to be offered unto the Lord as a sweet savour offering. How unreasonable to men may seem the fact that the best man who ever lived in the world should have had to die at the beginning of His ministry for men! On the other hand, how remarkable it is that there should be one out of all the human race that could be presented unto God as faultless; that God should provide One who represented mankind before Him as a perfect being! It is satisfying to men to know that there was one so perfect as Jesus. It is also humiliating to men to know that there never was another born of man that was so perfect as He. It is satisfying to us to know that there is one who was presented for us who was so acceptable unto God, yet it is humiliating to us to know that in ourselves we are not worthy of being accepted of Him. But "He hath made us accepted in the beloved" (Eph. 1:6).

The sacrifice was slain; the blood was all sprinkled round about on the altar, that is by the door of the tabernacle of the congregation. Lev. 1:5. The skin was removed and the body was cut into pieces. Every joint that could be thus severed was divided, the fire was kindled, and the pieces were laid, according to a stated order, upon the fire to be consumed. The head and the fat were laid together. The head was as acceptable as the inner parts, the fat, which from every offering was burned on the fire. The inwards were washed, although they were as clean as the fat. The legs were made clean by washing and were then laid with the inwards on the altar to be burned. There was nothing found to be imperfect and nothing permitted to be unclean. The outer parts were equal with the inward parts in purity and perfection. Here was a whole offering that was perfect in every part and fit in every respect to be presented to the Lord. The fire consumed every part. It was a sacrifice well pleasing to God.

While the joints were separated, there were no bones broken. Jno. 19:31-37; Psa. 22:16-18. How typical of the crucifixion of our Lord! Thus was the Son of God offered up as a whole offering unto the Father that the world would be enabled to say that one whole offering acceptable unto God is made from among men. No other man may call himself a perfect offering. No other such offering may be made among men. No man may say that he puts himself on the holy altar of Jehovah to be accepted of Him. With his blemishes of body, mind and spirit—unfitness within and without—how can such an one place himself on the altar of God. How can such an one presume to ask the High Priest of God to accept such a sacrifice to be presented to God? His disqualifications are more than His good qualities, and he dare not approach the altar as a burnt offering.

Too often do we hear the expression, "I have given myself upon the altar." Or, "I have placed everything on the altar." It is a good thing to be devoted wholly unto the Lord, but let men understand the nature of such a presentation. It is a thank offering that is thus made, and not a whole burnt offering. Others have said they have given all, of their sins, of their bad habits, of their tobacco and drugs, of their pleasures and their treasures, and laid them upon the altar of the Lord. No altar of God could be defiled by the body of sin offerings. The body of sin offerings were either consumed by the priests or were taken outside of the camp and burned. Achan's golden wedge and Babylonish garment, unlawfully possessed, were burned with Achan outside of the camp. It was a sin offering judged for its sins. God desires, on His holy altar, the sweet savour of perfection and holiness. The stench of judged sin must go down into the valley of Hinnom, or Gehenna. Matt. 5:22 (R. V. Marg.) Under the law the defilements of the flesh were required to be washed away outside of the camp and a separation of the individual from the camp for a stated time was required before there could be an approach to the camp and to the altar to present an offering for cleansing. Because of the facts in connection with offerings made unto the Lord, we should recognize the inpropriety of placing ourselves or any of our iniquities or our gifts on the altar of our God as a burnt offering. We may present only one whole burnt offering unto God. That offering is Christ, who came to be our sacrifice, well pleasing to God.

"For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do Thy will, O God.

"Above when He said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:4-10).

THE GREAT DUTY OF TEACHING

(Continued from page 239)

lad was none other than Robert Morrison, who later became a missionary to China and translated the Bible into the Chinese language.

So let us not give up, but press onward and ever keep in mind our great responsibility in this great teaching program. "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

North Lima, Ohio.

THE SUPREME MIRACLE

The supreme miracle of history is the story of Christ's career. Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village just as obscure. He worked in a carpenter shop until he was thirty and then for three years was an itinerant preacher. He never owned a home, He never wrote a book. He never held an office. He never had a family. He never went to college. He never put his foot inside a big city. He never travelled two hundred miles from the place where He was born. He never did one of the things which usually accompanies greatness. He had no credentials but Himself.

He had nothing in this world but the power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. While He was dying, His executioners gambled for the only piece of property He had on earth—His coat. When He was dead, He was taken down and laid in a borrowed grave through the pity of a friend. Nineteen long centuries have come and gone, and to-day He is the surprise of the human race and the leader of the column of progress. His triumphs in these centuries that have passed challenge our admiration and wonder.—Sel.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

RUTH.—The Book of Ruth

Lesson for August 6, 1933

Golden Text.—Let us love one another: for love is of God.—I John 4:7.

Famine. God controls the weather. Job 37:13. He promised Israel favorable weather and good crops if they served Him (Deut. 11:13-15), but famine if they forsook Him. Deut. 11:16, 17. God chastens His sons when they err. Heb. 12:6. One of two courses is open to such. A sincere repentance and forsaking of sin, which leads to holiness (Heb. 12:10), or, second, a complete forsaking of God which leads to a rejection of God and places us beyond the pale of restoration. Heb. 12:15-17.

Elimelech chose the latter course. He forsook the land of his fathers, and his religion as well. I Sam. 26:19. And his family went with him. The wife in body but never in heart, the sons in body and spirit. Death is the penalty for forsaking God. Isa. 1:28.

Naomi—Pleasant. Naomi was mistaken when she thought her name should be changed to Mara or Bitter, for outward circumstances do not change disposition. Sorrow makes the sweet disposition sweeter still, suffering refines the soul as fire refines precious metals. But fire hardens clay, and if your soul is of such base composition then and only then will the sufferings of life seem bitter to you. It is not the fact that you suffer that counts, but how do you take it.

Orpah loved her mother-in-law, but she loved her own people more. Her kiss was the kiss of good-by. She preferred the hope of the wicked to the hope of righteousness. Like Job's wife she felt that there were circumstances when a person was justified in blessing God (saying good-by to) even though the end was death. But are there?

Ruth. If Ruth kissed Naomi at this time it was not the kiss of separation but the kiss of fellowship. Her love made her renounce all else for that. Fellowship in journeys, in residence, in social relationships, in poverty, in toil, in religion, in life, and in death. Such love for God or man is worth talking about, for it is unusual and magnificent.

Persuasion. Had Naomi persuaded Orpah to go along to Bethlehem she would never have been satisfied, but Ruth would not have been satisfied to remain in Moab. Where your treasure is there will your heart be also. To persuade people to confess Christ unless you have first created a great longing for a better life and for fellowship with God's people will result in backsliding of heart and life.

Grace triumphs over law. According to the law a Moabite was never to be accepted in the Jewish church. Deut. 23:3. But Ruth was. So in New Testament times the Jews taught that publicans, harlots, and pettifoggers could never be saved. But they were. Why? And how? Matt. 11:12; Jno. 6:37.

Gleaning. All labor is honorable, but it is made doubly so when it is a labor of love. To be too proud to work puts a premium on laziness. Prov. 6:6. If there is anything of which to be ashamed it is to become a burden on others.

4:15. In many lands even to this day sons are much higher esteemed than daughters. Ruth was reputed better than seven sons. But in the appraisal of ultimate values in the world of men, as well as in the kingdom of God, neither sex nor size, neither wealth nor knowledge, but character is the test. Gal. 3:28; 5:6.

HANNAH.—I Samuel, chapters 1 and 2

Lesson for August 13, 1933

Golden Text.—A woman that feareth the Lord, she shall be praised.—Prov. 31:30.

Motherhood. Woman's greatest gift to the world is children. But if those children are to be a blessing (a godly seed) there must be a godly parentage. Mal. 2:14, 15. Not only are physical qualities inherited, but mental and spiritual characteristics and tendencies are also transmitted. A godless generation of parents (especially mothers) will produce a generation of exceeding wickedness. Gen. 6:4, 5.

But to a woman who considers children as gifts of God to be consecrated to His service, children are born who become a blessing in the earth.

Peninnah. Every neighborhood has one like her. A sharp tongue, an irascible temper, gloating over other's misfortunes—these are the qualities that make her an adversary (Heb. Tsarah, enemy) to others. Paul especially advises women to avoid being slanderers (Gr. Diabolus—devils). When such a one lives under the same roof with others, nothing but a continual casting upon the Lord will enable them to stand her. Psa. 55:22. This Hannah did, and God kept and blessed her. But don't be a Peninnah, even though your meanness may drive other people upon their knees. There are better ways of getting others upon their knees than driving them to desperation.

Hannah—Grace. People who have grace are graceful. In the hour of trial they go to God who giveth more grace. Jas. 4:6. After an hour with God she could keep sweet regardless of what her enemy said or did.

Answered prayer. I Jno. 5:14, 15. God needed a man like Samuel. Hannah was willing to be the instrument to produce him. She prayed and consecrated herself to God. Her prayer was answered then and there. When God answers prayer He gives assurance to the heart of the petitioner. Hannah was no more sad.

Samuel. He came in answer to prayer. She named him accordingly.

Study of name:

Heb. Shem (named) El—God=named after God.

Heb. Shum (name or to name)=(to) name after God.

Syr. Shumu (Son of) El—God=son of God.

A gift of God he was named after God or the son of God, was dedicated to God, and loaned, without intent of asking him back, to the Lord. No wonder he was a spotless servant of God.

Consecration of children. Throughout the centuries there have been many examples of children being consecrated to God before birth and of their dedication after birth. Instead of being handicapped, such children have evidenced having an advantage over ordinary children. Of greater value than an inheritance of wealth, or a good education is this consecration of your child. But it costs more, too, to be a saintly mother than to be a rich one.

Hannah's prayer. She started praying with groanings which could not be uttered. She ended them with a magnificat. Prayer should always end with thanksgiving. If the thing you ask for is not worth thanking the Giver, it is not worth having.

The highest forms of praise are always poetical.

Hannah's love. It was not lack of love to Samuel but greater love to God that made Hannah willing to consecrate her son. And as with loving hands she made his little garments she wove into them her tears and prayers and hopes. Happy the child who has such a mother.

SAMUEL.—I Samuel 3, 7, 12

Lesson for August 20, 1933

Golden Text—Serve the Lord with all your heart.—I Samuel 12:20.

No vision. I Sam. 3:1; Prov. 29:18. The multitude seldom have the vision. Left to themselves they think only of eating, drinking, sleeping, and playing. In the time of Samuel the prophets were called seers or see-

ers. They were men to whom God gave vision, and they revealed these things to their fellows.

But prophets were few, and religious leaders were blind. Where the leaders have vision they lead men God-ward, but when blind leaders lead a blind multitude they all fall into the ditch.

Eli's eyes. v. 2. There is here a deeper truth than the fact of Eli's physical blindness. We can see abundant evidence in his life story of a spiritual blindness that has come upon him so that he could receive revelations only through the eyes and ears of another. By closing eyes and ears to present revelation I blind and deafen myself for such future experiences. Matt. 13:14, 15.

Verse 3. See also Psalm 84:1-4. Samuel was laid on the altar (Rom. 12:1, 2) but he also stayed by the altar. He worked about it by day and slept beside it at night. So had Joshua. Ex. 33:11. From childhood he worshiped there. I Sam. 1:28.

Samuel's Call. How the Lord called Samuel is an unprofitable theme for discussion. But the fact that He introduced himself to the extent that they could hold converse together is important. What God did for one whose life was on the altar He will do for another. And we also can learn to know Him and His blessed will. Get acquainted now with (literally, live in the same tent with) God. Job 22:21.

The loss of the Ark. Trust in the outward forms of religion after men have rejected God by irreligious living is useless. When men forsake God He forsakes them, and when He does so the forms of religion are but empty shells which collapse at the slightest touch.

The Ark and the idols. Christianity stands alone. It is not one of the great religions of the world, it is the one true religion, and before it all idolatry and superstition fall. But the Gospel of Jesus Christ fares better alone than when carried by people who make a mock of its teachings. The time was long. I Sam. 7:2. People would like the blessings of the Gospel without living it. Every community that has ever tried such a plan has found that days become dreary and life weary.

Revival. It begins by having a longing for God. Then comes a ridding of sin, confession of sin, and victory over sin.

Afraid of the Philistines. I Sam. 7:7. Never yet have men forsaken sin but that there has been an accompanying fear of the enemy. Then comes unceasing prayer, after which comes deliverance from God.

Ebenezer. I Sam. 7:12. When Israel became slaves that was their own fault, but when they were delivered that was by the help of God.

Wanted—a king. When things go wrong among God's people, they generally try to correct them by becoming more like the world. So step by step they yield, until only God can tell them apart. It was wrong for Israel to reject God and desire a king, but it would also have been very wrong if Samuel had ceased to pray for them, to teach them and their king, and to help them in every way. No matter how much the Church has lost through drifting we are to be watchful and strengthen the things that remain. Rev. 3:2.

SAUL.—I Samuel, chapters 9-11, 15

Lesson for August 27, 1933

Golden Text.—Behold, to obey is better than sacrifice.—I Sam. 15:22.

In the person of Saul we have the man of the hour, an emergency man, one who does as occasion requires. I Sam. 10:7. This very trait makes him exhibit great qualities of leadership as well as great weaknesses. He is the smallest big man of all the Bible characters.

Saul seeking his father's asses. Saul was not easily discouraged. When his father sent him on an errand he kept at it. If he could not find the solution at one place he sought it at another. He finally sought it at the hands of the prophet. Years afterward he sought it at the hands of the witch of Endor. But wherein are people better to-day? When they can't get information from the Lord (which they would rather) they go to a fortune teller. When they can't get healing from the Lord (which they would rather not) they go to a pow-wower.

Saul, a prophet. Chameleons and tree frogs take the color of their surroundings. When Saul was among the prophets he prophesied. I Sam. 10:10; 19:23, 24.

Saul's bashfulness. 10:22. Saul's bashfulness was taken for humility and pleased the people. The multitude love a leader but not a domineering one. Saul met these conditions.

Saul's first emergency—Jabesh-gilead. Judges 21:9; I Sam. 11; 31:11; Eccl. 11:1. The inhabitants of Jabesh-gilead were ignoble men, but when they were in distress they called for help. With great forgetfulness Saul determines to rescue them and does so. Forty years later the men of that town did for Saul an honor that no others would venture to do. Good deeds never go unrewarded, and no men are so ignoble as to entirely forget and unrequite a kindness.

Saul's second emergency. 13:1-15. Saul was a soldier, not a priest. He had started a campaign against the Philistines. Nothing gives soldiers more courage than the idea that God is on their side. He wanted to open the campaign with worship. Samuel failed to arrive in time to conduct it. Something had to be done quickly. The emergency seemingly required him to do what he had no right to do. He forced himself and demonstrated that he was unfit as a leader among God's people. He who will tell a lie to extricate himself out of a difficult position will do much worse when occasion demands.

Saul's third emergency. Chapter 14. The man who does things on the spur of the moment often does that which he will rue when he has had time to think things over. Think first, then speak; consider well, then do.

Saul's fourth emergency. The Amalekites are a type of the forces of evil which we encounter in every generation. Ex. 17:16. No compromise can safely be made with it, neither can even the most magnificent be used for God's glory. To do other than right because it seems better is absolute wrong. To disobey God is rebellion.

Excuses. The emergency man always has excuses, but they are perfectly transparent to all but the fool who makes them.

Saul's fifth emergency. Chapter 28. In the final chapter of this "creature of circumstances" we have him forsaken of God. In his dire dilemna he turns to necromancy for enlightenment and becomes a suicide. How are the mighty fallen! Compare the "expedient Saul" with the inexorably right Saul of Tarsus, and you will have the secret of the failure of the first and the success of the second.

Lancaster, Pa.

THE GARDEN

Martha is knocking at the door of my little den in my little house that is by the side of a little road in the little town of Gilford. She is handing me a seed catalogue that Uncle Sam has left in the letter box. Look! Here are tomatoes six inches through, carrots twelve inches long, such wonderful peas, and just see this big squash! Even though my garden is bare I can see the long lines of delicate green, the melon vines in the corner and the pole beans bright with scarlet blossoms. What a lot of pleasure one may get simply by anticipation!

If we may take pleasure in the planning of our gardens, think of God's joy as He plans His gardens that are the fields of human lives. "Here I will plant leadership," and Moses and Samuel take their exalted places in a nation's life. "Here I will plant sweet friendship," and David and Jonathan walk between the rows in the garden. "Here I will plant unselfish devotion," and Ruth, holding Naomi by the hand, walks with uplifted face through the garden. "Here I will plant fiery zeal," and John the Baptist with lighted torch marches on through the gardens. "Here I will plant faith, hope, and love," and Jesus with outstretched hands comes toward us through the garden—God's great garden, and He is bidding us keep envy, bitterness, selfishness and other weeds from out our lives that the seeds that He has planted in us may yield an abundant harvest.—The Watchman-Examiner.

HOME AND HEAVEN

Home and heaven are not so far separated as we sometimes think. Nay, they are not separated at all, for they are both in the same great building. Home is the lower story, and is located on the first floor; heaven is above stairs, in the second and third stories; and as, one after another, the family is called to come up higher, that which seemed to be such a strange place begins to wear a familiar aspect; and when at last not one is left below, the home is transferred to heaven, and heaven is home.—A Dickson.

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ANNOUNCEMENT

Young People's Institute
Hesston, Kansas

The Young People's Problems Committee of the General Conference will conduct a Young People's Institute at Hesston, Kans., beginning Wednesday evening, Aug. 16, and continuing until Saturday evening, Aug. 19. Sessions under the auspices of General Conference will begin on the same ground Aug. 20, and so there is afforded an unusual opportunity to take in one trip a Young People's Institute and the sessions of a General Conference. Because the General Conference is bringing together at this time brethren from many sections of the Church, it has been possible to arrange an unusually strong program.

The following will be among the speakers and instructors: A. J. Metzler, Masontown, Pa.; C. K. Lehman, Harrisonburg, Va.; H. S. Bender, Goshen, Ind.; J. D. Graber, Dhamtari, India; C. F. Derstine, Kitchener, Ont.; Milo Kauffman, Hesston, Kans.; Paul Erb, Hesston, Kans.; Lloy Kniss, Dhamtari, India; E. M. Yost, Greensburg, Kans.; O. O. Miller, Akron, Pa.; Emma Zimmerman, Harrisonburg, Va.

There will be daily classes in Teaching Principles, Why I Believe the Bible, Young People's Activities, Ephesians, The Mennonite Heritage, The Sermon on the Mount, India Missions, and The Seven Churches in Asia. In addition there will be each day an assembly address, a personal or group conference hour, a song hour, an inspirational sunset meeting, and a public evening address.

There will be no registration fee, but a public offering will be taken for administration expenses. Rooms will be furnished free in the homes of the community, and board will be furnished in the College Dining Hall at $2.00 for the Institute period.

All those planning to attend be here for registration on Wednesday evening. Please send advance notice of your coming, and all inquiries to the Assistant Director, I. E. Burkhart, Hesston, Kans. Printed programs on request.

CONCERNING SIN

Usually when we speak of sin we immediately think of terrible sins—such as murder, stealing, immorality, kidnaping, and drunkenness. However, sin has a wider meaning than simply these more prominent forms.

The Greek word for sin is pronounced "hamartia" and has a very interesting meaning. It means "missing the mark." Think what a good definition this is: "A sin is anything that misses the mark."

Let us imagine this picture. A Greek boy is standing with a large bow and arrow, facing toward a mark or target one hundred yards away. He draws the bow string taut, he sights along the arrow at the distant mark, then suddenly releases the bow string. With a whir, the arrow speeds toward the mark. If the boy is a skillful marksman the arrow will hit the mark.

But there are two reasons why the arrow may miss the mark. First, the arrow may not go far enough and will hit the ground before it reaches the target. Second, it may go clear to the one side or the other and miss the mark entirely.

God has set up certain marks or targets for us to aim at. There are certain marks of purity, marks of service, marks of clean speech, of studiousness, of friendliness, of reverence, which God has set before us. When we miss these marks we commit sin. Sin is "missing the mark."

There are two ways we can miss the mark and commit a sin. Our efforts may be so weak that we do not come near the mark, or our conduct may be so far off the line of God's will that we go clear to one side or the other.

It is plain, also, that there are two ways by by which we can avoid sin. One way is to strive harder to come up to the mark which God sets before us, and the other is to keep on a straight line toward the mark without veering off to either side.—Watchword.

THE SECRET OF CONTENTMENT

A bishop who was contented and cheerful through a long period of trial, when asked the secret of his contentment, said: "I will tell you. I make a right use of my eyes." "Please explain." "Most willingly," was the answer: "First, I look up to heaven and remember that my principal business is to get there. Then I look down upon the earth and think how small a space I shall occupy when I am dead and buried. Then I look around and see the many who are in all respects much worse off than I am. *Then I learn where true happiness lies, where all our care ends, and how little reason I have to complain.*"—Gospel Minister.

Cheerfulness means a contented spirit; a pure heart, a kind and loving disposition; it means humility and charity, a generous appreciation of others, and a modest opinion of self.—Thackery.

WHO IS MY NEIGHBOR

When the man asked the Lord, "Who is my neighbor?" (Luke 10:29) Jesus answered him by telling him to be a neighbor. Jesus took a noun and made it into a verb. The question came to Him, "Who is my neighbor?" and He sent it back, "Are you a neighbor?" The point is that neighborliness is something that is in you and not in another. That thing in you is Love.—The Presbyterian.

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Do You Wish to Attend a Church School?
By Milo Kauffman

The Other Half of Church School Activities
By D. W. Lehman

Nestorian Missionary Enterprise—A Book Review
By G. J. Lapp

Four Great Words—A Sermon
By Oscar Burkholder

Experiences in Mission Work
By Mabel Brubaker

The Place of the Sunday School in the Work of the Church
By Hilding Anderson

Witnessing in Foreign Lands
By Lloy A. Kniss

The Persecution of the Evangelical Anabaptists
By John Horsch

Why Choose the Christian College?
By Lucille Kreider

THE SEEING EYE

By Alta E. Schrock

THERE is one thing that determines whether a soul will be trailing clouds of glory or shuffling along in the dust of a desolate road. The eyes God gave him may make him a sovereign or a slave, a prince among the wealthy or a beggar among the needy. It is the difference between seeing a blade of grass and a cloud of dust. It is the difference between seeing the cobwebs on a neighbor's walls and the vines on his porch. Truly, the "windows of the soul" when used aright, become ministers of the spirit.

I once took two girls through a series of soul-trying odds—a combination of long, hard trails over steep cliffs and sliding hills; a rain-storm that poured in torrents; a stretch of trackless, rain-sodden brambles; and a distance of black, sinking swamp and hairy-cap moss, all during a day that chilled to the bone and over trails of whose destination we were not sure. One girl saw the rain-drops glistening on spider silk, the mist pockets rising from the gray, steaming hills, the white lilies smiling from the depth of the swamp. The other saw the wet, scratching brambles, the sliding earth that crept into one's shoes, and the weary length of the trail that climbed far, far over the hills. What was the great difference between the two girls? They had been brought up under similar circumstances and were following the same trail. The odds lay entirely in what their eyes had been trained to see.

But even this warped, twisted sort of vision is to be preferred to the dull indifference and blindness of modern America which reminds me of an overfed elephant, blindly lumbering along on a beach full of prey. It takes a cyclone or a revolution to open their eyes, and even then they can not realize the significance of what has happened. Beauty, if they can see it at all, must be a loud glaring thing. Flowers must be large, brilliant in color, or unusual in shape; friends must have vivid, gushing personalities; books, creeds and religions must be spectacular, striking and highly emotional. The little flower, the homely quiet faces, and the simple religion of everyday life they cannot see.

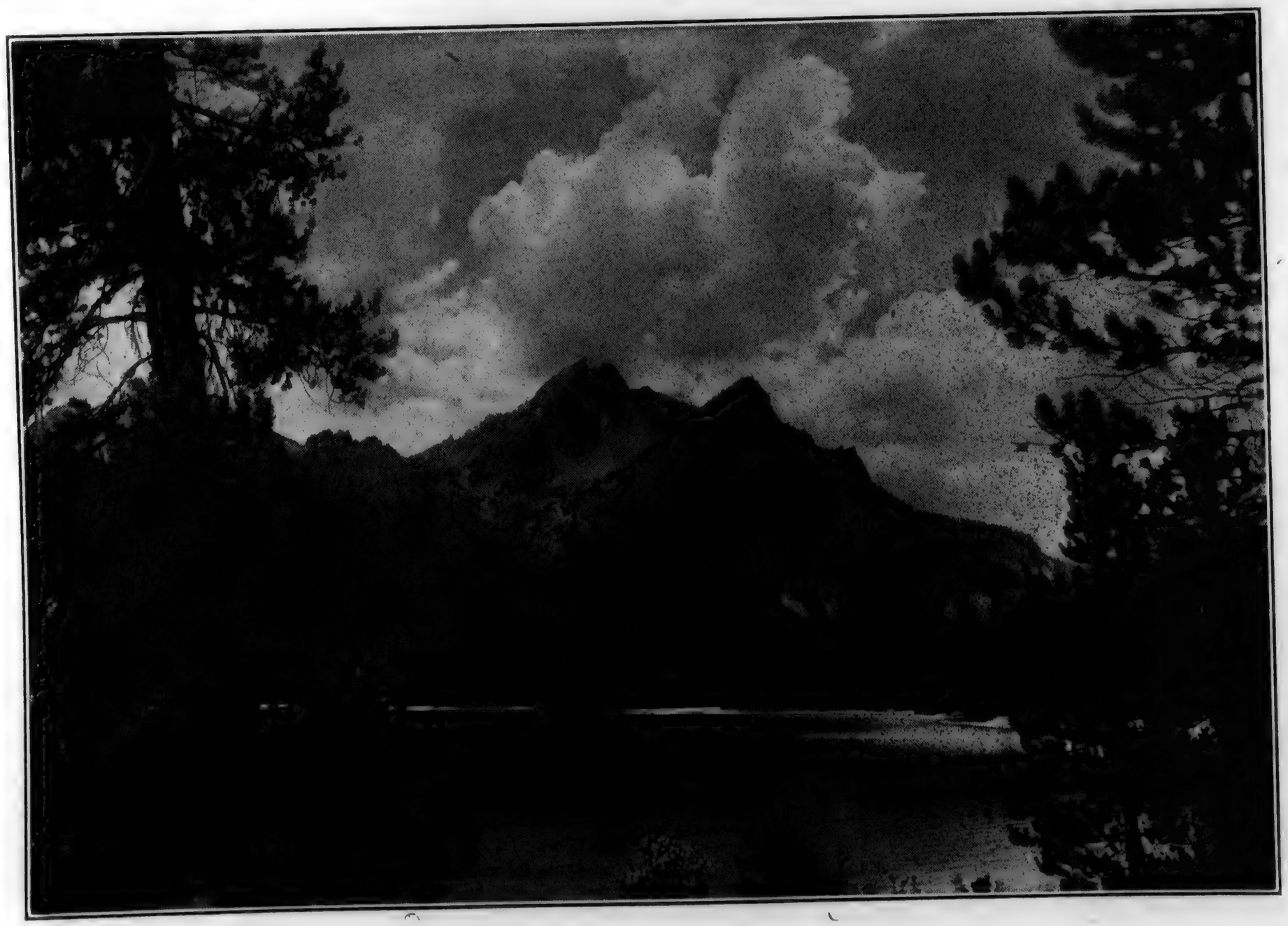
The ability to see things does not involve a straining of the eye, a stretching of the neck, or even the wearing of glasses. It does not even always demand an elaborate search. The ability to see things arises from an open frame of mind and a thirsty attitude toward life. If the eyes are the windows of the soul, then their opening should enable the winds of life to blow out the blinding dust and cobwebs that choke it. It is this receptive and open attitude that finally results in the keen vision and insight of long years of seeing.

It is only the soul that is in the market for a full, rich life that is able to pick out the details of a walk in the woods. He only can see a tuft of pine needles far misplaced in the forest by a high wind, the clock-wise twist of our northern trees, or a cluster of moth eggs on a hidden leaf. Only he can see the full significance of the lives of a colony of slave-holding ants, or the vitally interesting life history of the solitary wasp. Indeed, there are a thousand and one things that are reserved just for him.

Only the keen eye can see the tiny silk threads that the may-fly spins on which to lay her tiny eggs. If this delicate green lady should not take these precautions, her first-born cannabalistic youngster would immediately upon hatching proceed to eat his helpless brothers. Just as keen is the eye that can see at a glance the difference between a well posed geomet rid worm and a raspberry twig. This worm simulates so well that his pose is at an angle of about forty-five degrees or that of most raspberry twigs; his anal end is tan and flat, just as though the pruning shears had that moment trimmed the twig; and there are innumerable tiny dark dots to imitate perfectly the lenticels on the twigs. Almost as wonderful is the miniature worm that curls about the raspberry at the insertion of the twig, so that he exactly resembles the little white ring that is customarily found on that part of the berry.

It takes a quick eye like Dr. Wherry's to ascertain whether plants survive better in rich, alluvial soil, or in dry barren pockets of rocks. He found by long observation and a number of comparisons that it is the latter plants that are better able to hold their own until a favorable season, when they spread out to richer soil and multiply rapidly. To insure the truth of this statement he made close observations in three distant parts of the United States. The president of our

(Continued on page 279)



CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXV SCOTTDALE, PA., SEPTEMBER, 1933 No. 9

"ICH DIENE—I SERVE"

By Fern Miller

OH, Mother, this little blouse will be just lovely with that white skirt I got last week. Edith says the girls all wear skirts and blouses around the campus, so I know I'll wear it a lot."

Mary Evans was enthusiastically planning and looking forward to the day when she would leave for college. College! Yes, it seemed almost too good to be true, but here she was even now, sewing a little white collar on a dainty blue blouse which she expected to be wearing around the college campus in less than a week.

"Mother, I wonder who will be my roommate? Last night I dreamed about her. She was a dandy girl with dark eyes and dark wavy hair. We were making our bed together."

"Well, well," laughed her mother, "that sounds pretty good. I hope you'll never forget to make it."

"Mother, you know I never forget to make my bed. Oh, look! Here comes Dad. Why, Mother he's got a trunk on the side of the car."

"He said he was going to try to get Aunt Lena's for you. She won't be using it anyhow," her mother informed her.

"Goody! Now I can start packing," and Mary threw aside the blouse, now finished, and ran out to meet her father.

Mary had always dreamed of going to college some day, but had not really expected her dream to be realized so soon. Here she was at the very point of packing her trunk to leave. Mary loved her parents and brother and their dear little home at the edge of Millvale, but in spite of this she could hardly wait until she could get started on the great new experience that lay before her. Because of here mother's ill health she had almost given up hopes of ever leaving home for so long a time. But her mother had seemed so well lately that her parents had given their consent and joined in her enthusiasm over the step she was taking.

Mary wanted to be a teacher and teach the little white school just two miles down the road. Here she could give her whole self over to her work and perform a real service. Mary had always wanted her life to be worth while, and had long studied how she could do this the most completely. She had finally decided that teaching would be her way.

"Hello, Dad!" she greeted him. "Say, that's a dandy trunk."

"Yes, it is a good one. Aunt Lena says it has gone to California and Texas with her, and now you may introduce it to Goshen," and he smiled as he noticed the pleased expression on Mary's face.

Together they loosened the ropes and carried the trunk into the house. Opening it, Mary exclaimed, "Why, Mother, I can never fill it up. My clothes won't take up half that much room."

"Just wait and see, Honey," her mother answered. "Till you get your comforter, cushions, clothes, and everything in, you'll be wishing there was still an extra corner for something else you would like to take along."

"Maybe you're right Mother, but I don't see how it will ever fill up," and then forgetting about that she jumped up with, "When can I put my things in it? May I start to-night yet?"

Her mother smiled. "You may, but really Mary you have six days yet before you start and it is also time to get supper now."

"All right, I'll do it to-morrow," Mary said as she went to the kitchen, humming a gay little melody that soon became a duet as the little yellow canary joined in with his swelling notes.

After supper was over and the dishes washed and put away, Mary went out to a favorite spot under an old pear tree and settled down in a comfortable position to watch the stars and think. She was there a long time, much longer than it really seemed, but somehow something seemed not quite right. There was a feeling of unrest within her which would not be quieted by the calm, peaceful night and the quiet shadows around her. Finally she looked up to the starlit sky and murmured, "O God, help me to do it as Thou wouldst have me do it." Dropping her head, she sat thus for a few moments and then arose and went into the house.

On the following morning Mary awoke with a start. She was in her own bed at home and it was only a dream that she had arrived at the college and that there was no room for her. The dormitory was completely filled up and they had told her to come back the next year. Oh, she was glad it was only a dream and not really true!

"Mary," called a voice from below, and Mary noticed a lack of the usual heartiness that always characterized her father's voice.

"Coming Dad," she answered, and dressing hurriedly she went downstairs. Seeing no one in the kitchen she went into the bedroom. There on the bed lay her mother, looking very pale.

"Will you start the breakfast Mary?" her mother asked in a low voice. "I am not feeling very well this morning. My heart isn't acting quite right again."

Mary sat down on the edge of the bed. "Why surely, Mother, I'll get breakfast. You stay in bed to-day. Do you have much pain?"

Mary's mother was indeed quite ill. She had really had a slight stroke and for a few minutes had not been able to speak. The doctor came and after examining her, said she was out of immediate danger, but that she must take a complete rest, and do no work for at least six months. Her condition was serious, but if care was taken she would come back to her normal self in that time, providing there were no more strokes.

Mary was stunned. What would it mean for her plans? Her father walked about the house downcast and worried.

"Surely Dad can get a hired girl for six months," Mary said to herself. "He wouldn't spoil my college plans for me and ask me to stay at home." "No," she reasoned, "he isn't that sort of a father." But on the other hand she knew very well that he could not send her to college and also pay a hired girl. She was sure that this was the problem that was on her father's mind. Well, she just couldn't give up her college. Everything was all ready for her to go. Surely her mother would be well again soon and be able to be around.

All through the day there was a feeling of unrest in the household. The mother was really in a worse condition than they had realized, and lay almost motionless most of the time. Her voice was very weak and it seemed hard for her to speak. Mary also was not herself. When in her mother's room she tried hard to be cheerful, but it was forced and her mother detected it, which fact made matters worse.

"Mother," said Mary, taking up the tray upon which the milk, toast and fruit remained almost untouched, "Harold just now said that Nellie has seven little puppies, and wondered if he might bring one in to show you how cute they are. He certainly has fallen in love with all seven of them and will probably be in with one soon.

Just then the door opened and little Harold burst in. "I guess they're too little yet

mother," he said. "Dad said maybe I could bring one in to-marrow."

"All right Harold," smiled his mother. "I guess they won't grow up right away yet." A shy grin spread over Harold's face and he backed slowly out the door.

Mary prepared a delicious omelet for supper, for it was a dish her father liked particularly well. But he didn't eat much of it. In fact he didn't eat much of anything.

When supper was over Mary decided she would go to bed early and as she went upstairs she passed the big trunk in the hallway. It stood wide open and seemed to look up at her in cruel mockery. She had not packed it as she had intended to do that day. Maybe she could do it to-morrow.

While preparing for bed, Mary's thoughts began taking her over the events of the day and she could not forget the worried expression on her father's face. He certainly was the best father any girl ever had, and she knew he would never ask her to give up college to stay at home and work since her mother was sick.

As Mary stood by the open window and saw the rounded hills in the moonlight, dotted here and there with dark trees and bushes, she wondered if she would be able to look upon a scene as beautiful as this from her room at Goshen. Ah, she would do her best to take advantage of all the opportunities that school would bring her. But what would her folks do? They needed her here at home but thanks to a real father she would not be compelled to give up her college for the work at home.

Looking out upon the darkly sloping hills her mind wandered far. It took her back finally to the day of her commencement exercises in high school.

"Parents, friends, and schoolmates, the clock of time is swiftly ticking away the last minutes of our school career"—she had felt surprisingly calm as she faced the large audience with these words.

Then farther on came these words—"there's a long trail stretching out before us. We cannot see the end; but as the hunting hound we are straining for the start, eager to engage in the battles along the trail." Oh, now, more than ever she was straining for the start. No, she could not give up her school work. Surely God would not mean for her to do that.

As Mary remembered her speech that commencement night she again sensed the tense spirit that gripped the audience and it gave her fresh courage to put her very soul into the final words—"but the preparatory phase of life is making way for the actual, and we must follow. Duty calls us, and the class of nineteen thirty-two will respond in the spirit of which Emerson speaks when he says:

"So nigh is grandeur to the dust,
So near is God to man,
When Duty whispers low, 'Thou must'
The youth replies, 'I can.'"

Then had come the "farewell" and after an easy bow she had resumed her chair with the other members of the class. Those words rang in her ears with an irritating persistence, "When Duty whispers low, 'Thou must'"—well, she had always tried to do her duty.

She would never forget that eventful night. The stage had been decked with red and white peonies and in the background were great branches of white dogwood. Here and there masses of tulips stretched forth their multi-colored blooms. And in the back was the motto in large scarlet letters upon a white background. She had worked hard in helping to make it, but with those words shouting out their message so boldly she felt repaid for the work. "Ich diene—I serve"—they expressed her very thoughts. She did want to serve. And in less than a week she would be further preparing herself for this service.

But would she? Her father's worried face came before her eyes. "Ich diene—I serve." Well, didn't that mean to go out and help people? Didn't that mean her place in the little white schoolhouse down the road? Another face loomed before her. Beside her father's kind worried features she saw her mother's face. It was pale against the white pillow. Mary drew a short breath. Could she go to college and leave her mother in the condition she was in? In the same instant little Harold's features also appeared before her. Evidently he was not now thinking of the seven little puppies, for his brown eyes were turned up to hers with a pitiful mingling of pure innocence and seriousness. Could a hired girl understand the depths of that dear little brother's look? "I serve"—would she be carrying out that motto? Was she a traitor?

She hesitated but a moment longer. "Mary Evans," she told herself in a firm steady voice, "do you have a right to choose where you will serve? How dare you go against God's will in so bold a manner?" Mary seemed to fairly shrink beneath her own reprimand. She looked out the window and the calm of the silent night seemed to steal into her soul. Her eyes filled with tears as she bowed her dark head before the open window. "O God, forgive me," she breathed softly,—"and be my partner in taking advantage of this wonderful opportunity for service right here at home."

Millersburg, Ohio.

THE SPREAD AND PERSECUTION OF THE EVANGELICAL ANABAPTISTS

II

By John Horsch

The Persecution

It need scarcely be said that Romanism had always taken an attitude of intolerance and persecution toward dissenters. The principal leaders in the great reformation movement, Luther and Zwingli, at first taught the principle of liberty of conscience, but definitely discarded this principle when they agreed to a union of church and state. The persecution of the dissenters (Anabaptists) by state church Protestantism was the natural consequence.

It must be conceded that humanly speaking there was a strong temptation for the dominant churches to attempt the suppression of the dissenters by taking recourse to the use of force. The success of the Anabaptist movement meant not only the abandonment of Romanism, but it meant also the impossibility of establishing Protestant state churches, such as the program of Luther and Zwingli called for. And the Anabaptist position could not be overthrown by arguments from Scripture. While the suppression of Romanism by Protestant authorities (or, likewise, the suppression of Protestantism by Catholic rulers) by the authorities was found to be an easy task, it was a vital characteristic of Anabaptism that, speaking generally, its confessors would die rather than accept another faith at the command of the rulers.

The Martyrs' Motive

The question is here pertinent, What was, in the last analysis, the motive in the willingness of the martyrs to die for the faith? One might say that they died for the sake of various doctrines and principles, and this is indeed a fact. It is the truth, but not the whole truth. The reason why they held fast to these doctrines unto death was, that they were convinced that to deny them would be disloyalty to Christ. Their faithfulness and constancy were rooted and grounded in their love to Christ.

Again it should be noted that, while in the title of this article we speak of Anabaptist martyrs, the martyrs in the first period of these persecutions (before the rise of the Mennonites in Holland) were for the most part of the Swiss Brethren (the earliest branch of the Mennonites). Some of the Anabaptist martyrs of this period were of the Hutterian Brethren.

Persecution began in Zurich soon after the Brethren had organized a congregation. Imprisonment of varying severity, sometimes in dark dungeons, was followed by executions. Felix Manz was the first martyr in Zurich (January 5, 1527), but at least two Brethren were executed by Catholic governments at an earlier date. The leaders in the movement lost their lives within a few years. Conrad Grebel died in prison at Mayenfeld and Michael Sattler was burned at the stake in Rottenburg on the Neckar. George Blaurock died a martyr at Clausen in the Tyrol. Among the rest of the leaders who suffered martyrdom was Hans Brötli, Thomas Herman, Leonhard Schiemer, Hans Schlaffer, Hans Leopold Schneider, Wolfgang Uliman, Wolfgang Brandhuber, Georg Zaunring, Jerome Käls, Leonhard Seiler, Jacob Hutter, and Offrus Griesinger.

The First Great Persecution

King Ferdinand of Austria (at that time

a part of Germany) issued a number of severe mandates against the Anabaptists, the first general mandate being dated August 28, 1527. In other provinces also, and in the Free Cities of the South, special decrees against the Anabaptists were published. Anabaptism was made a capital crime; hence in Roman Catholic states even those who recanted and consented to unite with the state church were often executed. Generally, however, those who abjured their faith were pardoned, except in Bavaria. In Catholic countries the Anabaptists, as a rule, were executed by burning at the stake, in Lutheran and Zwinglian states generally by beheading or drowning.

Emperor Charles V. of Germany issued a general mandate against the Anabaptists on January 4, 1528, which was read from the pulpits of all cities, towns and villages, decreeing that not only those who had received believers' baptism but even all parents who would not have their children baptized in good time were guilty of a criminal offense deserving death. Within a few years a number of other imperial decrees followed. Prices were set on the Anabaptists' heads, their property was to be confiscated, their dwelling houses razed to the ground. To give them food or lodging was made a crime. In the Tyrol even the houses where an Anabaptist had been given transient lodging were to be destroyed.

Wholesale Slaughter in the Name of Christ

Thousands sealed their faith with their blood. When all efforts to put down the movement proved vain, the authorities resorted to desperate measures to save the state churches from the danger that was threatening them. Armed executioners and mounted soldiers were sent in companies through the land to hunt down the Anabaptists and kill them on the spot without trial or sentence. The old method of pronouncing sentence over each individual dissenter proved inadequate to exterminate this faith.

In the first week of Lent, 1528, while Hubmaier was in prison at Greizenstein, King Ferdinand commissioned a company of executioners to root out the Anabaptist faith in Austria. Those who were overtaken in the highways or fields were killed with the sword, others were dragged out of their houses and hanged on the door posts. Most of them were hiding in the woods and mountains. In a forest near Lengbach seventeen were killed. When the hangmen came to the vicinity of Nikolsburg, the Lords of Liechtenstein sent them word that they must not cross the borders and enter their territory. Somewhat later, when the danger was passed, they advised the fugitives in their domain to return home.

The Persecution in South Germany and the Tyrol

In Swabia 400 mounted soldiers were, in 1528, sent out to kill all Anabaptists that could be found. Somewhat later their number was increased to 800 and then to 1,000. In Würtemberg an imperial provost by the name of Berthold Aichele, with his helpers, put many to death. On Christmas day, 1531, he drove seventeen Anabaptists into a farmhouse near Aalen and burned the building together with the fugitives. Three hundred and fifty Anabaptists were executed in the Palatinate before the year 1530. The Count of Alzey, after having put many to death, was heard to exclaim: "What shall I do? The more I kill, the greater becomes their number." At Ensisheim, "the slaughterhouse of Alsace," as it was called, 600 were killed in a few years. Within six weeks thirty-seven were burned, drowned or beheaded at Linz, in Austria. In the town of Kitzbüchl in the Tyrol, sixty-eight were executed in one year. Two hundred and ten or more were burned in the valley of the Inn. The number of martyrs in the Tyrol and Görz was in 1531 estimated at 1,000.

It may be recalled here that it was comparatively easy for the catch polls to ascertain who was and who was not an Anabaptist. They simply put the question to persons suspected of being Anabaptists. A true Anabaptist would not save his life by means of telling an untruth. And it is a historical fact that some of the persecutors took a willingness on the part of suspected persons to commit sin as a proof of their being free from Anabaptist tendencies. As concerned freedom from Anabaptist "heresy," the willingness to transgress was taken as an evidence of orthodoxy.

The Edict of Speier

In April of the year 1529 the parliament (Reichstag) of the German empire, in session at Speier, passed an edict that "every Anabaptist and re-baptized person of either sex shall be put to death by fire, sword or in some other way, without previous trial or formal sentence." Thus the sentence of death was summarily passed upon all Anabaptists. On the authority of this decree they were outlawed, to be hunted down like wild beasts. Not only the Catholic but also the Protestant members of the parliament subscribed to the decrees passed by this Reichstag, though Landgrave Philip of Hesse did not approve of the death penalty for Anabaptism. The right which was granted the greatest criminals, that execution should follow only regular law proceeding including a hearing and formal sentence, was set aside. A recantation would not save an Anabaptist's life. At a later date, however, this edict was modified, and grace was to be offered to those who recanted, excepting ministers and leaders. The fact deserves notice that the above mentioned edict of the year 1529 was made a law a number of years before the rise of the revolutionary sect of Munster.

A Martyr's Hymn

Leonhard Schiemer, an Anabaptist leader who suffered martyrdom on January 14, 1528, at Rattenberg in the Tyrol, describes conditions as follows:

Thine holy place they have destroyed,
Thine altars overthrown,
And reaching forth their bloody hands,
Have foully slain Thine own.
And we alone, a little flock,
The few who still remain,
Are exiles wandering through the land
In sorrow and in shame.

We are, alas, like scattered sheep,
The shepherd not in sight,
Each far away from home and hearth,
And, like the birds of night
That hide away; in rocky clefts,
We have our rocky hold,
Yet, near at hand, as for the birds,
There waits the hunter bold.

We wander in the forests dark,
With dogs upon our track;
And, like the captive silent lamb,
Men bring us, prisoners, back.
They point to us amid the throng,
And with their taunts offend;
And long to let the sharpened ax
On heretics descend.

Testimony of Adversaries

The most heroic examples of primitive Christian martyrdom were paralleled in the persecution of the evangelical Anabaptists. Their courage, fortitude and patience were admired even by some of their antagonists. A contemporary Catholic writer said concerning the way in which the Anabaptist martyrs met their death: "Such valiant dying has never been seen before, nor heard of except in the legends of the saints." The masses were impressed with the fact that they were in great earnest in living up to the light they had received. When Michael Hassel, after much suffering, died in the prison of Hohenwittling in Würtemberg, the warden said: "If this man did not get to heaven, I shall despair of the courage even to knock at heaven's gate." The hangman of Burghausen, having beheaded three Anabaptists, exclaimed: "I should rather have executed many thieves than these men. God have mercy!" In 1549, when a Mennonite martyr at Leeuwarden in Friesland had been burned at the stake, many people witnessing the execution exclaimed: "This was a good

(Continued on page 263)

HE LEADETH ME

**"In pastures green?"—not always, sometimes He,
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be;
Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night,
I oft would faint with sorrow and affright,
Only for this—I know He holds my hand;
So whether led in green or desert land,
I trust, although I may not understand.**

**"And by still waters?"—No, not always so.
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."
Above the tempest wild I hear Him say,
"Beyond the darkness lies the perfect day;
In every path of thine I lead the way."**

**So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there;
And more than this. Where'er the pathway lead,
He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.
So where He leads me I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He has led me so.**

—Selected.

CHRISTIAN MONITOR PULPIT

FOUR GREAT WORDS

By Oscar Burkholder

"But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

It is not our purpose to present to you an exposition of these words, but to use them as a foundation upon which to build the message that we intend to give.

There are four words which ought to be uppermost in the minds and hearts of those interested in the activity of the Christian Church; and it is around these four words that we hope to build our message by the grace of God, and we trust that you may go away with a vision that the Church of Jesus Christ has a message for the world, that it is a power in the world and has a power over the world. These four words are: **Evangelist, Evangelical, Evangelizing, Evangelization.**

Evangelist

As I think of the evangelist, I think of the man whom Jesus Christ has called to represent Him here in the world. He is not to be **of** this world but **in** the world. This was a truth that I could not understand for a long time. In my early Christian years there were times when I could not discern why I could not be **of** the world when I was **in** it all the time. I found the answer in studying the marvelous prayer of Jesus recorded in the seventeenth chapter of John's Gospel. If we allow Him to be everything in us, for us, over us, to be the very power within us, we can go out into the world as witnesses of the heavenly King, sons and daughters of God, yet not of the world.

To be an evangelist is a gift from God. Of all the gifts that we have, "every good gift and every perfect gift is from above," and if there is one gift that God in heaven through Jesus Christ His Son has given to the Church for the furtherance of the work of the Church, for the gathering in of the souls of men, it is the gift to be an evangelist.

We have a few evangelists in the Mennonite Church. I do not mean to say that the rest of us have no gift. You will note that the gift was not always given to the ministry, but was given to others as well. We recall that little incident in the early Church regarding the man named Philip the Evangelist. He was not a minister but a deacon; but he led the Ethiopian eunuch into the bonds of love. The eunuch could not have found out unless someone showed him the way.

We notice when the days of persecution came into the city of Jerusalem, when thousands (at least five thousand and perhaps twenty-five thousand) became Christians in Jerusalem, they served God and worshiped Him and stayed there. But that was not God's purpose for the Church, that they should stay in Jerusalem. It was necessary for persecution to come and scatter them unto the four corners of the known world—except the apostles who stayed in Jerusalem—and the people "went everywhere preaching" the Gospel of Christ. Do you think they were all ministers or deacons? No, it could not be so. They were men and women who found out what Jesus had done for them; and when they found Him they could not refrain from telling others about Him.

When I think of the evangelists in the early Church, I do not think of certain men but of the Christian Church, the agency which God has placed in this world to bring the Gospel message to those who do not know it. We note that Paul gives this admonition to Timothy, that he should "Do the work of an evangelist."

The gathering of the souls from the bonds of sin is not a pastime; it is not a popular thing, not something to do when you can not do anything else; but it is a work which God has laid upon the Christian Church through Jesus Christ His Son. To go out and persuade men to accept Christ calls for our every talent, our every ability, the very best in us and the Mennonite Church.

Evangelical

The second word: We are not only to be evangelists, but evangelical. This puts a little different phase on the message. That is, we are to be evangelists by bringing to the world a faith that corresponds with the message and commandments and teachings of God's Word. There are thousands of evangelists to-day whose messages destroy the hearts of men, ruining men and sending them down to perdition. So it behooves us to recognize that the work of evangelism must be evangelical. There must be a faith and a belief that will stand the test of the Bible. We must believe that when men are converted that the new faith will not only take the place of their false doctrines but it will give satisfaction. They have lost something that was not worth while and have gained everything that is worth while.

Some phases of this belief are rejected these days. One of these is hell. Men do not believe in hell. It is a strange thing. One time in the Bible Study Class at Kitchener I asked,

"How many of you have heard your pastor preach on the subject of hell during the past year?" Only one held up her hand.

That opened my eyes and I wondered if one of the reasons why men and women are not accepting Jesus Christ as rapidly and being born again is because we are not holding up to this dying world the terrors of hell and the punishment of that place prepared for the devil and his angels if they do not accept Christ in this life. Certainly this is a part of our evangelical belief.

The modern evangelist says we must preach **love** to the people. I know we must. We must preach the love of God; but if there is one teaching in the Word of God that teaches me that He loves me, it is that He wants to deliver me from hell and punishment and give me something better. He gives me the privilege; if I accept Him, He will give me a heaven and not a hell.

We must be evangelical, not only in our belief but in our life, our daily life, in our conduct with our associates and our fellows, and in our association with sinful men.

When I think of this phase of faith, I think of the Word that is used by a great many men to-day to test whether a certain thing is evangelical or not, or to decide whether a certain method is the right course to take. That word is **Conscience.** This word is abused by many Christians. There are those who are deep in sin who have a conscience. Some years ago a man, sixty years of age, who has never accepted Christ and is not ready yet, was telling me about some members of the Church in our community who were dishonest. He said, "They do things I would not think of doing. They will beat their neighbors out of money."

Yet this same man is an adulterer. What business did he have to say that he had a conscience? He says his conscience tells him he must be honest. If there were a difference in sin, certainly there would be between adultery and honesty. There must be something else than conscience to decide for him a right course in life. He must have something else to tell him whether a thing is righteous or unrighteous.

God has entrusted to us the message of salvation through Jesus Christ. When we receive that salvation through Jesus Christ, the Holy Spirit shows us the right thing to do and gives us the distinction between right and wrong.

We must be evangelical in our methods. If our methods do not correspond with the precious Word of God, they are not evangelical. When I think of our methods, I think of our communion. When we partake of the broken emblems, we do it in remembrance of Him, remembering His death till He come. You and I are called upon as Christians to so live that we can expect Him any mo-

ment and so keep our lives that they are in harmony with His Word. We must be evangelical in our hope of His coming, our hope of heaven and of some day reigning in glory. I never could understand it and I do not understand it to-day; but I know if I expect to be in glory I must live like Him, take Him as my partner, my guide, my ruler. As He reigns within, so I can follow Him every step of the way. How is it that we can go out into the paths of sin and yet proclaim to the world that we have the hope of eternal life? If there is one thing which destroys the very hope of our young people it is such testimonies on the part of us who are older. We must live lives corresponding with His Word and then we will be evangelical in our lives, in our methods, and in our hope of eternal life. We come to the third word,

Evangelizing

In order to evangelize the world we must go where the people are. That is the reason why the Mennonite Church is sending missionaries to India and South America, and I hope the day will not be far distant that other lands will have missionaries from the Mennonite Church. This is why we are concerned with the gathering in of the young people into the Church.

We must give people what they need, not what they want. When people are in sin they do not want the Gospel of Jesus Christ. They need it, but they do not want it. We must give them what they need.

A group of young people came to my house and said they had a request to make of me. We had a young people's meeting and I had an idea that our young people had enough activity along Christian lines. They asked if I had any objections to a meeting where they could debate on current subjects of the day. They would like to have a meeting where they did not need to begin it with prayer. I began to wonder if it was my fault. Was it that I have not preached the Gospel to them? It is impossible, as far as I can see, for Christian men and women in Christ Jesus to think of gathering in a place like that without asking the grace of God upon their meeting. We must give the people what they need, in the Church and outside the Church.

If there is one thing that the world needs to-day, and I am afraid a great many in the Christian Church, it is a definite experience in the salvation of Jesus Christ. We must teach them God's Word. We must teach them for two reasons: for the perfecting of the saints and for the edifying of the body of Christ.

When we think of evangelizing the world, we think of the stupendous work in our own church. First, we must teach our own brothers and sisters, so that they will grow in grace, looking forward to that day of perfection in glory. That will edify them, not discourage; it will build them up, strengthen them and give them power not to yield in times of temptation. When our people see that, and believe it, and grow, and get on the way of perfection, we are ready to send out from them some who are willing to preach this same Gospel to others.

The church at Antioch laid their hands on Barnabas and Saul and sent them out. That church was in condition to send out missionaries because they prayed. When we get into the right position, God is going to say through His Holy Spirit, "Here is a sister and here is a brother whom I want you to send out."

The leaders of the Church are expected to be examples to the brothers and sisters in the laity, examples in sacrifice as well as in other ways. There are those not only among the ministry but among the laity who are living lives of exemplary sacrifice.

There were two sons left with a widowed mother. They were not used to the responsibilities of the farm, and besides they were not very well situated financially. The two boys were discussing their future prospects and the one said, "Well, I guess we will never get any farther than the farm. Here is mother dependent upon us to keep things going."

They were accustomed to counselling with their mother so they talked the matter over with her. The one said, "I want to be a farmer." The other said, "I want to be a preacher, but how am I going to do it?"

They decided that the one son who wanted to be a farmer and the mother would stay at home and run the farm as best they could and send the other to school so that he could be a preacher. The one who stayed at home made daily sacrifice so that the other brother could be a preacher. The day came for the brother to graduate. He called his brother and mother to the scene and when he gave his little speech before the graduates and others, he turned to his aged mother and said,

"Here is the mother who sacrificed that I might be a preacher."

And he turned to his brother and said, "Here is the brother who sacrificed that I might be a preacher of Jesus Christ."

This is the kind of sacrifice we are called upon to give and live so that the Church of Jesus Christ may prosper.

The fourth word is

Evangelization

This suggests vision. "Without a vision my people perish." With all the gifts that God has given to us, and with all that the Church is doing, I am afraid that many of us are going to fail in the mission of the Church unless we see a vision before us and see something that may be accomplished in the future. We must first have a vision of the needs of men. When man is in sin he is without hope in the world.

One midnight there was a call at our door. A man yelled at the top of his voice at the midnight hour. "What is the matter?" I shouted, and turned the light on. I saw his hands and his head were all bloody. "What is the matter?"

"Go get my wife," the man cried.

A few rods from the door I found his wife injured from an automobile accident. We carried her into the house, called the doctor, and sent them to the hospital. We did not know who they were; but they were in need, in desperate need. Some people ask, "Are those people worthy of our assistance?" "How did they get there?" "Did they spend their money foolishly? If so, let them suffer."

When Jesus came into this world He did not ask the adulteress how she got there; but He said, "Go and sin no more." He did not ask other sinners how they got that way; but told them how to get out of their condition.

In our vision we must see the desperate condition into which man has been placed on account of sin. What are we going to give him in order that he can get out of that condition. When people are sick we call the doctor who dresses the wounds. When down in sin, why not call on Jesus to forgive them? God is efficient. God can save to the uttermost. It does not only mean that God can take the worst sinner on the face of the earth and save him; but He can sustain him and keep him saved until He gets him on the other side and eternally saved in glory. We must have a vision of God who is able to keep us unto the end.

We must also have a vision of those redeemed ones. Say, friends, I do not think I could go out and tell the story of salvation if I could not see what salvation has wrought in the souls of men. I could not tell the message unless I could see it in the lives of men.

"Who are these which are arrayed in white robes, and whence came they?" "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

If we think of the gift God has bestowed upon the Church, we will get the vision of those men and women saved by the blood of Christ, eternally saved; and because we see the vision we will go out with all power and love and we will win them to that salvation which we now claim to have.

Breslau, Ont.

SPREAD AND PERSECUTION

(Continued from page 261)

man; if he is not a Christian, there is none in the whole world."

A Repentant Executioner

Berthold Aichele, an imperial provost who put to death many Anabaptists, finally became greatly troubled and stricken in conscience. While executing Offrus Griesinger, at Brixen in the Tyrol, by burning him at the stake, he was filled with great terror and thereafter swore with uplifted hand, never again to kill an Anabaptist. Often the hangmen begged their victims to recant and save their lives. The executioners in many instances expressed their regret for being obliged to put them to death. Instead of recanting the martyrs praised God on the scaffold or stake that He had given them grace to stand by His truth even to the end. They died as Christian heroes in the triumph of the faith.

Editorials

School Days

September brings again the school season. Soon we will hear the ringing of the bells and see the groups of merry children trooping off to school. Not all will enter into their studies with the same degree of enthusiasm, for there are always those who simply revel in books and others who detest them to a greater or less degree. But no matter what feelings may be entertained by either pupil or parent, the children will be required to go just the same, for the law of the land has thus decreed.

This brings us to the thought of the great blessing that our excellent school system is to our country. Well-trained teachers man our schools and they teach not only the "three R's," but a wide variety of subjects, all of which may be turned into real equipment for usefulness in life. Children to-day have opportunities and advantages in education which people of a generation or two ago knew nothing about. And we should be thankful for the good features of our modern educational system. At the same time we can not close our eyes to the great dangers and evils that threaten our children and young people through this very avenue that was designed for their especial good. We can not go into detail here, but the main dangers lie in the fact that moral and religious teaching, once rather prominent in public schools, has almost entirely disappeared.

Man is a threefold being, composed of body, soul, and spirit. This is just as true of the child as the mature person. And if a child is to develop in a well-rounded way there must be education along each of these three lines. This is where our public school system is falling hopelessly short. And unless the Church and the home wake up to the fact of the great need of the spiritual or Christian education, irreparable losses will take place among children and young people, from the spiritual standpoint. The home, the Church, the Sunday school, the young people's meeting, the summer Bible school, the week-day Bible school, and all other agencies that are intended to supply and can supply the spiritual or Christian instruction and moral training that every growing child or young person needs, should be called into play to give that part of education which the public school fails to supply. Some one has said that true education means to lead Godward. Considered from the angle of this definition our public schools may be places of training but not of true education. It is well for us to realize also that in many ways the state school can not supply adequate religious instruction. Hence it is all the more imperative that the Church should supply that which the public school either does not or cannot give to the pupil.

To meet this particular need in the case of our young people church schools have been established. They have a high and noble purpose, although they may fall short in different ways in fulfilling every purpose for which they were established and are maintained. The young person attending church schools has the great advantage of receiving not only ethical and moral training, but of receiving Christian instruction that will lead to the development of a well-rounded life, that takes in every phase of the threefold man. And not only does he receive general Christian and Biblical instruction but he receives it from teachers who are in sympathy with the teachings and interpretations of the Bible as held and practiced by the Mennonite Church. In this, as well as in past issues of the Monitor, we print a number of articles from representatives of our church schools. We urge you to read these messages. They will help to clarify your thinking on the great question of education in modern times.

Conferences

This is preëminently the time of the year for church and other religious conferences in the Mennonite Church. A number of our district conferences are held in the spring, but by far the greater part are held in the summer. Reports come to us of some of the large Sunday school and church conferences that met recently, and in general the sentiment is that inspiring and profitable meetings were held. The editor has just returned from the Southwestern Pennsylvania Conference, held in the Johnstown, Pa., district. The meeting was well attended and good interest was shown throughout. In the near future, if the Lord will, we expect to attend the biennial session of General Conference at Hesston, Kansas. We are looking forward to a widely representative and spiritually uplifting meeting there.

But our aim is not so much to call attention to any particular conferences as to give a few thoughts on conferences in general. In the first place, we believe that conferences are Scriptural. The Jerusalem Conference, as recorded in Acts 15, is at least one instance of a Christian conference. Problems had come up in the early Church which threatened to work division and general havoc among the brethren. Some of the most responsible ones saw that some sort of unified program was necessary if the church was to prosper. They met in conference at Jerusalem, and, after full discussion of the points of difference, reached an agreement that generally was received very favorably. The Holy Spirit had directed and the decision was according to the will of God.

Next we want to notice that the good results of this conference were reached through coöperation. A conference is primarily a meeting in which to confer, or exchange views. And the more freedom there is in discussion of the problems and issues that come up before the church, the better the conference, provided such discussions are conducted in the right spirit. But in this act of exchanging views and in reaching decisions there must be a working together, a spirit of harmony and coöperation. Without this, conferences would degenerate into meetings of jangling and vain argument, and worse. But with every one working together under the direction of the Holy Spirit, for the good of the Church and the honor of God, we have a real Christian conference that can cope with problems in a constructive way and reach decisions that are in accordance with the Word of God, and that will work out in maintaining the faith and to the strengthening and enlarging of the Church of Christ.

Lastly, church conferences are places where decisions are rendered that are intended to be observed or obeyed. The brethren who went out from the Jerusalem Confer-

ence delivered to the various churches "decrees for to keep" —actions or decisions that were to be obeyed. Here has been a weak link in our church conferences. Bishops and ministers, at least sometimes, have neglected to deliver the decrees of conference and consequently many people did not know what was done. And even where the knowledge was given out so that all had a chance to know what was done, there has, in too many instances, been little effort at enforcement. People go to conferences, hear and enjoy the discussions, return to their homes, and then all too often promptly forget all about conference until it comes around again the following year. Conferences are a good thing. They give out much valuable information, keep alive the organization of the Church, provide inspiration for greater service for the cause of Christ, help to solve perplexing problems, and do many other things that work to the salvation of souls and the general upbuilding and extension of the Church of Christ. We thank the Lord for them. But we know that they can be improved from the human part that enters into them. May we all strive to this end.

"We Do Our Part"

This is the slogan of the National Recovery Act which the president of the United States and his helpers are now putting into effect with great vigor and enthusiasm. Every one seems to be falling into line, although there is some reluctance to do so on the part of certain interests. But in the end the pressure of public opinion, together with the threat of boycott and the menace of the big stick, will no doubt bring even the most recalcitrant to a point where they will mount the band wagon, even though it may be half-heartedly.

We do not know how the N. R. A. will succeed. At best it is an experiment carrying with it all the uncertainties that experiments always do. That it will have at least some temporary value no one will doubt. Just what it will eventually lead to is equally uncertain. Only as we wait and observe will we find out. Time alone will tell the complete story of the N. R. A. In the meantime let us hope that it will be the means of furnishing work for many of the unemployed. Every one should be submissive to the "powers that be" as long as such submission does not involve a violation of Christian principles.

But we were made to wonder what it would mean to the cause of Christ and His Church if we would apply the slogan of the N. R. A. to our Christian life, if all professed Christians would honestly say, "We do our part," and then match their actions with their words. How many of us there are who are only going through life, and especially the phase which we call our Christian life, in a perfunctory way, letting others bear the heavy part of the load, and helping only when it suits us to do so! We should not let the world put us to shame. Let us at least be as loyal to our Christ as the citizens of earthly governments are to their temporal rulers. Let us do our Christian part just as enthusiastically as people do theirs in support of the National Recovery Act.

There are so many ways in which we may fall down in doing our part, and we feel like enumerating a few so that we may be on our guard more diligently. We may fail in living exemplary lives, and thus bring reproach upon the cause which we profess to espouse. We may become so entangled with the affairs of this world that we can give no testimony to help those who are in the clutches of sin and need to be pointed to the only way of salvation and safety —the way of the cross. And then we may fail to do our part out of mere indifference, or perhaps even laziness. There is so much work to be done in the vineyard of the Lord, but because of indifference or general lack of interest we have no vision of the great field of service. And even if we do see the needs, at least in a measure, we would rather serve our own inclinations and dawdle away our time in folowing the elusive pleasures or pastimes of this world.

Let us apply the slogan of the N. R. A. to our Christian lives honestly and truthfully and enthusiastically say, "We do our part."

Sympathy

In our modern world, in which people's minds are occupied with so many duties on the part of some, and a constant round of diversions and pleasures on the part of others, a general indifference to the welfare of fellowmen on the part of still others, and a general tendency to selfishness all around, we sometimes think that real sympathy is fast becoming obsolete. The trials, the perplexities, the sufferings of others make little impression upon us. We have our own problems to take care of, our own duties to occupy our time, our own world to move in. What does it matter about others? Let them take care of themselves.

We believe this to be a fairly correct picture of modern life and conditions, but it is not a correct description of the position which Christ intended the Christian to take. He was constantly doing good, because His heart was moved with compassion toward those who were in need or were suffering. He spoke words of comfort to the distressed and sorrowing. He encouraged and strengthened the weak, He held out the lamp of hope to the burdened and sinful. And we are to follow in His steps. "Let this mind be in you, which was also in Christ Jesus." And now the world needs that sympathetic touch in the present distressing conditions!

But sympathy is not something external but a condition of heart that will manifest itself in outward attitudes and acts. "Sympathy is a fellow feeling. The word comes to us almost unchanged from the Latin and the Greek. It is something we need in moments of strength as well as in weakness. The sympathy of sorrow is more pronounced than sympathy of prosperity." If you are really a sympathetic person "human souls will come to you as the sun comes to all nature. People will come to you to sun themselves in your sympathy. The best language is expressed in sympathy. More helpful than words of wisdom are tender tones of sympathy." Dr. Parkhurst has said, "Sympathy is two hearts tugging at one load." "Tears of sympathy are two hearts weeping over the same experience."

Let us not forget in our complex modern life to keep the feeling of sympathy alive in our hearts that we may do, as did Jesus, who came to "heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Christian Life

WHY CHOOSE THE CHRISTIAN COLLEGE?

By Lucille Kreider

To many young people the thought of attending a Christian college will hardly be a new one. But questions often arise in the minds of the high school student who looks forward to college, or of the graduate facing the inevitable "What next?" While up to this time his education has been mapped out for him in a comparatively detailed way, from this point his opportunities for choosing for himself, and therewith his responsibilities, steadily increase. It appears to be an important step, this choosing a college, and rightly so.

The serious-minded youth will probably find, in constructing his idea of the kind of college he would like to attend, that prominent among its characteristics is that of providing a well-balanced program. He does not care to spend two, three, four years, or even one year in an environment that develops lopsided personalities. Now, to the young person who forgets to apply Christian principles to his plan-making for the future, a well-rounded program would mean only that neither the physical nor intellectual be unduly stressed, but that an even balance between them be held. But the Christian student requires more; the spiritual must be included, and the balance must still be maintained. It is this kind of institution which the Christian college aims to be. From the viewpoint of a student, just how important is this difference?

A large number, perhaps the majority, of the young people who graduate from high school are hardly stabilized spiritually. This is not necessarily a reflection on their earnestness, for they may be sincere, devoted Christians, but they are frequently not past the later adolescent period of bewildering discoveries, doubts, difficult adjustments—problems of all sorts. Left to their own devices, with little or no guidance, they may accept blindly the teachings of their elders, not because of an experimental belief, but because it seems to be the easiest way out of their dilemma, or they may be overcome by their difficulties and lose out completely. The strongest, or those fortunate ones who have understanding assistance may succeed in attaining to a live, staunch and satisfying faith.

But suppose that, during this volatile period, the youth goes off to college. Should the school of his choice happen to be one which meets very inadequately, or not at all, the spiritual needs of its students such as he, his problems increase. He has the added perplexities of a new environment and keener intellectual competition, but still no guidance. Even the student who feels himself secure enough in his faith may be shaken when called upon to reckon with so unfamiliar a situation and such new problems. He enters new fields—psychology, sociology, the sciences, philosophy—where the word of the professor and his textbook is perhaps his first introduction to the subject and is the authority which he is more than likely to accept. If the professor's interpretation is a Christian one, or perhaps even if he avoids interpretation, which is scarcely possible, well and good.

Should the case be otherwise, one may imagine how the problems of the seeking but floundering young Christian are intensified. Of course, it is a mistaken idea that every young Christian who attends such a college loses his faith. There are those intellectually and spiritually mature enough when they enter college that most of their problems are already solved, and they are strong enough to grapple with the others as they come. But these are a fortunate few.

The youth who enters a Christian college, one true to name and purpose, finds a different situation. Here a group of leaders who are awake to his spiritual as well as his intellectual needs, endeavor to meet them in various ways. Even aside from any definite program, the association with a large group of earnest young Christians is in itself of inestimable value. The sharing of experiences, the exchange of opinions with others who look at life from a similar viewpoint, is no small part of campus life. Here young people who habitually try to apply Christian principles to everyday living, thresh out their problems together—spiritual, social, and intellectual—to arrive at satisfying conclusions. Here, too, a faculty of devoted Christian men and women are ready to counsel and lead in matters not only scholastic but spiritual as well.

Incidentally, the youth who doubts that Christianity is embraced and lived by intelligent people usually finds on the campus of the Christian college evidence to prove that it is. Moreover, here, in his quest of truth, the interpretation of facts which he hears is a definitely Christian one. Nor is this atmosphere confined to the classroom. Social activities are "different" because social standards are higher. Athletics are cleaner, more sportsmanlike, and freer from mixture with the undesirable. Opportunities for active service come through the many extra-curricular doors which open to the student, where he may find expression along the lines of his talents and interests. As a whole, the very natural effect of life in such an environment is that the young Christian usually finds himself more securely anchored spiritually. Though difficult to explain and describe, this stabilizing influence is none the less real. It is, I think, the peculiar contribution of the Christian college to the life and growth of her students.

Perhaps at this point it would be well to mention a question which often arises in the minds of people to whom life in a Christian college is described. When the student enters larger life, they say, he will not be thus sheltered. On the large university campus, or even in the ordinary small college, the situation is more true to life, where we are surrounded by all kinds of people, not merely one particular class. If the student is so sheltered, what will happen when he "gets out into life?" This is a reasonable question. But is it not true that in a situation which necessitates any great change a certain amount of preparation makes the adjustment less difficult? To the youth just out of high school, and especially if he comes, as many of us do, from a comparatively isolated Mennonite home and community, life on a large college or university campus would necessitate great adjustment. Moreover, we remember that this is accompanied by heavier scholastic requirements. Should he have also spiritual problems yet unsolved, we have seen previously how his difficulties become greater. On the other hand, after some time spent in a good Christian institution, he has time to become accustomed to college life, to clear up his spiritual problems, and to develop his talents for service. Moreover, life on the campus of a Christian college is not unlike a life situation, a bed of roses from which all thorny problems are removed. One is tested there, too. Plenty of occasion may arise when the student must choose between a mediocre course and a "more excellent way." After a few years so spent, he should certainly be better fitted for larger life, be it in the university, the office, on the farm, or in school, there to find his place and fill it well.

Having already risked a rather broad generalization of what I consider the outstanding contribution of the Christian college, based mostly on but four years spent in one of our Mennonite Christian colleges, perhaps it would be better to confine further remarks to this particular institution.

I found that, aside from its distinct Christian emphasis, Goshen College offers the advantages which most small colleges claim to offer. One of the foremost of these is that in the small college the student remains an individual both to his fellow-students and to the faculty. He is not merely one of a great crowd of others like him who are counted, classified and sub-classified, numbered to avoid confusion, and left to their own devices for keeping their individualities —if they can! On the contrary, he is welcomed as a person with talents, propensities, problems, traits, and, best of all, possibilities, all peculiarly his own. His rights are to be respected and his needs considered. In the classroom he has freedom to express his ideas. He need not hesitate to approach a faculty member with a question or difficult problem, for he is assured of genuinely interested consideration. No stringent regulations bar him from such outside activities as he may find interesting. About all that is required of him to enter any of these is an active interest and willingness to serve. Such are welcomed as members of the Young

People's Christian Association, the Christian Workers' Band, Foreign Volunteer Band, the choruses, literary societies, and other groups formed of those having common interests along certain lines. Goshen College rightfully expects certain things of her students as individuals — loyalty, Christian living — but she offers much in return. When her students fight their battles, overcome difficulties, win victories, Goshen College cares!

The fact that our church schools have reduced the expenses of enrollment almost to a minimum, and do all in their power to enable the student to remain in school shows further their interest in the individual. They are thus bringing the opportunities and advantages of Christian education within the reach of an ever larger group of young people.

Yet one peculiar advantage of the Mennonite Christian college to her young people deserves mention—that of drawing them closer together. Most students who have attended our church schools can testify that in living and working together with other Mennonite young people from all parts of the land, a bond of understanding and friendship has grown up that tends to a more sympathetic appreciation of each other's problems. In an environment where Christian ideals are loved, honored, and upheld, to look ahead with a group of young people of common faith to the future church engenders a love and unity that may mean much to both church and student.

Very much more might be said, but if you are a young man or woman contemplating college, you will hardly be satisfied with merely reading what the Christian college can do for you. You will want to "come and see." May I suggest then, that you ask your friends and acquaintances who have attended college, what it has meant to them. Of course, you will not be satisfied with merely an account of classes and social events, but you are looking also for Christian growth. You would not need to go far among students of Christian colleges, true to name, to find those who would say sincerely that, even should their college years never be the means of bringing back one remunerative cent, they have been worth all the cost and much more. For who can attempt to evaluate the priceless:—Christian growth, greater vision, a zest for service, a broader scope of knowledge, finer appreciations, and the enrichment of life by true friendships? Moreover, should you find, in your search, some student who in a few college years has grown into a faith that stands by him in times adverse or prosperous, in places lowly or high, and that is fruitful of unselfish service withal, you may say to yourself that the college having had any part in such a work has justified its existence. Fortunate, too, would you be if you should add that it deserves to be, and shall be, your college.

Wadsworth, Ohio.

OLD FASHIONED HONESTY

By Cora E. Zimmerman

The term "old-fashioned" is a word that turns the mind in a backward trail and is full of rich and varied meaning. It applies to customs, ideas and standards prevailing in a former day, and while it includes much that can well be left behind in the forward march of time, it embraces, in a far greater measure than is often suspected, a great deal that is worthy of being cherished and retained. Among time-honored standards meriting a present day continuance is that old-fashioned ideal of honest dealing exemplified by those fathers and grandfathers whose words were as good as their bonds and by those mothers and grandmothers whose smiles meant genuine appreciation and kindly sympathy. While, happily, there are still to be found those who uphold and practice absolute honesty in every detail of life and action, there is abundant evidence on every hand of a great departure from this high standard.

This deflection from the path of honesty takes various forms, ranging from the large scale defalcation of persons occupying positions of trust to the trickery of the vendor at our door who willingly robs us of a nickel if possible. In addition to this class of fraud, there exists a large assortment of questionable schemes, policies, and lines of conduct put in operation by persons willing to sacrifice uprightness and honor, and who at the same time, desiring their doings to enjoy an honorable rating defend their practices by a skillful line of argument put forth to prove that such doings are right and proper. Furthermore, any expression of disapproval of their course is often met with a sneer, a superior smile, or open ridicule delivered for the purpose of convincing the objector of the childishness of his ideas.

An outstanding characteristic of present day second rate honesty is the popular notion back of it that any dishonest deed is right when it can be practiced without meeting the interference of the law, the censure of the church, or the disapproval of popular opinion. This attitude of mind it is feared is held by too many so called honorable and respected citizens. Because the forms of dishonesty practiced are not gross and manifest, they are the more easily carried through, thus increasing the temptation to a continuance in such a course until there is produced in the heart a callousness to principles of honesty, perhaps not realized by the doer, or suspected by others. The evil resulting from this situation consists not only in harmful effects on the character but also in the false standard set before youth who, if they are not fortified by godly home training or by deliberate purpose and resolution, will be swept onward in a similar course of lowered life aims and practices.

The difference between old-fashioned honesty and this substitute type is fundamental. The former is the honesty of character, dependable in every situation, the latter the honesty of policy, trustworthy only when it ministers to personal advantage or when a less honorable course is not open. The mainspring of old-fashioned honesty is an old-fashioned conscience, the marked feature of which is its persistence in functioning in all the details of daily life, including small affairs as well as larger issues. It works smoothly because its lubricant is the love of truth, that inward condition that David so long ago said was God's desire for man. Its possessor therefore accepts the Word of God as inviolable, takes at their face value the injunctions, "Thou shalt not steal," "Provide things honest in the sight of all men" and similar Bible commands. The countenance of such a one expresses sincerity, their lips speak the truth and their hands are unsullied by dishonorable transactions.

If one would establish the life long habit of honesty, it is necessary in the early years of life to consider the cost and firmly resolve to pay the price whatever sacrifice of material wealth, social prestige, or earthly gain may be involved. To do this requires courage, a determination to stand firm and alone if necessary, though others are wavering or yielding to temptation. This courage is not simply called out of nowhere and incorporated into character. It is the result of the deep conviction that honesty is God's standard and the fruit of the consciousness that in the practice of honesty, in fair weather or foul, there is back of the doer the power and sanction of the Almighty.

Humility is also a valuable asset if one would practice honesty with quiet joy. This is easily seen by observing the ways of humanity from childhood on through the years. How familiar is the sight of children striving with eager zest to be first in games and contests, ready to lie, cheat, or take unfair advantage rather than take second place. The same dishonesty is practiced in school by those students who sacrifice principle rather than take a lower mark. Later in life the desire to keep up with the Joneses leads men to falsify accounts, swindle or resort to other forms of crooked dealing. Had they learned the secret of humility and been willing to live within their means, the temptation to dishonesty might have lost its appeal.

The value of honesty as an element of character can readily be appreciated by taking note of those lives in which it is not a part. It is possible to possess intellectual attainments, social power, personal influence, and various other accomplishments, but without honesty the character is shallow and superficial, a beautiful superstructure without a foundation. We do not look for true friends and safe counselors in this class.

The rewards of honesty are great. First among them is the securing of the approval of God. Many are the passages in the Word of God which assure us that God is well pleased when His Word is obeyed, one of most beautiful phrasing being, "I have no greater joy than to hear that my children walk in the truth." This is the language of the apostle John, writing to Gaius. If man

rejoices when children walk in truth how much more must God.

In addition to the approval of God, the honest man enjoys the confidence of men, something that money cannot buy. In the field of trade or business with the goodly record back of him he goes steadily forward while his unscrupulous neighbor with his record back of him can only stumble and fall.

But more than any material gain is the inward satisfaction and sense of wealth that comes to him from the knowledge that men are trusting him. Another reward of honesty is the ability, like Longfellow's "Village Blacksmith," to "look the whole world in the face, for he owes not any man." He moves among men without fear, looking the whole world in the face because he knows there is none wronged to hurl back at him the arrows of revenge.

Lastly, honesty incorporated into the character makes a man a king among men as the Scotch poet sings,

"The honest man, tho e'er sae poor,
Is king o' men for a' that,"

implies that honesty puts into the character, something upstanding, something kingly.

Happily, this most valuable element of substantial character, and essential to happiness and peace, unlike the prizes the world offers, is within the reach of all.

Mechanicsburg, Pa.

IN GOD'S SAFE KEEPING

N. E. Grabill

What a comforting thought it is to know that we have such a great God, and that He is able to keep that which we commit unto Him against that day.

How safe we are in His gracious care and keeping. There can no evil befall us and nothing can touch us to harm us except by His will and permission, and which will result for our good as in the case of Job. Satan stated a wonderful fact when he told the Lord that He made a hedge about Job and his house and everything that he had on every side, and Satan could not touch Job nor anything that he had without God's permission. But when God took the hedge away and withdrew His hand of protection to a certain extent what troubles befell Job! If it were not for God's gracious protection what evils might befall us in a world like this. The following are a few of the wonderful and striking figures used in Scripture of God's tender care and protection of His people.

"Hid with Christ in God"—Col. 3:3

What a safe hiding-place. What a refuge from the enemy of our souls. What a shelter from the tempest of the wicked one. He whom God hides away, the enemy is unable to find. Hid with Christ in God we are safe, for He keepeth him and that wicked one toucheth him not.

Under His Shepherding Care—John 10:14-16

An oriental shepherd will go before his sheep and meet the danger and risk and give his life for the sheep of his flock because they are so dear to him. He will suffer many privations and hardships for the flock of his love, and in many cases may not be able to protect and deliver his sheep from danger and from the power of the enemy. But our Good and Great Shepherd never lost a sheep, but kept all that the Father gave Him and none is lost. He gave His life for the sheep and is now the Chief Shepherd of the sheep and comforts His little flock, telling them not to fear for it is the Father's good pleasure to give unto them the Kingdom.

As a Strong Tower—Prov. 18:10

"The Name of the Lord is a strong tower: the righteous runneth into it, and is safe." Yes, the Name of the Lord is our city of refuge from the avenger of blood and pursuing enemy of our souls. What a mighty fortress we have in God and in the precious Name of Jesus. How safe we are in Him through whose Name we are kept. There is blessed victory in pleading the Blood and Name of Jesus. As a child runneth to his mother in times of danger and trouble, so let us run into the Name of the Lord and be safe.

In His Hand—Deut. 33:3

What a wonderful protection, to know that all His saints are in His hand, and graven on the palms of His hands. It is blessed to think of God's protecting hand over us, but it is still more wonderful to think that we are in the hollow of God's almighty hand, He who created the vast universe and upholdeth all things and measures the great bodies of water and fathomless sea in the hollow of that same great and powerful hand. Truly no man is able to pluck the saints out of the hand of the Almighty One. John 10:28, 29.

"Under His Wings"—Psa. 91:4

What a place of comfort, satisfaction, warmth of Divine love and grace, and repose of soul, we enjoy under the protecting wings of the Almighty. Truly there we may safely trust and rest until life's tempests are past. How sad it is that so many refuse to take shelter and refuge under these wings and thus expose themselves to the tempests and judgments that will be sure to overtake them. Matt. 23:37, 38.

"As the Apple of His Eye"—Deut. 32:10

This is a wonderful and striking figure used in describing God's watchful and tender care in guarding His own. There is no member of our body that we prize more highly than the eye and how quickly the eyelids act to protect the eye in time of danger. As near and dear as the eye is to us, so are God's people to Him and He has promised to keep them night and day lest any should hurt them. How careful we ought then to be not to harm or mistreat any of God's saints, for it is a serious injury to God Himself, it is like touching His own eye. And here is one of the strongest passages in all the Bible regarding the mistreatment of God's people: "For he that toucheth you toucheth the apple of His eye" (Zech. 2:8). Let us join the Psalmist in this wonderful prayer, "Keep me as the apple of the eye, hide me under the shadow of Thy wings" (Psa. 17:8).—The Missionary Worker.

"A MAN'S PRAYER"

Teach me, Lord, that one whole hour
Has sixty minutes full of power;
That sixteen ounces make a pound,
That in the dollar there is found
One hundred cents, each having worth;
Help me to live upon this earth,
That when I lay me down at night,
There'll come no faces to my sight
Of any, saying I've caused pain
And put upon their name a stain.
Grant that I may daily earn
Enough for food by honest turn,
That doing unto others, I
Will do as I would be done by;
Deafen me to jingling sound
Of tainted money all around;
To faults of others make me blind,
But cause that I mine own shall find;
Guide me so that ev'ry night,
When looking 'cross the table bright
At loved ones, I will naught conceal,
But rather all within reveal,
Keep me young enough to laugh
With children, and to be a staff
Of comfort, joy, to those of age,
The ones who're nearing life's last page;
And then, when comes the darkened shades,
May friends not march in grand parades,
But make the ceremony short,
(May comments be of good report)
And simple epitaph which reads:
"Here lies a man," 'tis all it needs.

—Charles S. Craigie.

GOD ANSWERS PERSEVERING PRAYER

We would that every Sunday School teacher in the world might read the following incident, which was sent some time ago by a correspondent to the Great Commission Prayer League:

"A Sabbath School teacher, because no conversions had occurred in her class of sixteen young men, resigned, thinking herself to blame or unfitted for the great work. Seeing the unflagging interest of her pupils, neither superintendent nor pastor would consent to it. In her anxiety she prayed more earnestly for the Holy Spirit's help.

"One day while thus pleading she was so strongly moved to go and see a certain one at his home that she at once yielded, and in that home parlor she so told her anxiety that when prayer was suggested the pupil kneeled with her and soon yielded to Christ and was most happily converted. Thus encouraged, she visited another, and another in turn, as opportunity opened, till she saw the whole sixteen won to Christ and added to the church.

"As vacancies occurred in her class others joined, who were often converted. These pupils passing out into the business world were urged by her to write annually a letter as to their Christian life, till finally she was receiving as years rolled on over two hundred letters from missionaries, lawyers, mechanics, farmers, physicians and others from various parts of the world, still busy in pulpit, or Sabbath School, or other church work."

What if this teacher had persisted in her determination to give up her class? Would God have held her responsible? Will He hold **you** responsible if **you** give up? "Let us not [as soul-winning Christian workers] be weary in well doing; for in due season we shall reap, if we faint not" (Gal. 6:9).—Sel.

MISSIONS

WITNESSING IN FOREIGN LANDS

By Lloy A. Kniss

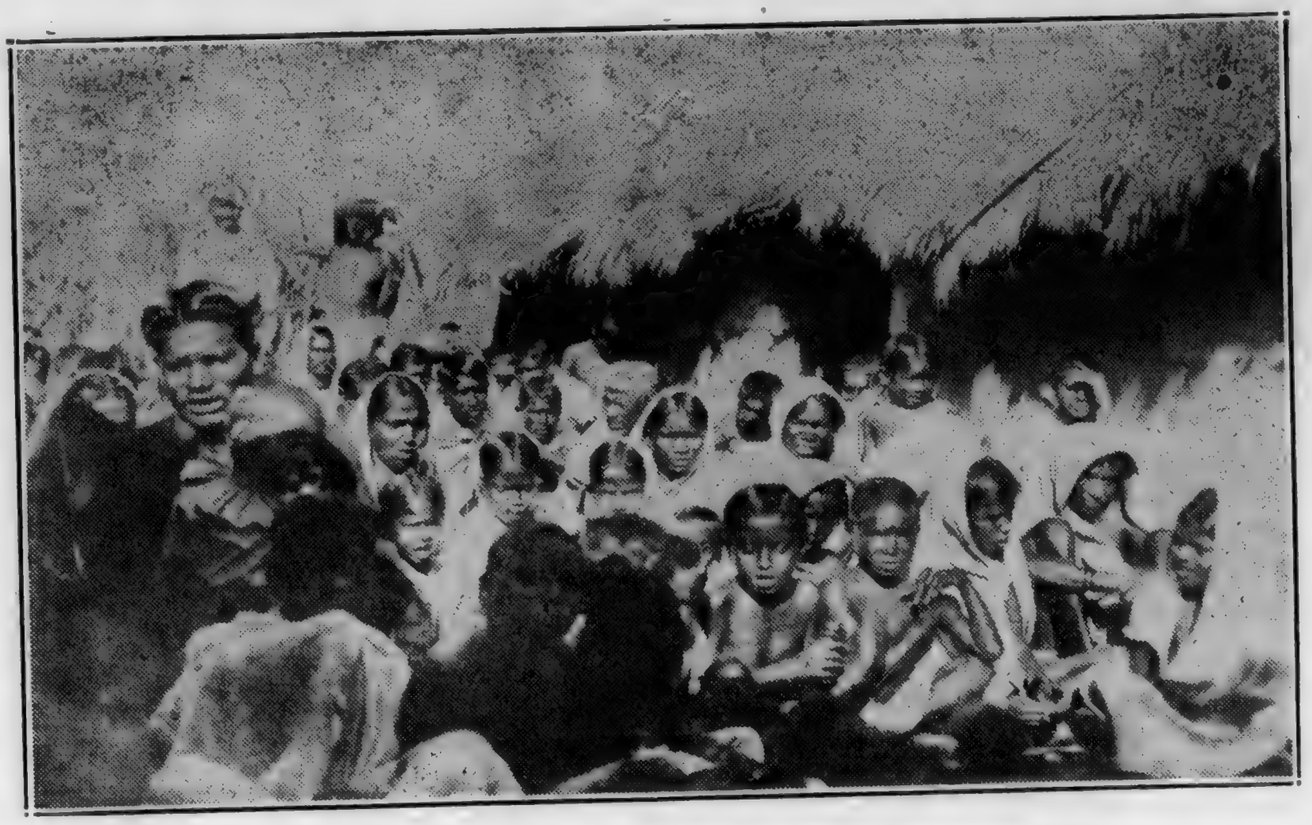
The Savior in the great commission, placed upon us the responsibility of carrying to others the message of the grace of God by which we are saved from sin and have eternal life. People of lands and climes other than our own are included, in the commission, as a part of those to whom **we owe** this duty. This is a double duty—we owe it to God and to the heathen as well.

Aside from the duty aspect of the great commission, we must not fail to see the privilege aspect also. He promises us the heathen for our inheritance. Oh, the wondrous grace of God that allows us to share in the joy of souls being saved! An aged Indian widow's countenance showed the marks of sin and troubles in her life. She was taken into our widow's home in India. Bro. and Sister ——— saw the change come over her countenance when she was baptized upon her confession of faith in Christ. Not only was the poor widow's heart filled with joy. Not only did the angels in heaven rejoice. Our brother shed tears of joy when he related the incident to me. Is it a privilege?

There are those who contend that we have greater need to work among our own in our own land. They would not have us molest those "contented" heathen over there. True, there are many in our own land who have not found salvation, and we cannot afford to neglect these. Are you sure that you are not making a difference between the soul of a white man and that of a dark skinned African? If you do not then you will see that when it comes to the question of "need," it is as great in China, or Africa, or Mexico as it is in the United States, and our responsibility is none the less just because we "happened" to be born in America. When we have told our next door neighbor and he turns down the call we are free, but what will we answer in the judgment when our Hindu neighbor accuses us of having failed to warn him!

Did you ever experience the circumstances in which if you kept silent, your silence gave assent to the opposite. This is the condition of the Christian church in America to-day. Americans are known in foreign lands as Christians. These "Christians" go to India and China with ship loads of cigarettes. They go with miles of movie films to disgust respectable heathen men whom they lure into their vulgar shows. The American goes there with business, legitimate and otherwise, and in its trail comes militarism. In too many lands it is the case that these things are the only testimony that these American "Christians" are giving. Is it not time that we who have the Christian message go speedily and testify to what will save their souls? Shame on us churches if we must allow this adverse testimony to go on!

"Freely ye have received, freely give," was said in reference to our sharing the blessings of the Gospel with others. This implies the true Christian motive of unselfishness. The person who is selfish with the benefits of the Gospel of Jesus Christ will certainly lose that which he seems to have himself. Salvation is something we cannot keep unless we are willing also to share it with others. And we do not exhaust unselfishness when we exclude the brother of foreign lands just because it does not suit our convenience to go all the way to meet him.



An open air meeting in India

Another phase of this subject to consider is the needs of the bearer of this witness. To be a witness in a foreign land one must have bodily and spiritual resisting powers. In a land of climates, of customs, and often of diseases other than those we are accustomed to we find that we need good physical health and implicit trust in God's keeping power. Psa. 91:10. The very same thing in type is true spiritually. In the home church and community where one has so many good environments and fellow Christian people for his help, it is comparatively easy to stand and remain safe in the faith. When you go into a heathen community where all but one or a few believe and live differently and where one does not have all the spiritual support and helps he has at home then spiritual resisting power is needed. No one who has not acquired the habit of Bible reading and prayer has much upon which to base his hopes for stability in the face of all that so dangerously threatens him when he goes to the foreign field.

The greatest power in witnessing in foreign lands that the missionary can exercise, is that of love. This combined with the working of the Holy Ghost in the hearers' hearts will bring conviction. Real love for those whom the world despises, for those who are classed as inferiors, for those who often misunderstand your motives when you mean to help them, for those who very often do not appreciate even your kind advances. On the other hand the oriental is very keen in knowing real love or the lack of it even though he does not apparently appreciate it. With this goes faith on the part of the message bearer, for often when it appears that an act of love has made no noticeable impression on the recipient's mind, the fact is that love is quietly doing its work, and many times we lose an effort by losing faith.

That precious, though delicate and easily lost virtue which we cautiously name humility, naturally follows after love. Boldness in telling the message of truth is essential, but we need to gracefully take our place as no more than an equal to the native regardless of race or station. It is but reasonable that we should remember that we are foreigners in their land. The domineering and superiority attitudes are not conducive to success in our work. It is so easy to err in this direction. It is easy! To yield is so destructive!

The testimony of the one who talks less and does more is the most effective in the foreign field as well as anywhere else. Consistent living is what we mean. But if it is true that a man's improper actions destroy the influence of a good sermon he preached at home, it is doubly so abroad. My relatives, my friends, my neighbors were lenient in their judgment of my actions; and if they were not, then there were others whose lives rang truer than mine, and the hearers got the message, by chance, from them. Now I am a foreigner and am closely scrutinized. Now I am a missionary and if my actions and my teachings are not matched then the cause of Christ suffers, and Jesus is put to shame in me! I am the one in the community who claims to be a model. If I break down on consistency where will the lost one get the message?

Johnstown, Pa.

EXPERIENCES IN MISSION WORK

By Mabel Brubaker

In work of almost any kind, there are both the encouraging and the discouraging features. Especially is this true in Mission work, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world. Yet the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. II Cor. 10:4. So it is always much better to dwell upon the encouraging features, for Satan has gained a strong point when he can get us to think so much upon the dark side that we become discouraged. And how comforting it is to know that no matter how dark the situation may look from a natural standpoint, yet the prospects are as bright as the promises of God. It is the promises of God above everything else that encourages the Mission worker.

The work with children in Sunday school, children's services and in Summer Bible School, is very promising. The effects of this work is really our hope for the future church. While there are few immediate visible results, yet as we plant the seed of the Word in their young, receptive minds with prayerful diligence it is bound to bear fruit in years to come. For God has said, "My Word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." When we think how little religious training is given to children in the average homes in these days it deepens our sense of responsibility. Let us remember, too, that a child saved is a life saved, while an older person brought to Christ may already have wasted the greater part of his or her life. Jesus loved the children, He laid His hands on them and blessed them, saying, "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

Visitation work is another unlimited field of service and there is always room to spread out in this work. You know in fishing you do not put up a sign, and invite the fish to come to you, but you go out after them, where they are. So in fishing for men, we must go out where they are. Visitation work is one way of doing that. Our visits are generally appreciated and often awaited expectantly, though sometimes there seems to be a spirit of indifference as to spiritual things. It is indeed appalling to see how some people live. It pains one to see poor, innocent little children growing up in homes where there seems to be no sense of hygiene and where the moral and spiritual condition is even much worse, ofttimes. It is only when Christ is given first place in such homes that these conditions will change.

In some cases one in the family has taken their stand for Christ and others in the home bitterly oppose and ridicule. Perhaps it is a drinking husband, who abuses his wife and children, or a worldly-minded wife and mother who does anything possible to hinder the one who wants to be a Christian. How these need our prayers and need to be encouraged repeatedly by our visits. We who have been brought up in Christian homes cannot know what a struggle such have to continue amidst such conditions.

It is also a great privilege to visit the sick, the suffering and the sorrowful and to give them comforting messages of life and hope, reminding them of the One who gives grace and comfort in every trial and who will sustain them in their affliction if they but put their trust in Him. Our visit to the County House once each month gives me great joy. To be able to bring a bit of comfort and cheer to these lonely shut-ins as we point them to the Friend that sticketh closer than a brother and to hear many of them testify to their hope in Him, is a real pleasure.

Through the Evangelistic Tent Meetings and the Open Air or Street meetings many have heard the Gospel who would not come to our Mission services. Some have found Christ through these meetings. Many of these converts come from non-Christian homes and need much patient, loving instruction and much encouragement and prayer. I believe much depends upon our faithfulness in prayer. God will do great things among us and through us if we are willing to pay the price of much waiting upon Him in prayer. For there is nothing too hard for God. Perhaps He is saying to some of us—"Ye have not because ye ask not." In speaking to the Israelites concerning what He is going to do for them in the time of the Restoration, God said, "I will yet for this be enquired of by the house of Israel, to do it for them" (Ezek. 36:37).

Relief work among the poor and needy is always a part of any mission work; especially is this true in these last few years when so many are unable to get work and are suffering much from the financial depression. But this also gives a wonderful opportunity for giving out the Gospel Message to those who perhaps would not be reached by any other contact. We should never despise the poor and needy, those less fortunate than we are, for God is no respecter of persons. "If we have the spirit of Christ we will feel as Paul says in Romans 12: "Kindly affectioned one to another with brotherly love; in honor preferring one another. . . . Mind not high things, but condescend to men of low estate." "Freely ye have received, freely give." The fruit, vegetables, meat, etc. sent in to our Mission Stations are distributed among needy families in the city.

Another means of giving the Gospel is by giving free meals to men going from one place to another in search of work. You deal with a continually changing stream of men from various walks of life brought to one common level by the one common need of bodily sustenance. Many do not seem to realize their greater spiritual need and this it is our happy privilege to point out to them. For whether they get a meal, some clothing or something else, we tell them the Gospel story ere we let them go and give them a Gospel of John or at least some tracts.

Some may question the advisability of this work, but let us face our responsibility in the light of God's Word which is the final authority on any question. We will consider Christ's teaching and example in this matter. In one of His parables He said, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:12-14). How many of God's people are to-day heeding this injunction?

When Jesus looked upon the multitude, He was moved with compassion toward them. When He fed the multitude on two occasions, He fed all, not making any distinction, though He knew that many were following Him from a selfish motive and would soon turn back.

Is it not when times are hard that men need more than ever the comfort and joys of salvation? Many of them are suffering privations and hardships such as we have never known. Their outlook is filled with discouragement and nothing can give them such confidence as the Gospel of His grace.

In that day, Christ is going to say to some of us, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

In our efforts with the men here, quite a few who have confessed Christ, have left town again, asking us to pray for them and we have not heard from them again. Some we heard from or they were back since, in a few we were disappointed. But it is quite a struggle to live real Christian lives amidst the temptations and the conditions under which they are forced to live.

As Mission workers we need not be discouraged for God's Word says: "Be not weary in well doing, for in due season we shall reap if we faint not."

Lancaster, Pa.

PRESSED

Pressed out of measure and pressed to all length;
Pressed so intensely, it seems beyond strength;
Pressed in the body and pressed in the soul,
Pressed in the mind till the dark surges roll,
Pressed by my foes, sorely pressed by my friends;
Pressure on pressure, till life nearly ends.

Pressed into knowing no helper but God;
Pressed into loving the staff and the rod.
Pressed into liberty where nothing clings;
Pressed into faith for impossible things.
Pressed into living a life in the Lord,
Pressed into living a Christ-life outpoured.

—L. S. P.

All men have their frailties; and whoever looks for a friend without imperfections will never find what he seeks. We love ourselves notwithstanding our faults, and we ought to love our friends in like manner.—Cyrus.

NESTORIAN MISSIONARY ENTERPRISE

Book Review

By G. J. Lapp

The writer has seldom read a book which has gripped him as this story, by Rev. John M. Stewart, M. A., Ph. D., of "A Church on Fire." As Dr. S. M. Zwemer has well said, "It fills a distinct gap on the shelf of missionary history. . . . A story as fascinating as it is tragic, it holds a lesson for the national churches now arising in the far East and Southern Asia." Dr. Stewart has gone to a great deal of trouble and expense to gather the very important findings concerning the rapid and very extensive spread of Christianity in the early centuries of the Christian era. One only needs to carefully examine the map inserted in the front of the book to realize that far beyond what any of us have known of the early Church the messengers of the Gospel carried the Light over desert wastes, through mountain fastnesses at the hazard of their lives from men and beasts, and planted the banner of King Immanuel in Arabia, Turkey, Russia, Siberia, China, Japan and India. The author has searched diligently among the sources and has travelled very extensively and found old gravestones, tablets, monuments, records and other evidences which show the existence of great colonies of Christians with strong leadership and well organized churches and not a few under Christian rulers.

Previous to the sixth century the spread of Christianity through the East was so rapid that during the third and fourth centuries the Christian Church, which had spread from Bagdad to Pekin and from Siberia to southern India, numbered its adherents by the millions. Dr. Stewart gives as the main reason for the breaking out of persecution in the East, the establishment of a State Church under Constantine in Rome. The rulers of Persia and other eastern countries feared that similar attempts would be made in eastern countries and as a result began a process of exterminating the Christian faith by forcibly reconverting Christians to non-Christian faiths or by banishing the Christians from their provinces or bringing about their imprisonment and death.

The author has also very carefully studied the movements which were set on foot to counteract the influence of Christianity. We cannot go into detail here to describe them all. But they were cults started by clever religious leaders of different countries either to lead people to cling to already existing religious beliefs such as Hinduism, Buddhism, and the philosophical beliefs of the near East, or they were new reform movements with enough of Christian teaching in them to deceive those who otherwise would have embraced Christianity. Such movements were very successfully carried on in India.

The tragedy of the rapid decline of these very large Christian communities is due to persecution as mentioned above, a lapse into formalism and internal strife, and finally an indifference to evangelism. The bodies of Christians weakened in their faith and only professed loyalty to an ecclesiastical overlordship and readily yielded to paganizing influences. This reduced the numbers of faithful adherents to the Christian faith who could the more easily be destroyed by opposing political forces in the different countries.

But one is astounded at the huge geographical area covered by the missionaries of the early centuries. They did not depend on boards or funds from the home base but went out on their own as merchants, traders, agriculturists, workers of trades, employees, teachers, etc., settling in regions far from their own countries, and there through Christian influence and teaching gathered about them groups of believers who themselves became in turn evangelists spreading the good news of the Kingdom. The strength of these early churches was their intense love and loyalty to Christ and their emphasis on the great Commission. They took the Scriptures with them and translated them into the tongues of the people among whom they dwelt. There are stories of adventure and heroism which put the evangelizing forces of the present day to shame. We think that we must have strong forces back of us to enable us to carry on while those sturdy messengers of the Truth took their lives in their hands and ventured far into unknown regions and planted the banner. It is true that propagating the Cause of Christ in the world to-day takes a heroism and adventure of another kind, and it would indeed be tragic to the home Church as well as to the forces in the field if home support were not forthcoming. But what we are able to gather from the findings of Dr. Stewart concerning the early churches of the East should spur us on to greater zeal for the Master and to greater effort to plant the Church as securely as possible on a Scriptural basis, so that in future years after we are gone she may remain rooted and grounded in the faith.

There were what Dr. Stewart calls by-products of this early Christianity or an infusion of elements into the thinking of religious leaders of the various non-Christian cults which even to this day bear the mark of early Christian influence. In central and northern Asia, where Mohammedan persecution was so complete, scarcely a trace remains in the thinking of leaders or people. It is claimed that much Chinese literature shows marked traces of Christian influence. There is also a secret society in China known as the Chin-tan-chiao (The Pill of Immortality) which shows Christian influences in its make-up. The Amida sects of Japan show marked traces of early Christianity in their traditions. When we were in Japan in 1929 we had the privilege of attending a Buddhist service in the noted temple of Nara and witnessed a religious ceremony very similar to a ritualistic service conducted in many Christian churches of our day. It was evidently modelled after Christian worship of some time previous to the present.

In India there are traces of Christian influence in the sacred writings of the Hindus, notwithstanding the claim of their leaders to the great age of their Shastras. This is true of the Mahabharata and Bhagvat Gita. Dr. Stewart gives definite proof of this. The Karens of Burma who are so receptive to the Gospel have the tradition of the creation of man, the fall through the temptation by the serpent, a living heavenly Father, the golden book which was lost and would be brought to them again. The author is certain that this is a remnant of the teaching of the early Nestorians as they were called, but they were not the followers of Nestorius —they were of the early Christian missionaries who during the early centuries penetrated these far distant fields.

The wonderful Church of the East was at its zenith of missionary activity about the fifth century. Many of the churches thrived until the sixteenth and seventeenth centuries and to this day in southeastern India there exist very strong Christian churches which date their history from the time of the arrival of the apostle Thomas in this land. During a visit to the extreme southeastern part of India only recently the writer traveled through Travancore and Cochin and was impressed by the absence of Hindu temples and the presence of Christian churches and little wayside shrines where travelers could stop for a brief respite and Christian worship. We passed near the place where the first Syrian Christians landed as a body in India early in the second century. Under the able leadership of Bishop Abraham of the Syrian Mar Thoma Church of North Travancore there is a great awakening among thousands of these adherents who are giving their time, money and themselves to the spread of Christianity in India. We thank God for the old churches in India and can only wish that the churches which were so extensively established through the East might have continued to the present time and wielded a corresponding influence in this part of the world. What a different history the East would have!

It will pay every student of church history to have in his library as a reference book this very valuable contribution of Dr. Stewart, entitled "Nestorian Enterprise" or "The Story of a Church on Fire," of 400 pages, published by T. & T. Clark, Edinburgh, Scotland, and procurable through our own Publishing House. No student of church history should be without it.

Dhamtari, C. P., India.

FOR A RAINY DAY

As a business man left his wife to go out on a dreary, rainy morning, he kissed her and said: "Well, dear, you'll have to make your own sunshine to-day." Have you tried it? Do you know one can soon become an adept at this without instruction? Just let your light shine, and its rays will brighten, not only your way, but also the uncertain path that makes travel hard for others.—Mabel Thomas Topping.

Educational

DO YOU WISH TO ATTEND A CHURCH SCHOOL

By Milo Kauffman

If you are planning to attend one of our Church Schools you may be interested in reading what follows. During the year that is past the presence of God was felt at Hesston, and we can claim His promises for the coming year. Following are some of the aims of Hesston College and Bible School.

1. To provide a wholesome, spiritual environment for young people who desire a higher education.

2. To provide instruction, both secular and religious, that is as good as the best.

3. To provide extra-curricular activities that will aid in the spiritual, intellectual, social and physical development of its students.

4. To have every activity dominated by the Spirit's presence, so that unsaved students may hear the call to salvation, Christians may be led to deeper experiences with God, and may yield their lives to Him for service.

5. To so train its students that they may go back to their own communities, if God so directs, and work harmoniously with the home congregation.

6. To keep student expenses at a minimum so that as many students as possible may attend.

7. To help as many students through as possible by providing work.

What God Did For Us Last Year

1. He gave us a fair-sized student body, considering economic conditions.

2. His guidance was felt throughout the year.

3. He supplied our needs.

4. He gave us seasons of spiritual refreshing, and put desires in hearts for a closer walk with God.

5. He gave us a splendid Special Bible Term class, and blessed fellowship the six weeks.

6. He put it upon the hearts of many to support the work by prayer and in other ways.

7. He gave strength when the burdens seemed heavy.

His Promises For The Coming Year

1. He promises to be with us and to supply our needs.

2. Prospects for an increased enrollment are good.

3. There are evidences of a nice-sized college class, which will give us a big advantage over last year.

4. The outlook for the Christian Worker's course is bright.

5. Another large Special Bible Term class seems very likely.

6. God is putting it in the hearts of many to remember our work in their prayers, and to support it with their means. This interest is one of the most encouraging things.

7. He is leading very definitely, in many ways, so that we need not doubt but that the work is of God, and that His blessing will attend it.

8. Many are interested in correspondence work in Bible and Sunday School Teacher Training. We hope to meet this demand this year.

Why Attend Hesston?

1. To prepare for the service of the Lord.

2. To be in the environment of a Church school.

3. To be a blessing to other students, and to be blessed by nine months of Christian fellowship.

4. To be under instructors who know the Lord and are interested in each student personally.

5. To take advantage of the reduced expenses, and make it possible for us to continue with these low rates, or even further reduce them.

6. To share your experiences with others of your own denomination who will know how to sympathize with you and encourage you.

7. To receive a training that will help in the development of your spiritual, intellectual, social and physical life.

For information write Milo Kauffman, Hesston, Kansas.

THE OTHER HALF OF CHURCH SCHOOL ACTIVITIES

By D. W. Lehman

A few days ago it was my privilege to visit a man in a State Penitentiary who seemed to be without a friend. There were plenty of people around him but no fellowship with them. In fact he was under the gun most of his waking hours and practically always back of barred windows and doors. There was no anticipation of fellowship and friendship after serving seven additional years of the nine for he had used deceit and fraud and thus turned all his former friends against him. The only two people at home who would probably be won back as friends had died since he entered the penitentiary. So he surely was friendless.

What a contrast to the student in institutional life in a Church School! Here there are many fellow students, all of whom can be claimed as a friend,—yes a Christian friend. Therefore the fellowship runs high, not only during the years at school but also throughout life. It has been proved, over and over again too, that after a student has been separated from his parents a while, he loves them better. This will be true of the friends at home too. We keep our home friends and make many more at school.

In school there is more than books, recitations, studies, marks, and promotions. In fact some people rate them as only half or possibly less than half. The rest is the "Life of the School" made up of the contacts with different personalities; the extras in school life; the give and take; the victory and surrender; the useful habits and discipline; the experiences in the dining room, living room, library, literary work; others' view points, perspectives, problems, attitudes, tastes; the great out-of-doors; etc. The "School Life" of Eton and Rugby make the graduates of those colleges what they are. The West Point and Annapolis graduates get their attitudes and perspectives from the "Life of the School." These schools have the advantage over most of the public schools because the entire life of the student is under institutional control during the school year. To a certain degree this is true at Eastern Mennonite School. Institutional control makes it possible to have attitudes as outcomes of the "Life of the School" according to the ideals of the institution. It cannot be duplicated in day school.

What is the other half of Church School life? It is the spiritual. It is Christian fellowship with those of like precious faith, and with Him. It is the "Life of the School." How necessary it is that the Church School's aims and purposes and **practices** are on the Bible foundation. Pray that Eastern Mennonite School may continue on this foundation and ever strive to attain the Gospel standard.

To describe fully the "Life of the School" is difficult. To experience it is the best way to find it out. Does it not have to do with equality of privilege and opportunity, justice, sympathy, kindness, coöperation, etc? The great lessons of order, law, and system are learned. The giving and taking, the yielding and victory, the self-denial, etc., make up much of "School Life,"—a lesson so necessary to be learned in life. To learn that there are many others who can do a task just as well and better than we can and to make room for them and wish them God's speed is another lesson so necessary to be learned in life. The healthy spiritual atmosphere makes the "movie goer," "the smoker," and the "user of profanity" entirely out of place. "School Life" lends itself especially to witnessing another in action which after all is the best way to find out one's abilities, powers, capabilities, and aptitudes.

I sat beside a student for an entire course in a State School with very little conversation between us for he was an aristocratic Anglican and I a Pennsylvania German Mennonite. But at E. M. S. it seems that everybody learns to know everybody else. We see everybody each day. At the former school, of the thousands in attendance, I

learned to know only a few dozens. Some of the teachers I never saw and many I never met. But at the latter school, we get in contact with teachers daily and again I say the fellowship runs high.

When a teacher visits a congregation during vacation time where there has been a number of students in attendance at school, it gives them much joy to see those students evén go out of their way to see and to shake hands and to meet that former teacher. If a former student tarries or walks over to that visiting teacher, there must be something there that draws. This is Christian fellowship and love which have grown out of like experiences in school days. Did you ever hear a student say, "I could hardly wait to shake hands and speak to him?" Why this earnestness? The answer is Christian fellowship. Why is there such thing as Christian fellowship? Is it not because of the experiences with God at the same place and the same time?

Let me attempt to explain how that fellowship is born and how it develops. Of course there is in a Church School Christian fellowship with students and teachers as soon as a Christian student enters school because of the fellowship in Christ. And this grows and increases as the year moves on. There are at least two dozens of groups in "School Life" into which students may find themselves. Let us take a few instances where this grouping takes place.

In the daily prayer circle, it frequently happens that some one gives a special thought or verse that helps and encourages you. You get a blessing from God, your soul is fed, and the experience is good because it is so rich and because it is Spirit led. God speaks to you and you speak to others and to Him. This is communion and fellowship with others and God. It can not be bought. It can not be taken from you. The experience is yours. What is there that binds the hearts in cabinet meetings? Is it not wrestling with the same spiritual problems? Common interests, common problems, common responsibilities,—that is the answer. It is because they are working together with God.

Recently it was my privilege to take a group of students by automobile to a conference and to the Mission Board Meeting. The conversation and singing on the way, the give and take that necessarily goes in crowded quarters in travel, the visits together in the same home in addition to the meetings themselves, caused us all to know each other better.

"Were you along that time when we visited in Brother ——— home for dinner at Easter time?" To be invited out is a great treat to a student. It is an expression of friendship and fellowship on the part of the Virginia brethren. The visit is not forgotten, the hostess is blest, the friendship is strengthened, and Christian love increases. "Do you remember the time the ——— Chorus traveled by truck to sing for that dear old brother and to sing at ——— Mission Station?" Some how we learn to know each other better on all these occasions. It is a part of "School Life" enjoyed by all.

Seniors have many class meetings. And even though they may have differences of opinion in their discussions yet they are one class with one purpose and one looked-for experience of graduation. They are mates. They must work together to do their tasks. The preparation of a class program implies many meetings and much coöperation. They decide on a motto based on the Word. The class gift means giving and taking, self-denial and blessing, victory and defeat, but out of all comes fellowship.

And those little "chats" after and before class should be mentioned. A student has a problem or a question. He is not afraid to speak to his teacher for he is assured of help. In fact the teacher invites students to come to them with their problems and to private conversations. Those times when we pour out our hearts in confidence to another shall never be forgotten. During a Mission Study Class or in Personal Work Class a student receives a conviction. He knows his teacher will welcome a private talk on spiritual things. This is Christian fellowship, the experiences of which are richer than gold. Sometimes an individual will say that it is the first time they felt free to come and speak in their school days or that they had no one to go to in confidence before. Words will hardly explain what I am trying to talk about but certainly the experienced ones will understand.

When the Juniors try to provide a pleasant time for the Seniors there is Christian fellowship too. To travel together on a big truck would make it impossible to have a class fight. Social conversation and interchange of ideas are forms of fellowship. The food committee learns to know each other better and so does every other committee. The program committee provides for a season of prayer at the close of the day. A warming fire is burning in the center surrounded by a circle of glowing faces. Any one begins to sing a hymn and all follow, for "where the Spirit of the Lord is there is liberty." With no roof overhead but God's starry vaulted sky above we are in close communion with Him as we pray and sing. This is fellowship with those of like precious faith. This is sitting at the feet of Jesus. This is fellowship with God.

A genuine expression of Christian fellowship is frequently given by students as they leave their Class Adviser's home after a pleasant social hour. Students call these times "high spots" in the school year. Why is it so? Well, I am sure it has something to do with Christian fellowship. The event is not in the curriculum. It is not a part of a course or an assignment from text-books but a special time outside of the curriculum, —a good time in the Lord. After an appropriate program including a season of devotion and prayer the youth has testified that this intermingling of happy hearts is uplifting. The time is too short for it seems to pass away so rapidly in these seasons of communion.

Our kind matron and hall manager will take us apart to the mountain to rest and to pray. Friends of the school will offer their summer cottages at Sparkling Springs for our use. Such hospitality is an expression of fellowship of the friends and patrons of the school and the students. We are now close to nature and have a chance to commune with her. She speaks a various language but she speaks the truth and of God. We see God's handiwork in the water-hewn crevice in the rocks, in the forest clad mountain, the valley, the hills "rock ribbed and ancient as the sun," the water falls, the animals, the birds, and the flowers.

It is now six o'clock Sunday morning. "The Lord is in His holy temple let all the earth keep silence before him" is sung. A band of Christian soldiers is found in the sanctuary. All is quiet. The time is early but we are ready for worship. We are ready to hear God speak and to speak to Him. It is the best meeting of the week. Our eyes are drawn to the field which is white to harvest. We are surprised at our new vision. Can it be that there is such neglect! We learn of active ones under the burden and heat of the day. We hear their requests for prayer and are soon on our knees imploring God's blessing upon them. Then God speaks to us too and asks us to help. These are heaven born convictions. Happy is the one who lives true to them. The hour is soon past. Our souls have been nourished and blest. We go down from our sanctuary with God's benediction upon us. Our experience reminds us of Enoch when he "walked with God." This is fellowship on a high plane.

We must soon be off to distribute tracts in the city. There is joy in sowing regardless of whether it is received gladly or not. We are encouraged when some one says "Thank you." There is fellowship in this group because they are in like spiritual work. God has a special blessing upon His agents in similar work. Eternity only will reveal the fruits of such labors. The door opens for a cottage meeting. After the jail service where the Gospel is brought by sermon, song, and prayer to scores of disobedient ones, we will hold a cottage meeting. Since our revival meetings are in progress we will invite them

HEED THE WARNINGS

Marked the road that leads o'er yonder hill,
Danger signals warn the traveler still;
Peacefully he rides, who heeds them all,
Safely he is kept from death's sad pall.

Foolish is the man who takes a chance,
Passing numerous signs with just a glance,
For his ruthless folly he must pay;
He will meet with justice some sad day.

Life is but a roadway for each one,
From the dawn of day, 'till setting sun,
Wise the man who heeds the Master's voice,
Makes the way of righteousness his choice.

Through the storms of life he knows no fear,
Conscious in his soul, the Lord is near.
Heading towards the lights on yonder shore,
Happily he lives forevermore.

—Ethel M. Milner.

and even bring them to the service. What a joy comes when we are serving the Lord in this way! What a special joy comes when souls are born into the kingdom! Oh, what joy in winning souls from the downward way! To-day a group journeyed to the prison camp and reported a good time in the Lord.

This is only a beginning but I must close. Come and enjoy the blessings the Lord has in store for us and you by attending school this coming year. School starts Tuesday, September 12, 1933. If you cannot come, will you pray that the Lord may prosper the work of helping the young people to be equipped for the battles of life and above all that the name of the Lord be honored and glorified?

Harrisonburg, Va.

FROM THE HOLY LAND TO THE HEART OF EUROPE

XXI. Viewing Rolandseck—Where Love Still Keeps Green and Fresh

By Anis Ch. Haddad

One of the trips that you can take from Cologne in the early morning returning in time for luncheon is that regular trail through the mountains that leads to Rolandseck. Deep in the hills with the "Seven Mountains" looming beyond, it imparts the same feeling of aloofness that must have been present when the first settlers made this world-famous convent. We do not come to Rolandseck, we discover it. Up above the narrow path, more stream than river, fine homes climb the steep banks, house upon house, great trees spreading over all. And from this mingling of great houses and trees rise steeples and towers, gleaming white against the deep greens of the pines and elms.

One church steeple soars above the rest. Here on the steep slopes of a high hill that rises with the stream, flecked by the shadows of benevolent elms, stands one of the finest churches of the Rhineland. Its lines are simple, its bricks mellowed by a century's weathering, and aglow in the summer morning sun, its towers shining in freshness, a crowning glory tier upon tier of columns and arches. This church is symbolic of the town's ancient beginnings and the beauty of its setting.

The scenery here is worth the full attention. The "Seven Mountains" rise in splendor beyond the trees and every curve in the road brings forth a new angle. Families of ducks and geese, lambs and goats get in the way with charming insouciance. We drove through groves of pine trees, tall and green and shady. Nearby we heard the wind hissing, whispering stories in a tongue we could not understand. The little road that led off to Rolandseck is narrow, rough, stony and steep. It is evident that it was seldom frequented.

Rolandseck had been represented to us, if not only in song and story at least in many a glowing account: but when we stood on the brink of the hill, looking down into the river and across the long wooded island in its center, to the opposite shore, we felt it was quite worth the visit. Now listen to the story as related to me by an aged inhabitant of that beautiful region:

The Emperor Charlemange was surrounded by a circle of proud knights, the flower of whom was Count Roland of Angers, nephew of the King of the Franks. The name of no knight was so famous in battle and in tournaments as his. Helpless innocency adored him, his friends admired and his enemies esteemed him. His chivalrous spirit had no love for luxuries of life, and scorning to remain inactive at the emperor's court, he went to his imperial uncle, begging leave to go and travel in those countries of the mighty kingdom of the Franks, which up to that time were unknown to him. In his youthful fervor he longed for adventures and dangers. The emperor was much grieved to part with the brave knight, but, he complied with his request.

One day early in the morning the gallant hero left his uncle's palace near the Seine, and rode towards the Vosages Mountains, accompanied by his faithful squire. He continued his travels, and one evening as he was riding through the mountains, the glittering waters of the Rhine, washing both sides of the plain, greeted him. The river in that part of the country offered him few charms in its savage wildness, but he knew that the scenery would soon change. He moved on down the Rhine to where a gigantic mountain shuts the rushing current into a narrow space. Its foot stands chained in the floods, which only in places retire a little, thus leaving the poor folk a narrow stretch of land.

On the heights were proud castles, telling the wanderer below of the fame of their illustrious races. Thus Roland made many a long journey on his adventurous course down the Rhine. He passed many a place rich in old memories. Finally Roland neared the place where the stream reaches the end of the Rhine valley, and where the seven giants are to be seen—the summit of one of which is crowned with a castle. There they stand like the seven knights who, in later times stood weeping around the lioly remains of the German emperor.

A wooded island lay in the deep-blue waters. The setting sun threw a golden light over the hills. On the sides of the mountains there were numberless vineyards. To the left, hedges of beeches ascending to the heights of the rugged mountains. To the right, the murmur of the rippling waters. Above, visible among the legendary rocks where once a terrible beast lived, are the pinnacles of a knight's castle. And over all, the heavens clothed with a garment of silver stars. The knight paused in silence: his glance rested admiringly on the beautiful picture. His steed pawed the ground uneasily with his bronze-shod hoofs, and his faithful squire looked anxiously at the darkening sky. He reminded his master modestly that it was time to seek shelter for the night.

"I should like to beg for it up here," said Roland dreamingly, an inexplicable feeling of sweet sadness coming over him for the first time. He bade his squire ask the boatman who was putting out his little bark to cross the river, what was the name of the castle. The castle was "Drachenburg" where Count Heribert sojurned sometimes. Thus ran the answer which pleased Roland very much. He had been charged with many greetings and messages to the old count at the Drachenburg from his friends living near the upper Rhine. Roland now hesitated no longer, and soon a boat was plowing the dark waves.

In the meantime night had come on. The full moon's soft beams showed them their way through the dark forest. Count Heribert, a worthy knight in the flower of his age, bade the nephew of his imperial master a hearty welcome to his castle. Far past midnight they stayed in the count's chamber, engaged in entertaining conversation.

The next day Count Heribert presented his daughter Hildegunde to the knight. Roland's eyes, full of admiration, rested on the blushing young maiden. Never before had the charms of a woman awakened any deep feeling in his heart: he had only thirsted after glory and deeds of daring, after tournaments and feuds. Now the bold champion was struck with a shaft from the quiver of love. He who opposed the dreaded adversary so often, now bowed his fearless head in almost girlish confusion before Hildegunde's charms. She, too, stood crimsoning deeply before the celebrated hero whose name was famous, and who was beloved in all the country around. The old knight broke up the scene of embarrassing silence between the youthful couple with gay laughing words, and conducted his guest through the high halls of his castle.

Roland tarried longer at the friendly castle than he had ever done before in any other place in the country. He seemed bound to the blissful spot by love's indissoluble chains, and so it happened that one day these two found themselves, hand in hand, the deep love in their hearts rushing forth in ardent words. Count Heribert bestowed his lovely daughter very willingly on the celebrated knight, his only desire being to complete the happiness of his child, whom he loved so dearly. A castle would be erected for her on the heights of the rocks on the other side of the Rhine opposite the Drachenburg, and his proud fort on the rugged rocky corner of the mountain, should be a watch-tower for the glorious "Seven Mountains" and their castle. In later times it became the famous Rolandseck. Soon the walls could be seen raising themselves up, and every day the lovers stood on the balcony of the Drachenburg looking across, where industrious workmen and masons were busily toiling. Hildegunde began to weave sweet dreams of the future around her new

home where she meant to chain the adventurous hero with true love.

But one day a messenger appeared at the Drachenburg on a horse white with foam. He was sent by Charlemange and brought the tidings of a crusade which the emperor had decreed against the infidels beyond the Pyrenees. Charlemange desired to have the famous knight among the leaders of the army. Roland received the message of his great master in silence. He looked at Hildegunde, who with a death-like face was standing beside him. Grief stabbed cruelly at his heart, but he must obey the call of honor and duty and, informing the royal messenger that he would arrive at the imperial camp in three days, he turned sorrowfully away, Hildegunde sobbing at his side.

The cross and the crescent were fighting furiously for the upper hand in Spain. Terrible battles were fought and much blood flowed from both Christians and Moslems. Bloody victories were gained by the Emperor's brave knights, the chief of whom was Roland. His sword forced a triumphant way for Charlemange, it guarded his army, passing victoriously through the unknown country of the enemies. But the sad day of Ronceval, so often sung by German and other poets was yet to come. Separated from the main body of the army, Roland's brave rearguard was making its way through the dusky forest. Suddenly wild shouts sounded from the heights, and the Moor pressed down on the little band, threatening them with destruction. But the Franks fought like lions. Roland's charger flew more than ever, now here, now there and many a Saracen was hewn by its noble rider's sword. But numbers conquer bravery. The little army of Franks became less and less, and at last Roland sank, struck by the lance of a gigantic Moor. The combat continued furiously round him. When night spread mournfully over the battlefield, the infidels had already done their terrible work. The Franks lay dead, only a few had escaped from the slaughter.

"Where is Roland?" was the frightened cry from pale lips. He was not among the saved. "Where is Roland?" asked Charlemange anxiously of the messengers. Through the whole kingdom the question seemed to resound. Roland the hero had fallen in battle fighting against the Saracens. Wherever his cry was heard, it awakened deep sorrow. The news spread as far as the Rhine, and one day the imperial messengers appeared at the Drachenburg, bringing the sad tidings and the deepest sympathy of the emperor. Heribert sighed deeply on hearing the news and covered his eyes with his hands: Hildegunde's grief was heart-breaking. Before the altar of the Queen of Sorrows she lay sobbing her heart out, imploring for comfort in her great need. For days on end she shut herself up in her little bower and even her father's gentle sympathy could not assuage her bitter grief.

Weeks passsed. . . . Then one day the pale maiden entered the knight's chamber, her grief quite transfigured. He drew her softly towards him, and then she revealed the resolution which was in her heart. Count Heribert was overwhelmed with grief, but he pressed a loving kiss on her pure forehead. The day came when down below on the island Nonnenwerth, the convent bells rang solemnly. A new novice, Count Heribert's lovely daughter, knelt before the altar. In the holy stillness of the convent she sought the peace which she could not find in the castle of her father. With a last convulsive sob she had torn her lover's name from her heart, had quenched the flame of sorrowing love for him, and now her soul was to be filled forever with the holy fire of the love of God. In vain her afflicted father hoped that the unaccustomed loneliness of the convent would shake her resolution, and that when the first year's trial was over, she would return to him! But the pious young maiden fervently begged the bishop, who was related to her father to release her from the year's trial and to allow her after a short time to take her final vows. Her longing desire was fulfilled. After a month Hildegunde's golden locks were no more, and the lovely daughter of the Drachenburg was dedicated to the Lord forever.

The Rhine flows beneath the Castle of Rolandseck

Time rolled on. Spring had vanished and the sheaves were ripening in the fields. Where the river reaches the end of the Rhine valley crowned by the Seven Hountains, a knight with his horse stopped to rest. Far away in the south, where the valley of Ronceval lies bathed in sunshine, he had lain in the hut of a poor herdsman. There the faithful squire had dragged his master pierced by a Moorish lance. The bold hero and leader had remained for weeks and months on his sick-bed struggling with death, till the force of his iron nature had at last conquered. Roland was recovering under loving care, while they were mourning him as dead in the land of the Franks. Then having recovered he hurried back to the Rhine urged by an irresistible longing.

A wooded island lay in the deep-blue waters. The setting sun threw a golden light over the hills, numberless vineyards flanked the mountains, hedges of beeches were on one side, the murmur of waters on the other. Above were the pinnacles of a knight's castle among the legendary rocks where once a terrible beast lived. Silently the knight paused, his glance resting admiringly on the beautiful picture. Now as in months before an inexplicable feeling of sweet sadncss came over the dreamer.

"Hildegunde!" murmured Roland, glancing up at the starry heavens. Again as formerly a boatman rowed across the stream and Roland soon was striding through the forest towards the Drachenburg, accompanied by his faithful squire. The old watchman at the castle stared at the late guest, and crossing himself, he rushed up to the chambers of his master. A man's figure, bent with age and sorrow, tottered forward. "Roland" he gasped forth. The knight supported the broken-down old man in his arms. When Roland had departed long ago, his grief had found no tears: now they flowed abundantly down his cheeks.

The knight tore himself from the other's arms. "Where is she?" he asked in a hoarse voice. "Dead. Hildegunde, bride of Roland whom they supposed dead, is now a bride of heaven." Count Heribert looked at him with unspeakable sorrow. The hero groaned aloud, covering his face with his hands.

In the spring he left the Drachenburg and went to the castle on the rocky corner, and there he laid down his arms for ever: his thirst for action was quenched. Day by day he sat over her, looking silently down on the green island in the Rhine, where the nun Hildegunde, wandered about among the flowers in the convent garden every morning. Sometimes indeed it seemed that she bowed kindly to him, then the knight's face would be lighted up with a gleam of his old happiness. But even this joy was taken from him. One day his beloved did not appear, and soon the death-bell tolled sorrowfully over the island. He saw a coffin which they were carrying to its last resting place, and he heard the nuns chanting the service for the dead, he saw them all—only one was wanting. Then he covered his face. He knew whom they were carrying to the eternal rest.

Autumn came, withering the fresh green on Hildegunde's tomb. But Roland still kept his watch, gazing motionlessly at the little churchyard, and one day his squire found him there, cold and dead, his half-closed eyes turned towards the place where his loved one was sleeping.

For many a century the proud castle which they called Rolandseck crowned the mountain. Then it fell into ruins, like the mighty Drachenburg, the tower of which is still standing. Fifty years ago the last arches of Roland's castle were blown one

(Continued on page 279)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The Transfiguration scene is one that well may live in the memory of the young, especially while their memories and imaginations are able to picture it vividly. Let us picture the Christ in this scene in His true glory so that whatever may remain of the picture in future life, Jesus may be there as Peter remembered Him—"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son in whom I am well pleased."—Or as John remembered Him when he said, "We beheld his glory, the glory of the only begotten of the Father, full of grace and truth." It was not the light nor the cloud nor the mountain upon which it was seen, but the realization of divine power and glory and the relation of Jesus to that glory that impressed the disciples and remained ever with them, especially after they had received the gift of the Spirit and had obtained a full understanding of the character of Jesus.

We continue our **Mission Study** this month on **witnessing.** The same message that we bear to the rural field we will bear to the foreign field. "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his Son, Jesus Christ." We will not be satisfied that our task is done till every creature shall have had the opportunity to know and enjoy the fellowship which we enjoy in Christ Jesus.

Death has visited us during the year that has passed. The subject is always a live one and one that Christian people should be well informed upon from a Scriptural viewpoint. We need to know what the Bible teaches for our own sakes as well as for the sake of those with whom we come in contact. Here is our opportunity to inform ourselves and others on this theme.

Studies in I Timothy have their beginning on October first. We shall increase our understanding of the message of these epistles if we endeavor to enter into all the circumstances surrounding the writer and the one to whom written. Also as far as possible enter into the problems discussed. While we note what Paul said to Timothy on certain heresies we do well to compare what he has said in other epistles on the same subject; and likewise, what other writers of this same period said on these same themes. We may illuminate our minds greatly by considering how much like our own times many of the heresies of old have been and in what varied forms the same underlying evil appears.

OUTLINE STUDY

I. A Prayer Meeting on the Mountain.

1. A select company.—Luke 9:28.
2. Transfigured while He prayed.—Luke 9:29.
3. Moses and Elijah talked with Him.—Luke 9:30, 31.
4. The disciples slept part time.—Luke 9:32.
5. Peter's suggestion.—Luke 9:33.
6. An answer from the Father.—Luke 9: 34, 35.
7. The disciples overcome with fear.—Matt. 17:6.
8. Assured by Jesus.—Matt. 17:7, 8.

II. Questions on the Way from Prayer Meeting.

1. About Elijah's Coming.—Matt. 17:10-13.
2. About the resurrection of Christ.—Matt. 17:9.
3. Instructions about the death of Christ.—Mark 9:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Glory."**
2. Memorize a Select Passage from the Text.
3. Conversations with Jesus a Week before the Prayer Meeting (Matt. 16: 13-28).
4. Who Were the Six Persons at the Meeting?
5. What Happened at the Meeting?
   a. How Jesus Looked.
   b. What Moses and Elijah Talked about with Him.
   c. What Peter Said.
   d. What a Voice out of the Cloud Said.
   e. How it All Affected the Three Disciples.
6. Conversations from the Meeting.

For Seniors.

1. Prayer and Heavenly Company.
2. A Good Place to be, but Not Expedient to Dwell.
3. What the Transfiguration Teaches.
4. Hear Him.

PERSONAL THOUGHT

Do we realize the glory of Jesus Christ? That which the disciples witnessed, the Holy Scriptures have revealed concerning Him so that we may be sure that all shall be certainly realized in the fulness of time.

SEED THOUGHTS

"Fountain of life, in Thee, alone is Light!
Shine through our being, cleansing us of sin,
Till we grow lucid with Thy presence bright,
The peace of God within."—Lucy Larcom.

"He the mighty King has come!
Making this poor earth His home;
Come to bear our sin's sad load;
Son of David, Son of God!
He has come whose name of grace
Speaks deliverance to our race;
Left for us His glad abode;
Son of Mary, Son of God!"
—Horatius Bonar.

"As of old the beacon fires, lighted from hill to hill, announced to them far away from Jerusalem the advent of the solemn

MOUNTAIN SCENES OF THE BIBLE

—HERMON (Jr.).—Matt. 17:1-13

Topic for September 10

MOTTO

"Hear Him."

MEDITATIONS ON THE TOPIC

I. **It is generally agreed that Mt. Hermon was the place** where Jesus went for prayer and was transfigured. The Scriptures do not name the mountain. It is supposed, because that Jesus had gone into the region of Caesarea Philippi, and because this mountain was not so far from this region, that it must have been this mountain. Whether we know the name of the mountain or not does not matter. It would possibly be more exact to simply call the place, The Mount of Transfiguration. We know that it was a "high mountain apart" from the multitude, and that Jesus went there to pray. Luke 9:28. He took three disciples, Peter, James and John with Him. There during prayer He was so changed in the sight of the disciples present that they saw His face shining like the sun and a white light shining through His garments making their appearance white and glistening.

Two men who had long departed from this world appeared in the presence of Jesus, namely, Moses and Elijah. Their topic of conversation was about the "decease" of Jesus through His crucifixion, death, burial, resurrection, and ascension. The word "Exodus" translated "decease" is the word used to describe the topic of conversation. Luke 9:31. Just as Moses led the children of Israel out of Egypt from the house of bondage, so Jesus was about to lead believing men and women from the bondage of sin into a life of peace and blessing and give them an inheritance in the heavenly land. To do this He must be sacrificed, just as the Passover lamb was sacrificed on the night when the children of Israel made their "exodus."

Jesus later explained more about this "exodus" when He told all the disciples, "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also" (Jno. 14:2, 3).

II. **The Text.—Matt. 17:1-13.**—This describes the scene on the Mount of Transfiguration as told by Matthew.

III. **Junior Program Suggestions.**—This lesson ought to be clear in the mind of all so that they could behold the scene in their mind's eye and relate the experiences there. Jesus ought to be the central figure of the scene if it is rightly told. He ought to stand out in each one's mind in His true glory as revealed by this vision. Perhaps the best way to unfold the scene is to have a Bible reading from the Outline Study and then have an open discussion to find out what the comprehension of the different ones is and strive to make all clear. Assignments from the Suggestive Program for Juniors may be given to those who are able to prepare them.

feast, so does the glory kindled on the Mount of Transfiguration shine through the darkness of the world, and tell of the Resurrection Day."—Edersheim.

"What tho' clouds are hovering o'er me
And I seem to walk alone—
Longing mid my cares and crosses,
For the joys that now are flown—
If I've Jesus, 'Jesus only,'
Then my sky will have a gem;
He's the Sun of brightest splendor,
And the Star of Bethlehem."
—Hattie M. Conrey.

"After transfiguration on the mount of spiritual privilege comes practical work for Jesus on the plain of common living."—Sel.

WITNESSING IN FOREIGN LANDS.—Rom. 15:15-29

Topic for September 17

MOTTO

"Ye shall be witnesses unto me."

MEDITATIONS ON THE TOPIC

I. **People "Afar off".**—The people in the lands beyond are often strangers to us in their habits and customs as well as in their religious understanding. Those whom we have never seen are perhaps not as appealing to our thoughts as those of whom we know more particularly by contact. But Jesus had the whole world in mind when He gave Himself for the redemption from sin. And to the true Christian the desire of Jesus is his desire. To know of a soul whom He has redeemed by His blood, but who does not know of it, is to desire to make known to that soul what its heritage really is. This leads us to all lands and to "all people" regardless of race or standing among men.

God does not call every one of us to every place. In fact there is scarcely any one who in his lifetime would be able to reach every place on the face of the earth where people are. But there is no one who has known Jesus but can in some way or another take an interest and make a contribution of life in some way that shall reach some fields in the regions "afar off." For this reason we should take time to think of foreigners and to offer prayer in their behalf and be ready to wait before the Lord for His call to some form of service to the end that they may hear the message concerning Jesus. If God is not calling to you personally to go to certain foreign fields, He may be able to speak to you through His Spirit to "separate to" Him some "Barnabas and Saul" for the work. Even now we have brethren and sisters who have been sent to foreign lands. Even now there are foreign lands untouched by the Gospel to which others should be sent. We should hear the call and go, or send, or assist those who are sent, in whatever way is open to us.

II. **The Text.—Rom. 15:15-29.**—Paul relates his experiences in fulfilling his ministry to the Gentiles. He has still further plans in view in the carrying out of his mission. He is relying upon the blessing of the Gospel of Christ in whatever service he is permitted to render.

III. **Suggestions for Junior Programs.**—We accomplish little in the study of foreign mission work unless we get the mission message in our own life first. To some people about the only missionary appeal they feel is to relieve the suffering of the body or to help people to get into circumstances similar to their own temporal condition. Spiritually they have nothing and cannot conceive how the true Gospel would make very much difference in the lives of heathen. But when we truly know Jesus and what He brings into the lives of those who serve Him, we can understand how much it would mean to those in foreign lands who know Him not if they should hear about Him and accept Him. For this reason we have suggested in the Outline for Junior programs: How Jesus Is Our Light, and How We May Be Light Bearers for Him. If these points are emphasized in connection with the foreign field as one of the dark places where the light needs to shine for the sake of the lost ones there, there will be a harmony in the meeting that ought to be effectual for good in impressing the work of witnessing in foreign lands.

OUTLINE STUDY

I. Facts about Jesus for Foreigners.
1. He lives.—Rev. 1:18.
2. He hears prayer.—Jno. 14:13, 14.
3. He lifts the burden of the soul.—Matt. 11:28-30.
4. He lifts the veil of darkness and superstition.—Jno. 8:12; Acts 19:13-20.
5. He sets free those in captivity.—Luke 4:16-21; Rom. 7:24, 25.
6. He answers the mystery of the future.—Jno. 5:24-29.

II. Our Entrustment for Bearing Witness:
1. The Great Commission.—Mark 16:15, 16.
2. Readiness according to ability.—Rom. 1:14, 15.
3. Ambassadorship.—II Cor. 5:18-20.
4. Messengers of good tidings.—Rom. 10:15.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Nations."**
2. Memorize a Select Passage from the Outline.
3. Jesus Our Light.
   a. To Find the Way to the Father
   b. To Lead in the Paths of Righteousness.
   c. To Save from the Pitfalls of Sin.
4. We are His Light-bearers.
   a. To Shine in the Darkness Where Lost Souls Are.
   b. To Bring Men to Christ.
   c. To Lead Them in the Christian Life.

For Seniors.
1. The Conditions of Lands without a Knowledge of God.
2. The Power of the Gospel in Meeting Human Needs Everywhere.
3. Our Responsibility to Foreign Lands.
4. Meeting our Responsibility in God's Way.

PERSONAL THOUGHT

Are we ready to fulfill the work which God has given us to do in behalf of the foreign peoples who need the message of salvation?

SEED THOUGHTS

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

"Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of light deny?
Salvation! O Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name."
—Reginald Heber.

"I gave my life for thee,
My precious blood I shed,
That thou mightst ransomed be,
And quickened from the dead.
I gave, I gave My life for thee:
What hast thou given for Me?
"Oh, let thy life be given,
Thy years that yet remain,
World fetters all be riven,
Give me thy joy and pain:
Give thou thy self to Me,
And I will welcome thee."
—Frances R. Havergal.

BIBLE TEACHINGS ABOUT DEATH.—Gen. 3:17-19; Eccl. 12:1-7; Rev. 20:11-15

Topic for September 24

MOTTO

"Victory through our Lord Jesus Christ."

MEDITATIONS ON THE TOPIC

I. **Death** in the human family is an enemy. But it is an enemy that is sometime to be destroyed as far as it concerns the children of God. Already its dread work has lost its terror because of the hope that has been kindled in the heart of all the believing. It is easy now to comprehend the saying, "O death, where is thy sting? O grave, where is thy victory?" It is because of our faith in Christ's resurrection and His power to raise us also from the sleep of death that we can comprehend this glorious truth.

Nevertheless, there is still a groaning and travail even in the hearts of those who have received the first-fruits of the Spirit, because of the waiting time in which we experience some of the pains and sorrows which death brings into experience. And as we meditate upon the fact of death, we learn more and more that God in wisdom has subjected the whole creation to death. As men and women are drawn toward that time when they realize the frailty of the body and the certainty of meeting death and a judgment to come, in which there is a possibility of a second death, when the soul must live in eternal anguish and pain in an eternal separation from God and all that is good; then we feel drawn toward a Gospel of deliverance. Through the experience of death in the body we have a reminder of the second death in which there is the pang of eternal separation. Many are more mindful of the Gospel because they realize that their time is short and that they must be ready to meet a just Judge in a court in which there is no escape for those who have not met their case in the Lord Jesus Christ. Death, death, death!—a separation from the body here; a separation from God's fellowship now; an eternal separation from God to endure the torment of eternal anguish.

II. **The Text.—Gen. 3:17-19.**—Here we have the Lord pronouncing upon Adam the doom of death which his transgression had brought upon him.

Eccl. 12:1-7.—Here we have the man pictured as becoming more feeble until the body returns to its dust from whence it came.

Rev. 20:11-15.—Here death is pictured as the eternal doom in the lake of fire from whence there is no return. "This is the second death."

III. **Suggestions for Junior Programs.**—For Juniors the story of the fall and the plans God has made may be developed in detail. Under the subject of the cause of death let the story in Genesis be fully related. In this story the banishment from the garden may be used to bring out the separation from fellowship while the body still is alive. Let some one relate how the Prodigal son was dead and how he became alive again even though he was living in the body all the time. This will open up how we may be dead in trespasses and sins while living in this life and how it is possible for us to be raised from such a death before we die as to the body. And as this is fully understood, it will be more or less simple to lead on to the thought of the "second death" which means, not annihilation of the soul, but eter-

nal banishment from the presence of God's favor to a place of eternal suffering and disfavor.

Use the Scriptures freely to show forth the various phases of its teaching about death. Establish the children in the simple doctrine of death now and they will not be so quickly moved by the false theories when they get older.

OUTLINE STUDY

I. Death has Various Meanings.

1. The dissolution of the body and the spirit.—II Cor. 5:1; Gen. 24:67.
2. Estranged from fellowship.—Luke 15:32; Col. 3:3.
3. At enmity with God.—Eph. 2:1; Col. 2:13.
4. Dead in influence.—II Sam. 9:8.
5. In imminent danger.—II Sam. 19:28; II Cor. 11:23.
6. Second death, the final doom of sinners.—Rev. 20:6, 14, 15.

II. The Cause of Death.

1. The fall of Adam brought physical and spiritual death.—Rom. 5:12-14.
2. The transgressions of men continue the state of condemnation and spiritual death.—Col. 2:13; Rom. 6:23.
3. We may die to sin through the death of Christ.—Rom. 6:1-7; Col. 3:3.
4. We abide in spiritual death by rejecting Christ.—Jno. 3:36.
5. We receive the second death because our names are not in the book of life.—Rev. 20:15.
6. We cut off our chance of salvation by the sin unto death.—I Jno. 5:16; Mark 3:28-30.

III. Christ the Victor over Death.—Rom. 6:9-11; I Cor. 15:22; Rev. 1:18; Jno. 5:21-29.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Death."**
2. Memorize a Passage from the Outline.
3. The Cause of Death.
4. The Death of the Body.
5. The Death of the Spiritual Life While We Live in the Body.
6. The Second Death to Those Who Refuse Salvation.
7. The Sting Taken from Death through Jesus Christ.

For Seniors.

1. The Use of the Term Death in Scripture.
2. The Danger of Trifling with Death.
3. The Importance of a Savior.

PERSONAL THOUGHT

"Remember the days of darkness for they shall be many." Wisdom teaches us that we should not forget the dark facts of our experiences and that we should be prepared to meet them with confidence before God.

SEED THOUGHTS

Live to-day as if you expected to die tomorrow, and thereby make the end of life a preparation for that life that never ends.—Selected.

I sometimes think that it would be a good idea if we Christians would leave off the black border on envelopes and paper, and put a gold border in its place, in memory of those who have gone to heaven.—Biederwolf.

Our birth is but our death begun as tapers waste the moment they take fire.—Young.

"Death shall not destroy my comfort,
Christ shall guide me through the gloom;
Down He'll send some angel convoy
To convey my spirit home.

"Jordan's streams shall not o'erflow me
While my Savior's by my side;
Canaan, Canaan, lies before me,
Rise and cross the swelling tide.

"Smiling angels now surround me,
Troops resplendent fill the skies;
Glory shining all around me
While my happy spirit flies.

"Jesus clad in dazzling splendor,
Now methinks appears in view!
Brethren, could you see my Jesus,
You would love and serve Him too."
—Hymnal.

STUDIES IN FIRST TIMOTHY.—I Tim. 1:1-20

Topic for October 1

MOTTO

"War a good warfare."

MEDITATIONS ON THE TOPIC

I. **Timothy was at Ephesus** while Paul had gone to other fields to bring the Gospel. Paul wrote a letter to him that he might encourage and instruct him in the work assigned to him. There was a special need for the presence of a faithful minister at Ephesus on account of contradictory teachings that were being brought in, against which there was need of warning. There were fables that were taught and there were those who set forth genealogies in connection with their teaching that did harm rather than good, making a vain strife to grow instead of a growth of Christian character. Others taught the law of Moses without understanding the message of the Gospel, and failed to accomplish the true end of teaching the Word.

Paul gives his own experiences for the instruction of Timothy in the true Gospel message which he was to impress upon others. Though Paul was once a persecutor and a blasphemer of the Lord Jesus, yet because of his ignorance and unbelief God had extended mercy to Him and had even given him the important work which he was endeavoring to fulfill as a servant of Christ. He looked upon the mercy extended toward himself as a pattern of the mercy which God would extend toward others who would believe the message of the Gospel when it was preached to them. They could take courage even when their past conduct was very obnoxious to the cause of Christ, that God would not cast them off when they would humble themselves and repent of their past.

Paul gives a special charge to Timothy to fulfill the task for which he was ordained and fight a good fight while he held faith and a good conscience. Those who did not do so made shipwreck of faith.

II. **The Text.—I Tim. 1:1-20** has already been discussed in the Meditations. It would be edifying to take up a study of such suggestive topics as the following words would remind us of: fables, genealogies, charity, good conscience, unfeigned faith, vain jangling, glorious gospel, King eternal, immortal, invisible, only wise God, holding, put away, delivered unto, etc.

III. **Suggestions for Junior Programs.**—This study may be the occasion for taking up the biography of Paul and Timothy briefly. It will be profitable to show how Timothy, though young, accepted the Savior and became a useful minister to the Church and received the letter of encouragement from Paul which we are beginning to study.

It would be an opportune time to impress upon the mind the great and solemn task given to the minister. But if it is done faithfully it will be a work that will bear wonderful fruit to the glory of God and the joy of souls. The motto should be used as a point to impress the whole narrative. Not only is Timothy to receive a blessing in faithfulness but every boy and girl who is faithful may have the joy that comes from waring a good warfare in the tasks of life which God is calling them to do.

In contrast to a faithful life which makes a success, set forth the life that is shipwrecked because they are not true to their conscience. As a ship that is broken on the rocks when tossed by contrary winds because the pilot has lost control of it so is the hopeless loss of such a life. Those who do not take Jesus into their lives and remain true to Him cannot expect to have power to guide their vessel into a safe harbor.

OUTLINE STUDY

Theme: Counsels for the conduct of the Minister and instructions concerning his work.

Key Text: Chapter 3, verse 15.

I. Salutation.— 1:1, 2.

II. Dealing with Legalistic Teachers.

1. To be charged against teaching other doctrines.—1:1-3.
2. To give no heed to non-essentials.—1:4-6.
3. Their ignorance exposed by the Gospel.—1:7-11.

III. Paul's Personal Experience.

1. Called in unworthiness.—1:12-16.
2. A tribute of praise to God.—1:17.

IV. A Solemn Charge to Timothy.

1. According to the ordination charge.—1:18, 19.
2. The danger of making shipwreck.—1:19, 20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, **"Minister," "Ministry."**
2. Memorize a Passage from the Chapter.
3. Tell the Story of Paul.
4. A Letter to Timothy.
5. A Minister's Great and Solemn Work.
6. The Shipwreck of Souls, and What It Means.

For Seniors.

1. The Writer of I Timothy.
2. The Character of Timothy.
3. The High Calling of the Ministry.
4. The Glorious Gospel and the Blessed God.

PERSONAL THOUGHT

"War a good warfare." Do we recognize our task as being a serious business that requires courage and faithfulness?

SEED THOUGHTS

"I thank God that the Gospel is to be preached to every creature. There is no man so far gone, but the grace of God can reach him; no man so desperate or black, but He can forgive him."—D. L. Moody.

"The law sends us to Christ to be justified, and Christ sends us to the law to be regulated."—Jno. Flavel.

"The law discovers the disease. The Gospel gives the remedy."—Martin Luther.

"The law showed what man ought to be. Christ showed what man is, and what God is."—W. P. Mackay.

"A good conscience is the palace of Christ; the temple of the Holy Ghost; the paradise of delight; the standing Sabbath of saints."—St. Augustine.

"We never do evil so effectually as when we are led to do it by a false principle of conscience."—Pascal.

"Nothing humbles and breaks the heart of a sinner like mercy and love. Souls that converse much with sin and wrath, may be much terrified; but souls that converse much with grace and mercy, will be much humbled."—Brooks.

VIEWING ROLANDSECK

(Continued from page 275)

stormy night, but later on they were built up again in memory of this tale of true and faithful love in the olden times.

To hint that this world-famous story is but a "fabric of a dream" is cruel, but the resolution of ancient legend into its component past is as much the natural tendency of the present century as the formation of legend was the natural outgrowth of medieval times. We will not, however, analyze the history of Roland. The basaltic rock on which the castle stands is three hundred and forty feet above the Rhine. It commands a very picturesque view of the river. Road and railway pass close at the foot of the rock between it and the Rhine. Through the gorge it is easy to walk from the ridge of Rolandseck to the circular crater of the Rodenberg, a long extinct volcano, one of many which once sent forth their streams of lava toward the Rhine and its tributaries. The Nonnenwerth Island, with its buildings shrouded among trees, is still a "nun's island." The house which now exists is occupied by Sisters of Charity, but here as at Rolandseck, the present conditions are of little account. The old story comes at once to the front. The willows drop in mournful luxuriance along the island and harmonize with the memory that, through the desert of a thousand years, love still keeps green and fresh. Nor has it permitted even those additions of fiction, which like mosses, gather by time over the truth that they adorn—yet adorning, conceal—to mar the simple tenderness of the legend.

We had felt almost as if we were alone in this world there in the sunlit haze. In Rolandseck we have the distinct feeling of being remote from turmoil. Not even the train on the winding branch line, or the way that it plunges in and out of the town on its way elsewhere, can tie Rolandseck to the outside world. On the wooded hills above the town we can see the crests of low mountains rising in the purple distance while below the birds are singing a song of summer contentment in the elms that shade the old convent. After luncheon we went into the fine garden, a lovely place admired by many generations. Ancient books kept in the convent describe it as so beautiful that excursions were often made by ladies and gentlemen from the surrounding countryside. As we walked about the beautiful grounds we could see the blue lights reflected in a hundred varying tones in this mystic river, the river of dreams, rolling below the high cliffs on which this convent stands. We passed groves where in the shadows, we saw men and women plowing. There is a belief that the plowing should not begin before dawn and it has even woven itself into a story: it has allied itself not only with industry but with strategy and romance.

Next month: **Hill and Dale Greet Us As We Journey Along the River Rhine.**

Jerusalem, Palestine.

When God puts a burden upon you, He puts His own arm underneath.—Selected.

"COMING!"

Acts 1:11; Thess. 4:14-18

It may be in the evening,
When the work of day is done,
And you've time to sit in the twilight
And watch the setting sun.
While the long, bright day dies slowly
Over the sea—
And the hour grows quiet and holy
With thoughts of Me—
When you hear the village children
Passing along the street,
Among the thronging footsteps
May come the sound of My feet.
Therefore I tell you, "Watch!"
Let the door be on the latch
In your home—
For it may be through the gloaming
I will come!

It may be in the midnight
When 'tis heavy on the land,
And the black waves lying dumbly
Along the sand;
When the moonless night draws close,
And the lights are out in the house;
When the fire burns low and red,
And the watch is ticking loudly
Beside the bed—
Tho' you sleep tired on your couch,
Still your heart must wake and watch
In the dark room—
For it may be that at midnight
I will come!

It may be at the cockcrow
When the night is dying slowly
In the sky;
And the sea looks calm and holy,
Waiting for the dawn of the golden sun,
Which draweth nigh;
When the mists are on the valleys,
Shading the rivers chill,
And my morning-star is fading, fading
Over the hill—
Behold, I say unto you, "Watch!"
Let the door be on the latch
In your home—
In the chill before the dawning
I may come!

It may be in the morning,
When the sun is bright and strong,
And the dew is glist'ning sharply
Over the little lawn;
When the waves are laughing loudly
Along the shore,
And the little birds are singing sweetly
About the door—
With the long day's work before you,
You are up with the sun,
And the neighbors come in to talk a little
Of all that must be done—
But remember that I may be the next
To come in at the door,
To call you from your busy work
For evermore!
As you work your heart must watch,
For the door is on the latch
In your room—
And it may be in the morning
I will come!

So I am watching quietly
Every day;
Whenever the sun shines brightly
I rise and say,
"Surely it is shining in His face"—
And look into the gates of His high place
Beyond the sea;
For I know He is coming shortly
To summon me.
And when the shadow falls across the window
Of the room,
Where I am working my appointed task,
I lift my head to watch the door and ask
If He is come—
And the Spirit answers softly,
In my room—
"Only a few more shadows,
And **He will come!**

—Selected.

THE SEEING EYE

(Continued from page 258)

school, in a series of rapidly moving stereoptican slides, was able to distinguish far off in the corner of that life filled picture a small, still leaf that was worm eaten. This gave rise to a dozen thought provoking questions that could not be answered. Things just like this have given rise to our modern illuminating and revolutionary discoveries.

An animal has dug a burrow out of the earth. What do you find there—a pile of bones, a certain scent, marks that indicate the animal loves play? Here is an old ant hill, scratched apart, scattered, and full of the marks of tiny claws. In all probability the ruffled grouse mother and her family have enjoyed here not only a delicious dinner, but a skin-teasing sand bath as well. Here is a spot that is cluttered with moth wings and powdery with their scales. Experience says that this has been the work of a white footed deer mouse that discovered the winged creature during a period of daytime rest.

Yonder by that old moldering log is a pile of disgruntled looking feathers, with here and there a white bleached bone. Some small denizen of the forest has met his end at the beak and claw of a plundering owl. Here is a patch of brown, sere leaves right in the middle of July—leaves of a plant that ordinarily stays green until late in the fall! Ah yes, that June frost has nipped the tender shoots.

And so on—the seeing eye can find a thousand and one tell-tale marks that tell vivid, gripping tales of life in the wilds. The open attitude and the thirsty soul are all one needs to start on the trail.

Salisbury, Pa.

THE COST OF DODGING DUTY

I have read of a king who placed a heavy stone in the road and hid to see who would remove it. Men of various classes came and worked their way around it, some loudly blaming the king for not keeping the highways clear, but all dodging the duty of getting it out of the way. At last, a poor peasant, on his way to town with his burden of vegetables for sale, came, and contemplating the stone, laid down his load, and rolled it into the gutter. Then, turning around he spied a purse which had lain right under the stone. He opened it and found it full of gold pieces with a note from the king, saying it was for the one who should remove the stone.

Under every cross our King has hidden a blessing. We can turn back from a cross, or go around it, but we are eternal losers if we do. We cannot dodge the cross without dodging God's blessing, and we cannot refuse it without endangering our crown—He is watching.—Sel.

BIBLE STUDY

TABERNACLE STUDIES

XVIII. Burnt Offerings—Continued

By the Bible Study Editor

A Perfect Son, or a Suffering Sinner?

In the former study, emphasis was laid upon the fact that the burnt offering is a sweet savour offering because there was no fault found in the body that was offered. There is a group of teachers who lay this emphasis alone on the offering of the whole burnt offering upon the altar. There is another class who teach that the burnt offering is a type of the severe judgment of God upon Jesus Christ because He bears the suffering of sin in His body, and interpret the severing of the joints as a torture and the burning on the altar as a severe judgment from God for the sins which He bore for men.

Either of the two positions taken alone might be in great error and there is some truth in both positions. To think of our Savior's coming into the world and passing through the terrible ordeals of life as a matter of pleasure to His Father in heaven might give us a conception of God that would be out of harmony with our thought of His compassion, love, mercy and kindness. A father may delight in the heroic deeds of his son, and glory in his despising sufferings and hardships, but such would be hero worship without the hardships and suffering being attached to a worthy cause. No father delights in the suffering of a son for the pleasure of seeing suffering. God delighted in His Son particularly, because the Son came to do the Father's will. Heb. 10:7; John 12:28.

God delighted not in the blood of sacrifices. Isa. 1:11. He delights not in the death of the sinner. Ezek. 18:32. John wept much when he beheld the Lamb of God with His wounds standing before the throne of God until he knew that the Lamb had prevailed to accomplish the opening of the seals of the book. Rev. 5:4. We must conclude that the sweet savour of the sacrifice was found in the perfections of the spirit of obedience and love in fulfillment of the essential service to God, though He suffered.

It is possible to see in the separations of the joints of the body of the sacrifice more than the experience of suffering and torture. We remember David who invited Jehovah to search him, and try him, and know him; and see if there was any wicked thing in him. Psa. 139:17-24. It was a joy to invite the King of Glory into the temple that was prepared for His reception. Psa. 24. With what confidence Christ came into the presence of the Father, because there was no sin nor guile found in Him. I Pet. 2:22; Jno. 17: 1-5. The separation was a search for imperfections. Men searched the Son of God for faults. Rulers inquired into His life for accusations against Him. God said of Him, "I am well pleased."

The fire of the altar need not always represent the judgment of God for sin. No unholy thing was permitted to be placed upon the altar that it might there meet the wrath of God. But the carcasses of sin offerings were taken outside of the camp and there burned in reproach for sin. Heb. 13:13. The burning with fire upon the altar could imply acceptance with God. The consecrated offerings of the first dedicated altar were accepted by fire. Lev. 9:24. The same is true regarding the dedication of Solomon's dedication of the temple. II Chron. 7:1. Other instances of such acceptance of proffered offerings are seen in the experiences of Manoah, Judges 13:19, 20; and Elijah, I Kings 18:38. In all of these instances there is evident a spirit of pleasure in the acceptance of the proffered gift. God, in the representation of living fire, came near and accepted the gifts of sacrifice presented to Him. The offerings made by fire were to Him an incense of a sweet savour. They were whole burnt offerings. They spoke of good will on the part of the one who offered and of well pleasing on the part of Jehovah. They pointed to the godly life and good will of the Son of God and the good pleasure of the Father who had sent Him and gave Him to become the Savior of the world. This is the primary purpose of the whole burnt offering, although there are other elements connected therewith which must have recognition because they are a part of the offering.

While the sweet savour offering represented a thing that was perfect and well pleasing to God there was connected with it, also, an element of judgment for sin. Every offering of God was required to be an offering of atonement. Leviticus 17:1 must be referred to again as the key to the efficiency of every sacrifice. "Without the shedding of blood there is no remission." Sin is judged by the shedding of blood; but there could also be a delight in that which has made remission for sin. Romans 5:1-11 is a song of joy of one by whom we have received the atonement. Ephesians 1:1-12 is an exultation in the grace of God which abounded toward man in the redemption accomplished through the blood of Christ. It is an expression of blessing to God for the spiritual gifts that abound to the believer through this offering of the Son. While the element of atonement is present in this sacrifice, the element of sweet savour is greater. The whole burnt offering is not the delight of God in a perfect Son alone, it is the delight of God in One who has accomplished the great purpose of God in fulfilling the redemption of men and at the same time fulfilling the righteousness of God.

It may be said, again, that the method of the burnt offering represents the experience of Christ in the suffering of the judgments of sin in every part of His being. He was tempted in all points, as are we, in order to succor those who are tempted. Yet, let us note that the burnt offering was not put to death by the severing of its members and the separation of all of its parts. It was put to death by the shedding of blood and was offered after its members had been separated. It is not possible to make atonement for sin by suffering in the flesh. Sin makes men suffer in the flesh as well as in the spirit, but such suffering does not remove the guilt of transgressions. Christ suffered much when in the flesh by the observation of sin and its consequences. He wept because of the conduct of sinful men, He prayed for sinners and pleaded with them; he felt sin in all phases of His being, but all of His sorrows, tears and pains could make no atonement. The Lamb of God dwelt in the midst of a cold and cruel world; He was despised and not esteemed; but no atonement was accomplished for the world in which He dwelt until He had made an atonement by pouring out His soul as an offering for sin.

In the sense that Christ first made an atonement for sin by the shedding of His blood in order to be a sweet savour offering we should understand the power of His atonement. In the sense that the sacrifice was first slain before it met the experience of dismemberment and the consuming fire we must appreciate the nature of the atonement that was made,—by the shedding of blood, and not by sufferings for sin.

"His Own Voluntary Will"

No burnt offering was compulsory. Such an offering was displeasing to God. Isa. 1: 11, 12. True worship is voluntary and a delightsome thing. If the burnt offering shall truly set forth the spirit of Him who came to be the well-pleasing Son of God it must be a voluntary offering. It is true that the lamb must be led to the slaughter, but it is led by a willing hand. Thus did Christ come to be the most pleasing sacrifice at the hand of God and at the hand of every true worshipper. We do not compel our praises. We do not obligate our worship. We do not present an unwilling gift to God as an atone-

ment for our sins. Christ finds Himself presented unto the Father by glad hearts, and finds His service rendered unto the Father by willing hands.

An Accompanied Offering

The lamb, or the bullock, or the goat which is presented as a sacrifice unto the Lord for an atonement does not come to the altar alone. It is inconceivable that an animal should come to the place of slaying and lay down its life at the hand of man. In this respect the animal sacrifice is not like the offering of Christ. He came alone to be offered unto God for the sins of the world. He was the "only" begotten Son. No man took it from Him because He laid down His life of His own will. But, if Christ came to die, and came alone, what virtue would have been accomplished? He did not die for Himself; He made Himself no spectacle of self-denial; He did not die that He might live again to reveal the power of God that was in Him. There was no act of vanity or self adulation in the laying down of His life. As a pleasing sacrifice He fulfilled every requirement of the Law and all the demands of a Holy Father. The honor of "Beloved Son" was not gained by seeking a display of suffering, a revelation of power, or miracle of resurrection. His was not a trial of endurance of the flesh, nor of the control of spirit.

In the act of Christ giving Himself a sacrifice unto God there was to be no display of mysticism, no example of stoicism, no advocacy of the human principle of attainment of virtue through the trial of the flesh. All of these principles might be applied to the act of Christ had He gone to the cross alone. But He was not alone.

In His approach to the cross, as the burnt offering, Christ was accompanied by a needy world in its approach to God. He gave Himself to the world to become its acceptable offering unto God. Without that Lamb of God no man could approach unto His Creator. John the Baptist pointed to Him—"Behold the Lamb of God." Peter speaks of **our** redemption by the "precious blood of Christ." John says, "the blood of Jesus Christ His Son cleanseth **us** from all sin." Paul states the fact of the accompaniment of Christ by man in a more definite expression, "I am crucified with Christ (Gal. 2:20). "Our old man is crucified with Him" (Rom. 6:6). The worthy Lamb is accompanied by a needy man, and thus He was required to approach His cross and for that purpose alone He died. The virtue of His crucifixion was in that He gave Himself for the transgressors. God has given into our hands a worthy offering, a well pleasing sacrifice, a perfect whole burnt offering that avails for us. With Him and through Him we may present ourselves unto God and be accepted of Him. Of our own free will we may present Him to the Father because of His own free will He gave Himself for us.

In every time of approach to the altar there were two—the offerer and the offering. Neither could go alone. No one can approach unto God in his own merit or in his own name. Before the Son of God came into the world to make Himself an offering for the sins of men He presented Himself unto the Father in His own name and merit, and is still able to do so. He sits at the right hand of God; He is God; and no one may add merit to His name or power; but, from the foundation of the world, and before, He is made the Lamb of God and the intercessor for the sins of men. In His hands he bears the names of those who come into the presence of God for pardon and peace. We have an advocate with the Father, even Jesus Christ the righteous. I Jno. 2:1, 2. "In that day ye shall know that I am in the Father, and ye in me, and I in you" (Jno. 14:20). In this blessed union we have constant access to God and in this union Christ ever presents us unto the Father. Christ ever intercedes for us. We ever go with Him into that divine presence. We bring Him with us unto the Father. He accompanies us in all of our relationships with the throne of grace.

The Place of Offering.

It may seem insignificant as to the place where the offering that was presented unto the altar should be slain. But the law is very specific in regard to this matter. It is important enough that the Holy Spirit revealed to Moses that the burnt offering should be slain in a special place within the tabernacle. The location of the place of slaying must then have some special significance. It was not explained to the priests, but the picture itself bears a spiritual interpretation. During the ceremony of offering later sacrifices the place of the slaying of the burnt offering is mentioned. All other offerings are thus related to and may be contingent upon the merits of the burnt offering. See Lev. 1:3 and compare 1:11; 3:2, 2, 12; 4:4, 15; 4:29, 33.

It is evident that the place of slaying of the several kinds of offering differed somewhat. For bullocks that were used for burnt offerings, the place for their slaying was designated as "At the door of the tabernacle of the congregation, before the Lord." The entrance of the outer court was called "Gate." The entrance into the tabernacle, into the holy place was called the "Door." The inner sanctuary, the most holy place was entered by passing behind the "Vail." The designations "at the door of the tabernacle of the congregation," and "before the Lord" would seem to indicate a place within the court, before the door of the principle structure within the court, and a place between the altar and the door.

The location of the place of slaying would be the place of a mediator. The slain offering was between the Lord and the altar at which the suppliant met the Lord. The offering having been slain proceeded from before the Lord unto the altar. The whole burnt offering of our sacrifice proceeded from God unto us. It was the Lord who said, "I came forth from God."

All of the work of Christ was accomplished in the presence of God. Angels heralded His coming into the world. At the age of twelve He stood before His Father, to be "about my Father's business." At His temptation angels came and ministered unto Him. Matt. 4:11. In His ministry He constantly met with His Father in prayer and testimony. In public He called upon His Father for His witness unto His work. On the cross he said, "Father into Thy hands I commend my spirit." Thus was Christ brought before the door of access and into the presence of the Lord. It was at that point that He laid down His life to make atonement for sin, and from that point He also entered into the glory of His Father after His resurrection from the dead.

There was no access into the holy place, into the tabernacle of the congregation without passing over the spot where the whole burnt offering was slain. The Father makes the acceptable Son accessible to all men. One is reminded of the injunction given to Cain. "If thou doest not well, behold sin (a sin offering) lieth at the door." One said, "Cain could not step outside of his tent without stepping over one of Abel's sheep which was available for a sin offering." God, coming from the presence of His glory will find at the door of His sanctuary the blood marks of His slain Son who gave His life an offering for men. Man, coming into the presence of God will find the slain Lamb at the door of access. There must be a recognition of that great sacrifice both by men and by God. God has accepted that offering and commends it to all men in order that they may be saved. But there are many who would reject Him as their Savior and may not enter the presence of God, for He is the Way, the Truth and the Life. There may be many who would close their eyes to the atoning blood that lies at the door of Heaven, and endeavor to enter without His mediatorial power.

The slain Lamb stands before God. He does not stand there in vain. He will not stand alone. Around Him and with Him stand the countless throngs who sing of their redemption through His blood. They have stood with him and have made Him their sweet savour offering unto God. In Him and through Him they too have become a sweet savour unto God. Their prayers rise unto Him, their praises are raised before Him. At the door, before the Lord they have met their blessed sacrifice and have presented him unto God as their chiefest gift, and He has made them His own blessed Gift unto His Father in Heaven. Let us go with Him and He with us into the presence of our Father and into His glory.

"NO TIME TO PRAY"

"No time to pray!"
Oh, who so fraught with earthly care,
As not to give to humble prayer
Some part of day?

"No time to pray!"
'Mid each day's dangers, what retreat
More needful than the mercy seat?
Who need not pray?

"No time to pray!"
Must care or business' urgent call
So press us as to take it all,
Each passing day?

What thought more drear,
Than that our God His face should hide,
And say, through all life's swelling tide,
"No time to hear!" —Selected.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

DAVID.—I Sam. 16:1-13; Psa. 78:70-72.

Lesson for Sept. 3, 1933

Golden Text.—Man looketh on the outward appearance, but the Lord looketh on the heart. —I Sam. 16:7.

The secret. Psa. 27:8; 57:7. There is a mainspring in every life as well as in every watch. It is only when it snaps that it can no longer be wound up and kept going. This mainspring explains why we are what we are. David sought after God with all his heart. The first time God ever spoke to him as a child he responded; and his heart remained fixed, trusting in the Lord. This is what God saw. Years of living in the fierce glare as a public servant proved it to men.

I Sam. 16:4; I Cor. 4:21. It is right that the shepherd of God's people should sometimes use the rod. Sin among God's people, if tolerated, will do great harm. I Cor. 5:6. But how much more agreeable both to the flock and the shepherd if he can come to them with a message of peace. But why did they tremble? Probably they were conscious of sin, and much as we need it nobody likes to be rebuked because of sin.

Verse 5. To come into the secret chamber with God acceptably requires a preparation. The washings and cleansings of Old Testament times called sanctification were symbolic of an inward cleansing so that when you came into the presence of God you had shut the world out. How often when we go to church we go carelessly, and even during the period of worship our minds are so on carnal things that in the sight of God our worship is profaned!

Verse 6. Mistaken. No man is infallible in his judgment of human character. Gal. 2:6-9. We are not always what we seem. Sometimes beauty is mistaken for goodness, size for manhood, and eloquence for spirit power. Truly things are not what they seem.

Verse 7. Men may err but God never does. The highest wisdom is to learn I Cor. 8:2 and to lean on the infinite wisdom of God instead. God often uses what we do not think worth while. I Cor. 1:26-29.

Verse 11. The youngest. The eldest son may be the beginning of a man's strength. Gen. 49:3. But the youngest son of a large family is often the culmination of that strength.—See the Josephs, Davids, Franklins, Wesleys, etc.

Verse 12. Beauty is no crime and there is a beauty which is more than skin deep. It is that which is the reflection of a beautiful character.

Verse 13. The Holy Spirit had also come upon Saul but there was that in his heart that made a permanent stay unwelcome, but upon David it came and abode. In the one hour when there was danger of the Holy Visitor leaving him he prayed mightily that He might remain (Psa. 51:11) and He did. When God calls to service He equips. I Cor. 12:1-10.

Psa. 78:70. The servant. Hebrew, Ebed (slave). It is a shame to be a slave to sin but greater honor can no man crave than to be called the "servant of God or Jesus Christ." David gloried in it (Psa. 116:16), so did Paul (Rom. 1:1), so should we. One job prepares for another (Luke 16:10) and he who is indifferent in little things will fail in big things, for big things are the sum of many little things.

Humility. II Sam. 23:1-5. To feel unworthy, but yet to have it all your desire to be worthy; if you can keep your heart that way you will become one of God's greatest.

JONATHAN.—I Samuel, chapters 18-29.

Lesson for Sept. 10, 1933

Golden Text.—A friend loveth at all times. —Proverbs 17:17.

Prov. 17:17. Having a friend is a man's greatest earthly asset. But there are many so-called friends who do not meet the test of the text. I Cor. 13:7. Love that is rooted in faith in God, such as David and Jonathan had, never faileth.

I Sam. 18:1; Ecc. 4:12; I Sam. 25:29. Life is not lived alone. The ideal life that never fails is that in which we constitute a threefold cord: first strand, God; second strand, a godly friend, third strand, myself. David, Jonathan, and God were thus bound up together. David loved and helped Jonathan; Jonathan loved and helped David (I Samuel 24:16); and God loved and kept both.

Verse 3. With some people covenants are but "scraps of paper" but the covenant of friendship between these men was held sacred. Jonathan could prove his love the most for he had to give up the most. In true friendship all mine is thine, and envy never has a place.

Chapter 19, Song of Songs 8:6, 7. Saul could appreciate what others did for him as long as he got the honors but when the signs pointed to others being preferred to himself, envy reared its ugly head and led to his own suicide. Can we not see how if Saul had kept the services of David his forces would not have been defeated at Mt. Gilboa, and lovely Jonathan who wanted to be second ruler in the kingdom under David might have lived? Envy destroys the envious, but in the process does not leave others unscathed.

I Sam. 20:30. Wherein Jonathan was different from Saul, Saul blamed it on the heredity from the mother's line. It is certainly a good thing that he did not inherit his father's traits. But is it not odd that when Johnny or Susie are different we blame it on the other half. And this is true even when they are better than we are, for envy cannot brook the thought that the children outstrip us even in goodness.

Good-bye. vv. 35-42. Poor Jonathan. He could not turn against his father and yet he had to take sides with David. What would you do? Their only recourse was to part in the hope that in better times ahead they could be together again. But it was not to be unless—they are together now. Earth's friendships do not cease on earth.

Although there is always the hope of meeting again as loved ones separate, yet some of these separations are tragic. This was one of those. Saul and Jonathan needed David, and David needed them and the love of his wife. The insane envy of Saul caused this happy relationship to smash as a ship which has hit a rock. But sometimes we can only bow to the inevitable and weep. David exceeded. David loved Saul (II Sam. 1:23). He loved Jonathan, he loved Michal, he loved the men whom he led to battle against the enemies of Israel. To be driven from them all was hard. No wonder he wept as he did. And Jonathan. He too said goodbye to hopes. Did he not see that this course on the part of his father could only end in the shipwreck of the nation as it had already shipwrecked their happy home life? He however could do nothing but weep and fear. Nobler son than Jonathan man never had, yet Saul dragged him down with him in the general ruin that came upon his house when he departed from fully following the Lord.

Seeds of rebellion sown to-day may not bring forth fruit immediately, but in after years who can but lament? II Sam. 1:17-27.

SOLOMON.—I Kings, chapters 5-8.

Lesson for Sept. 17, 1933

Golden Text.—Enter into his gates with thanksgiving, and into his courts with praise. —Psalm 100:4.

David's charge to Solomon. I Chron. 28: 9-10; I Kings 2:1-4. David had been too indulgent with some of his children but who can say that if Solomon had taken his charge seriously it would have been better

for Solomon and his Kingdom? A dying man's charge is usually soon forgotten. Do you remember the charge your parents gave you upon their death bed; or have you, like Solomon, remembered the words but neglected to heed them?

Solomon's Dream. I Kings 3:4-5; 9:1-9. In his youth Solomon loved the Lord (I Kings 3:3) and in that spirit of magnificent devotion he offered a thousand burnt offerings upon the altar at Gibeon. In such a state of mind and heart God could speak to Him. Another evidence of the nobleness of his nature is his confession of need and his prayer for grace and sense for his calling. In the years that followed he was so busy doing the work of building the house of God that he still retained that love for and communion with God at the dedication of the temple. Again God spoke to him, encouraging him to faithfulness and warning against apostasy. But now the zeal for God's house is soon supplanted by indulgence in luxuries and the effort to find happiness in gratifying the flesh, and soon he forgets his father's charge and God's twice repeated warnings; and, kneeling by the side of his heathen wives, he worships their idols.

Is such backsliding possible? Solomon would have said, "No," but his life proved that it was. Matt. 13:22.

During these years of wandering away from God he sought happiness according to forty ways of the world—without God—and each time opines that all is vanity and vexation of spirit. See Book of Ecclesiastes.

Solomon's Wisdom. There is no doubt of the wisdom of Solomon though undue credit is generally given him for his wisdom in building the temple. The idea of the temple was not his. David received it from God and gave his son the plans. Neither was the wealth Solomon's. I Chron. 28:14-18; 29:2-9. His wisdom seemed to be in the realm of wise sayings, songs and governmental affairs. But in the latter his love of luxury overcame good judgment and he loaded his people with heavy burdens of taxation which almost invariably are the immediate factors which produce civil war and revolution. If his son Rehoboam was a fool he was no more so than the father, for his father trained him and he walked in the father's footsteps.

The dedication. There were historic milestones in the life of Israel and they always had to do with her religious life. They consecrated themselves to God at Sinai and there built and dedicated the tabernacle and its holy vessels to the Lord. Often they had failed but again they came back to God. Now their wanderings are over, the Kingdom is established, and the enemies are subdued. At this time they build a temple and consecrate themselves to God's service while they dedicate the magnificent building. God honors both of these events filling with His Shekinah glory the buildings at their dedication. But the nation apostasized and the temple was destroyed and Israel exiled.

But a remnant returned and another temple was built. The Shekinah glory was promised to it too, but it was not given until the day of Pentecost. See Acts 2:1,2; Isa. 66:6; Deut. 4:12. God speaks to His people through the Spirit (Shekinah five). He spake thus in the wilderness, again at the dedication of the temple; and on the day of Pentecost at the dedication of the true temple— the Church. See I Cor. 3:17. As of old the glory filled the temple, so in the true temple the glory filled the believers and the voice of God spake through them. But were the 120 in the temple? Undoubtedly! The upper room was the abode of the twelve, but the temple courts were the place of prayer. The multitude could gather there but not in the upper room.

Solomon's old age. His wives turned away his heart. None so wise as Solomon, or strong as Samson but in both cases women were their undoing. The strongest thing in the world is a woman, to make or to unmake a man.

REVIEW: SOME EARLY LEADERS OF ISRAEL

Lesson for Sept. 24, 1933

Golden Text.—Be strong in the Lord, and in the power of his might.—Ephesians 6:10.

Lessons for to-day from the experiences of the early leaders.

Lesson I. Joshua. Joshua was a faithful servant. He was never jealous of Moses, but jealous for Moses. 2. He was jealous of God's honor, not of his own. True greatness comes in the path of willing submission to God.

II. Caleb. Caleb and Joshua were spiritual brothers. Living by faith, the longer they live, the stronger they grow.

III. The hand that rocks the cradle is the hand that rules the world. Most of their control is through the magic of their love and submission in the home. When they arise to public affairs it is because man has failed.

IV. The degenerate vine of Sodom (Israel) bears in this chapter six clusters of grapes and every grape an evil.

Cluster One. Greed of possession, vs. 8-10.
Cluster Two. Sensual indulgence, vs. 11-12.
Cluster Three. Scoffing at sin, vs. 18, 19.
Cluster Four. Perversion of moral ideas, v. 20.
Cluster Five. Personal egotism, v. 21.
Cluster Six. Having a price for conduct, vs. 22, 23.

X. Gideon. Gideon allowed neither fear nor weariness to keep him from doing his work. It is better to be privileged to do something than to get the honor for doing it.

XI. Naomi. Naomi remained lovely even in distress. Her loveliness of character won Ruth whose loveliness of character shone like a star. People of like character make inseparable friends.

VII. Children are a heritage from the Lord. Let all parents realize this and give in consecration to God.

VIII. The first we hear of Samuel as a child, the statement is that he worshipped the Lord there. Worship is service and service is worship. Here we have a man who was greater than a king because he lived closer to God.

IX. God who gives the crown to men can and will also take it away when they prove unworthy. When Saul crossed the **dead line** of sin a regicide Amalekite took his crown and brought it to David.

X. Character is of too slow growth to spring up in a day. In David's case or yours all the experiences of life and his daily reaction to them made him what he became. Of later kings it was considered sufficient encomium to say that he was "like David."

XI. The Bible and life give many examples worthy of emulation of concrete virtues. Of the grace and virtue of friendship Jonathan is the most perfect example.

XII. I wonder if Solomon's life gave rise to the proverb: "A good beginning makes a bad ending." By the way that is not a true proverb. But his life does prove that nobility of character like precious plants, must be carefully nurtured or the thorns of life will choke it out. Lancaster, Pa.

THE PLACE OF THE SUNDAY SCHOOL IN THE WORK OF THE CHURCH

By Hilding Anderson

As most of us know, the Sunday school is a comparatively modern institution. This is best realized when we compare the Sunday school with the Bible which is taught by the Sunday school. The Bible dates back to the time of Moses, Christianity is traced back to the time of Christ while the Sunday school movement dates back only 150 years. In other words, the Sunday school is about one third as old as the Mennonite church.

God's blessings have rested on the Sunday school movement. This fact is partly shown by its enormous growth. Like Christianity itself the Sunday school had a humble beginning. Starting in one community in England in 1781 it has expanded and enlarged until to-day Sunday schools are found on every continent and in many nations. It is internationally known and recognized and its influence is far reaching. It has been said that as many people attend the nation's Sunday schools as attend preaching services. It is also claimed that the literature and papers distributed by the Sunday school have a greater circulation than the entire denominational press of the country.

Accurate, up-to-date statistics are hard to get hold of, but following are a few facts quoted from the 1933 World Almanac: There are twenty-one million scholars enrolled in the 185,000 Sunday schools of the United States. Out of this twenty-one million, two and a half million are teachers. The total enrollment of the world's Sunday school is about thirty-seven million.

The first world Sunday school conference was held in London in 1889 with 904 delegates from six nations. The eleventh world Sunday school conference held in Los Angeles in 1928 had nearly 8,000 delegates from fifty-one nations.

That the Sunday school is held in honor and highly respected is shown in many different ways. Perhaps first of all by the fact that many parents, although not Christians themselves, recognize the value of a Sunday school training to the extent that they desire their children to attend services regularly, thereby proving the statement of Jesus—"being evil, they know how to give good gifts unto their children." Even the courts of our land recognize its good works. A certain juvenile court authority in New York said that less than two per cent of all boys brought before him had ever attended Sunday school, and the greater part of this small percentage was the result of broken up homes. No institution, no matter how good, can ever take the place of a godly home. God holds parents responsible first of all for the religious training of their own children. An over-whelming majority of the world's fathers and mothers neglect this important duty, leaving to others the task of instructing their children in righteousness and the fear of the Lord. It is in this unlimited field of endeavor that the Sunday school finds its greatest work.

The name, Sunday school, indicates that it is a place where something is taught and where there are those who teach, and like the day whose name it bears it concerns itself with God and His Word and the things which have preëminence on this first day of the week. It also pours its influence through the week. Jesus said, "and I, if I be lifted up from the earth will draw all men unto me." It is this irresistible drawing power that brings children back Sunday after Sunday and if that name is properly lifted in song and story children always have and always will be the first to respond.

The Sunday school differs from other schools in its very nature; in the methods it uses; and in its mission. This school is not to be regarded merely as an activity of the church but it is the church engaged in the high service of teaching God's Word in response to the command, "go, and teach all nations." We see then that the mission of the Sunday school, the authority for its existence, and the message it proclaims are all found in the Bible. The Bible is its only textbook and should so remain.

Necessity is said to be the mother of invention—truly necessity brought about the Sunday school. It was Robert Raikes of England who saw the need of children being off the streets on the Lord's day and instead, being rooted and grounded in God's Word. It was like taking the children out of the stuffy atmosphere of the devil's workshop and putting them to work in the sunshine of God's great vineyard. The need of that day is still the need of to-day, for this reason we need to consecrate every energy to aid this great work.

The history of the church proves that many of those who became pillars in the church were converted before the age of twelve years. God through Moses, gave detailed instructions providing for the teaching of the children. Godly men in all ages since then have reëchoed the importance of obeying these commands. The Catholic church emphasizes the importance of reaching the young. This one thing we know: the chances gradually diminish in later years. This is a sad fact to face but it should spur us on to renewed activity and to a realization of the truth that the time to work is limited and that "the night cometh when no man can work."

The Sunday school has been the cause of increased Bible study. The stories told to children create a desire on the children's part to read these stories first hand from the Bible itself. Then too, the uniform lesson committee by providing daily Bible readings have also done much to encourage family worship by the systematic and orderly plan suggested.

In dealing with children the Sunday school reaches the most plastic and receptive class of people through its literature and teaching. Jesus taught us a parable in which He compared God's Word to good seed and human hearts to different kinds of soil. The seed was always good but the soil was of different types—good and bad. Children's hearts are the best soil on which to sow the precious seed. While the Bible teaches that there is danger of weeds crowding out the good seed it is also important that we get the seed sown before the weeds get a good start.

It has also been said of Sunday school teaching that it coördinates preaching, and the distinction is that we remember scripture more readily than we do a sermon and we remember a Bible text where we forget the sermon. At any rate, the Sunday school has been called the school of the church. Most of a young person's Bible knowledge is gained in the Sunday school rather than in the preaching services, but teaching and preaching both have their place in God's service.

Just how important is the place of the Sunday school in the work of the church? Is it the most important work of the church? It is, if we make it that. Under ordinary circumstances the Sunday school and the church is each dependent on the other. The Sunday school needs the backing of the entire church. It needs the prayers of every member. The Sunday school must have as its officers and teachers the best men and women it can produce. On the other hand the church needs the Sunday school. A Sunday school can exist without the church but a church can not long continue without a healthy, growing Sunday school,—the future of the church is dependent on it. One authority says that some eighty-five per cent of church members are drawn from the Sunday school.

In view of the work it does and its importance in the church it is not surprising that it has its enemies. God has His enemies; His Word has its enemies; His children and His church have their enemies. We are told that if we would live godly in Christ Jesus we **shall** suffer persecution. About a month ago there appeared an article in the Morning Oregonian which told of a teacher's association in an eastern state that went on record opposing the Sunday school. Their reason for opposing the Sunday school was because the Sunday school taught such things as the Bible account of the creation. They claimed that the teaching of such material did not help to build character and make better citizens. They wished to substitute for the Sunday school some kind of community gathering which they said would be better. In II Tim. 4:3, 4, we read, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Every true Christian can be glad that the uniform lessons still include all the Bible teaching. Eternal vigilance is said to be the price of liberty—just so the Savior's command, "watch and pray, needs to be observed by every wide-awake believer.

As we face the future in the light of Bible prophecy and in view of the trend of current events the outlook many times is not bright, but this fact alone should not discourage or prevent us from fighting the only "good fight" which Paul refers to. We have the assurance and promises in God's Word that no storm in world affairs can ever be so great as to interfere with the transmission of the unlimited power that flows from God to His children on earth. If the church through the Sunday school is faithful in sowing the Good Seed, we have the added promise in Isa. 55:11—that His Word shall not return unto him void but shall accomplish that which He pleases and prosper in the thing where unto He hath sent it.

Portland, Oregon.

A GRAND OLD HERO

Would you like to know a grand old hero? Then read this story of Chrysostom before the Roman emperor, who had threatened him with banishment if he still remained a Christian. "Thou canst not, for the world is my Father's house; thou canst not banish me," Chrysostom replied.

"But I will slay thee," said the emperor.

"Nay, thou canst not," said the brave Christian, "for my life is hid with Christ in God."

"I will take away thy treasures," threatened the emperor.

"Nay, but thou canst not; for, in the first place, I have none that thou knowest of. My treasure is in heaven and my heart is there," was the reply.

"But I will drive thee away from man, and thou shalt have no friend left," continued the Roman.

"Nay and thou canst not," once more the noble Christian answered; "for I have a Friend in heaven from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me." Was he not a grand old Christian hero?—Selected.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE GRAVEYARD OF OUR DEMOCRATIC INSTITUTIONS

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Now therefore why speak ye not a word of bringing back the king.—II Sam. 19:10.

Breakers ahead: the alarm sounds from out the mist. The ships of State are rocking here, abroad, everywhere. As the great and mighty deep swallows up "Sailing Hotels," so it is feared by many—not easily disturbed people—that our civilization is going on the rocks, that our democratic institutions will fall into the graveyard of oblivion and the yesterdays, with chaos ahead for the world. One has but to read the newspapers and magazines, listen to the confused thinking of earth's mightiest men, seek to discern facts in the confused babble of their voices to be convinced that something seriously has gone wrong. The world seems sick, her physicians are many, but the cure seems far removed.

Dr. Dodd in giving the Presidential Address to the Southern Baptist Convention said:

I seem to see before us the possibility of one of three things:

(1) A World Revolution.
(2) A World Revival.
(3) The Return of our Lord.

What we do in this Convention will have much to do in determining which it shall be, God help us!

This puts the matter squarely to the front, and it does not seem to be the ranting of an irresponsible and fanatical person.

Cool and level headed men speak of **"Capping the European Volcano,"** while earth tremors shake the continent, and governments and institutions rock and totter. The nations are busy trying to prevent another eruption, which they feel, would be the end of civilization, and a return to the jungle. A minister tells the story that

Three up-state men, who had been successful in the stock market, came to New York to enjoy the pleasures their money would buy, and took an expensive room on the thirty-sixth floor of a hotel. They spent the evening in having a good time, and returned to the hotel at 2:00 A. M. They were surprised to find the lobby filled with cots. The night clerk explained that the elevators were out of order, and the cots had been placed for the convenience of guests on the upper floors. Since their room was on the thirty-sixth floor, he advised them to take to the cots. But their spokesman valiantly refused. "We have paid fifteen dollars for our room, and we will occupy it." And, addressing one of his companions, he said, "You tell us funny stories for the first twelve floors." And to the second man he said, "You tell us tales of adventure and heroism for the second twelve. And, as we shall be feeling pretty blue by the time we reach the twenty-fifth floor, I shall tell sad stories for the third twelve floors." Thus fortified, they began the steep ascent. They laughed hilariously at the funny stories; and they were greatly cheered by the tales of heroic deeds from floor thirteen to floor twenty-four; but when they had reached floor twenty-seven, and had stopped to catch their breath, they complained that their brave spokesman had not fulfilled his promise about the sad stories. Then he said, "I will tell the saddest story first. I forgot to get the key to our room."

The minister applied his pithy tale to the depression. For the first year of it we laughed and joked; during the second year we tried to be brave and cheer each other up; but now in the third year of it we have become bewildered and confused. We have lost the key and do not know what to do.

The above illustration seems to apply to the world. There is nothing humorous about the present predicament. Most of the supposed healers of the world's hurts seem to be quacks. The lost key to **"Recovery"** is the **Word of God**. The "Old Line Political Parties" seem to fast fall into the discard. Even as noted a man as Ex-President Herbert Hoover is seldom mentioned, and the name Republican Party seems well nigh forgotten by the Press. Some of the new panaceas for world's ills are Fascism, which idealizes the State. With it the State does not exist for the purpose of enabling the individual to find his highest expression. The individual exists for the State, and finds his highest expression through the State. This political philosophy seems to become more and more popular. While on the surface it may seem to better conditions, it is a most dangerous teaching—and in time means death to true liberty—and the graveyard for our democratic institutions. In the hands of sane men, it seems to be better than a dilly-dallying parliament, which gets nowhere, like a dog chasing his own tail, but in the end it may lead the nations to the morass of world disaster, into the hands of the coming Antichrist, himself a great Dictator, creating a world monopoly of buying and selling to the extent of a "Universal Trade Mark," apart from which a man can neither sell nor buy. Not satisfied to remain in the realm of economics this "Son of Perdition" will invade the realm of morals and religion. One needs only to watch Mussolini and Italy, Hitler and Germany, Zamora and Spain, and see how these men are tampering with the souls of men.

On the other hand you have Communism, which has been adequately discussed in these pages. Fascism is backed by the Industrialists, Communism by the Proletariots. Both are wrong. Both are non-Christian. Between these extremes the world is offered Socialism, a sort of a half step between Fascism and Communism. What looks bad about Socialism is the company it keeps. We freely admit that a man can be a Socialist without being an atheist, but the trend is towards atheism, for which we will only give one instance:

As further proof of the claim that socialism is an advocacy of atheism, allow us to quote from the American Freeman, a socialist organ published by Haldeman-Julius, in Gerard, Kan., and having a wide national circulation in the United States. This same firm also publishes The Militant Atheist, an organ of the Freethought Association, better known as the "Freethinkers," a national atheist organization in New York City linked with the International Freethought Union of Europe which is affiliated with the League of Nations. In the January 15, 1932, issue of the American Freeman, first column, page 1, we find:

"An Indiana socialist writes me (Haldeman-Julius) a stern letter about The Militant Atheist. 'Personally,' he writes, 'I am an atheist, but whenever I talk socialism I quote reverently from the Bible and try to give the impression that we socialists are not opposed to religion. In that manner we make many votes.'"

The socialist editor takes this man to task for not openly avowing his atheism at all times and adds that:

"The editor of the American Freeman is both an atheist and a socialist."

The new edition of the Militant Atheist is filled to the brim with the most vicious attacks on religion. The article heading the list is called, "The Menace of Catholicism"; the second, "The Absurdities of Christianity"; others include "The Invalidity of the God-idea," "Can Christianity Survive?" "The Failure of Christian Clericalism," "Crimes of the Clergy," "Atheism in the Soviet Union," "Atheism on the March," "Is Christianity or Any Religion, a Moral Act?" "The Need for Plain Speech in the War on Religious Superstition," "Religion Supported by Lying," "Proof That There Are Fifty Million Atheists in the World," "How Russia Developed Ten Million Atheists," "The Spread of the No-God Movement," "What Will Atheists Put in the Place of Religion," "Did Jesus Ever Live," "Is Leninism a New Religion?" "Atheism Grows With Education," and a dozen or more such exhibits against Christ and religion have been let loose in the new edition of the communistic-socialistic-atheistic edition.

Yet the propagandists are able to impress many with the idea that socialism is not atheism.

In the United States the new president, Franklin Delano Roosevelt is seeking to give the nation a "New Deal." Apart from the liquor handout, God's blessings upon his labors. The attempt at distribution of the work of the nation is Christian indeed, and the right of a living wage is true to the standards of the Nazarene. No industrialists have the right to get rich at the expense of the poor, and there is much in our social system which must be changed, or there will be no system to change. The backfire to the pulpit may be, "Preach the Gospel and mind your own business." This vividly brings to our minds the statement of a colored deacon to his pastor, "What dis congregation wants," he impressed upon the pastor, "is fo' you to preach Christ and Him crucified, and **leave dis yere chicken-stealin' business alone."** None can accuse John Wesley of not seeking to preach the Gospel, but that Gospel does hit the social sins of the day, not just the evils of the individual. The following account of the interests of Wesley bear close reading and thought:

Near the close of his long life—eighty-eight years—he wrote in his diary that he would no longer keep careful accounts, as he was sure he saved and gave all he had. He estimated that he had received in his lifetime about £150,000, which came mostly from the large sales of his numerous publications; for he was a pioneer in the circulation of great editions at low prices of pamphlets, cheap books, etc. Perhaps other sums were entrusted to him for charity. But he received no salary,

and the costs of his livelihood and travel were meagre.

Late in life he said, for he was much maligned, "If I die worth more than £10, any man may call me a thief." At his demise the estate consisted of "a large library of books, a much-worn preaching gown, two silver teaspoons and less than £10 in money."

All measures for public welfare in his century were few and feeble, chiefly parochial, but he, without any mass movement, inaugurated and maintained orphanages, dispensaries, free schools, labor homes to shelter and assist the unemployed, to redeem their pawned tools, and to care for their small savings. Of course, these could not be many or mighty, in the hand of one man, but he marched in the foremost files of progress.

By public addresses and pamphlets, scattered like leaves from the tree of life, he protested against slavery, smuggling, gambling, a cruel prison system, the distillation and sale of spirituous liquors, unfair competition and overcharging in business. He urged an increase of taxes on the extremely rich, and the abolition of useless, political pensions, the savings thereby to be devoted for the relief of those submerged in poverty. And he condemned the futility of attempting to settle international disputes by war.

It would seem that his doctrine of personal salvation, with its correlation of the values of mankind, combining with his ethical passion, promoted that softening of the character and ever-growing sense of responsibility in the masses, each to the other.

In one of his printed sermons he writes thus:

"Many of your brethren, beloved of God, have not food to eat or raiment to wear; and why are they so distressed? Because you impiously, unjustly, cruelly, detain from them what your Master lodges in your hands to supply their want.

"None can gain by swallowing up his neighbors' substance, for he will go to the damnation of hell."

And yet this intense welfare interest was but a by-product of a most amazing life, devoted to the evangelism of Christ.

Some say that "Internationalism is the way out," but let us say with all the power which God gives, that **God is the way out.** A heart return of the nations to the source of their every good. The breakdown of character preceded the breakdown of institutions and nations. With the full-gale beating down upon the nations, may we not forget that the Lord has not failed us. The following poem from a daily paper is worth penning and filing:

What do you fear, my people?
What is it that you dread?
Have I, your land, once failed
That you go with drooping head?

Are my kind fields less fertile,
My water courses dry?
Have my mines ceased their treasure?
Has the blue left my sky?

Lo, I have fires to warm you,
And trees to roof from storm.
My gentle herds, my cotton field
Make clothes to keep you warm.

My fruits, my vines, my gardens
Yield foods to keep you whole.
No earthly gifts are lacking—
The fault lies with your soul!

Straighten your backs, my people!
Lift eyes from the gray sod.
Give praise for what I give you,
And trust your fathers' God.

Perhaps we had better tell our readers what a political sage told the distracted Israelites in a day of national emergency, **"Why speak ye not a word of bringing back the King."** "When ye see all these things come to pass, then look up, for **your redemption draweth nigh."** "Even so, come Lord Jesus." How? As **"King of kings, and Lord of lords."** Lately, a woman in the Christian Church had her eyes opened as to the **"Blessed Hope"** who had always looked for death, but now looks for **HIM.** What a difference.

"The same blessed Lord to look for? Yes. The same wondrous fact of His coming, with all the holy inexpressibleness of it? Yes, oh, yes! But not at a judgment day so distant that it loses most of its practical value and makes one look for death to take him to the Lord instead. To-day? Perhaps. In half an hour? Oh, could it be! And yet if He delays His coming, to keep looking for Him with a glad expectancy, and in the meantime to keep ourselves in His will for us, whatever that may be. Now I feel that the Lord's return is more imminent than death and that I may long for it without feeling it is a sin to do so."

THE MENNONITE GENERAL CONFERENCE GOES WEST

The apostles and the elders came together, for to consider of this matter. And when there had been much disputing . . . Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring . . . . After they had held their peace . . . . Wherefore my sentence is . . . . That we write unto them . . . abstain from . . . . They wrote letters . . . . It seemed good unto us, being assembled with one accord, to send chosen men . . . . It seemed good to the Holy Ghost . . . . Fare ye well. —Acts 15:6-29.

The above is just extracts from the account of the First General Conference. Down the centuries, and along the corridors of time problems have ever and anon arisen calling for the solution of men of God. Noted conferences might be named, which have changed the courses of the Church, men and nations for good. Other decisions have wrought folly, increased evil, and created a schismatic spirit of sectarianism. Conferences have their place and can be used of God to the welfare of His Cause and People.

The Mennonite Church for all time has been and will be influenced by the Conference at Dortrecht, Holland in the Sixteenth Century. Other conferences have been held by this body, but none were as far reaching in their influence, and we trust well being. The General Conference has brought the Church together in many ways, although as always there are sectional differences. The East will never be the West, and the West will never be the East. The United States and the Canadian Churches are one in faith and doctrine, withal there is a difference. Instead of magnifying the differences it would often be good to begin with the agreements and similarities, working together in love to eliminate the differences. "Till we all come into the unity of the faith, and the knowledge of the Son of God."

This year the Conference goes West. This is the farthest west that the General Conference has gone in the history of the United States. We hope to see the General Conference held with the Pacific Coast Conference in the not too far distant future. Already the Oregon churches would be able to handle the crowds. We were more than agreeably surprised at the large and well attended churches in that State. It may be that some day, not far away, the Conference will convene in the "Sunshine State of California."

The Conference will be held on the grounds of Hesston College, made sacred to thousands because of its association with the lives of the faculty and its student body. None will ever know in this world the far reaching effects of such institutions, and we trust in the great day the Master of all institutions, which profess His Name, will find much gold, much to appreciate. It will be interesting to hundreds of parents to walk on the same sod which their sons and daughters trod in their most impressionable years. May God help our educators to be true, to realize their responsibility, and their great opportunities. Hesston, Kansas is not a large place for population—a small western town, but large with the possibilities of fellowship and friendship with them and the brotherhood nearby. To many of us who have enjoyed the fellowship of the western brotherhood August is a month looked forward to with anticipation. To the newcomer we trust it will mean the same. We hope that the crowds may gather in **"That Name"** —the Adorable Name. Then our hearts will burn within us. Then there is the trip. The new faces. The new country. The new experiences. We trust nothing will overshadow the **"Blessed One**—the Rose of Sharon—the Lily of the Valley—the Bright and Morning Star."

Conferences to be successful must grant **Him the place of Headship.** They must gather in His Name. They must come in the Spirit. There must be much prayer. There must be fervent love. There must be spiritual attitudes. There must be the spirit of unity. There must be the enlightened mind to see the necessary things. There must be a spirit of safeguard, lest in our enthusiasm for the right, we lay unnecessary burdens on the Lord's people. There must be good judgment, based on a thorough knowledge of the Word and will of God. There must be the narrowness of the Word of God, and none of the narrowness of our limited minds. There must be the presence of God, and the guidance of the Holy Spirit lest the Conference be a tragic failure, and the expense a decided loss. May the LORD BE PLEASED TO GRANT HIS DIVINE BENEDICTION.

WHERE 75% OF A CENT GOES

Go ye therefore into all the world, and preach the Gospel to every creature.—The Lord Jesus Christ.

This is not the Missionary Department of the Christian Monitor, but the amounts that are given are news items. It may interest the readers to know that the small sum of 75% of a cent out of every dollar the Lord gives the American people goes for the tremendous task of making the Gospel known to the world. This commission which the Lord gave the Church has never been abrogated, and is still in force, more so than when the Apostle Paul crossed the Aegean Sea into Macedonia—into Europe. Europe now has 375,000,000 people alone that are unevangelized, more probably than the entire population of the world in the Apostles' day. Then also doors are largely open, the ways of communication are better. Men on the field have better backing to-day than did the Apostle Paul. Ten millions of Jews alone inhabited Europe, many already having embraced the Gospel. More millions to whom it has never been preached.

To show where we place the emphasis in America, note the following figures:

Each year $750,000,000 is spent for cosmetics. perfumes and creams.
$350,000,000 for soft drinks.
$300,000,000 for beautiful furs.
$500,000,000 for jewels.
$800,000,000 for cigarettes.
$250,000,000 for ice cream and cakes.
$100,000,000 for candies.
$200,000,000 for chewing gum.

Then put the appalling fact that we return to the Lord the miserable sum of 75% of a cent for the Lord's work, beside these. It has been well written to our shame:

Less than a cent, O keepers of gold,
With houses and lands and riches untold;
Less than a cent—it cannot be
That is the way you divided with Me."

What a satisfaction on the other hand to those who are keeping their expenditures of the **useless to a cipher, and secondary things to a minimum,** that they may have whereof to give. The following letter received by a Canadian Church is worth reading, it was written by a bishop of the same denomination from Japan:

Greetings:

It was sixty years ago that the veteran missionaries came from Canada and knocked at the door of Japan. They were heroic in their efforts to open the hearts of the people to Jesus. The deep impression made by such remarkable Christian men is still vivid among the people and their spirit is still living and even growing among our Christian workers. They, with the consecrated missionaries who followed them, with the supreme aim of introducing Jesus Christ as Savior, succeeded in establishing the Church in Japan with a membership at present of nearly forty thousand, and over three hundred active Japanese workers, including both men and women. In addition to this I count it one of the conspicuous fruits of Christian missionary work that the personality of Jesus is held in high esteem by the people of Japan. Just as Mount Fuji stands pre-eminently above the other mountains of the Island Empire, Jesus is a supreme figure, far above other spiritual and ethical authorities of the country. It is a marvellous fact to us Japanese that whenever Buddhism was introduced to us at different periods by different interpreters, each interpretation differed fundamentally from the others, whereas, from whichever corner of the world Christianity came, it taught one and the same God, one and the same Lord Jesus Christ, and one and the same Holy Spirit. Thus we believe Christianity is the religion by which the world can be bound together in one hope and one family, with one God as the Father.

We deeply appreciate the wise and far-sighted missionary policy which you have pursued in Japan. You have always sent able missionaries to the field. You have maintained geographical strategic points as mission stations. You have emphasized educational as well as evangelistic work in Japan, and your intensive methods in carrying on the work have set a good example for us to follow. In spite of the financial depression we are grateful to be able to say that the Church which you have established in Japan has grown sufficiently strong to share the hardships of the mother Church in a spirit of sympathy and co-operation. However, our prayer is that the good Lord may bring us back to better times so that the young Church and the mother Church may go forward hand in hand to meet the urgent need of world evangelization which is made the more urgent by present conditions in the world.

Looking back over the sixty years of the history of your mission in Japan I wish first, to give thanks and praise the name of our God the Father, and then to convey our highest appreciation of the efforts which you have made on behalf of Japan. Beseeching abundant blessings on the dear mother Church and on Canada, I wish to request your earnest prayers and further co-operation in the evangelization of the East.

Most sincerely, I am,
Yours in Him,
MOTOZO AKAZAWA.

Another method adopted to reach the masses in India is worthy of consideration, where the Evangelists earn their own living as mechanics. Note the following:

The India Industrial Mission, Cossipore, Calcutta, was organized by Edwin Lawrence, one time an engineer in the firm of Jessop and Company, of Calcutta. Mr. Lawrence was converted in Calcutta, and his attention was soon called to the perversion of education, which has created in the great Indian cities, an educated proletariat of clerks and lawyers. He felt called of the Lord to devote his engineering abilities to the training of Indian Christians as manual workers. This led to the further step of combining manual work with evangelistic work after the fashion of the tent-maker of Tarsus. He believes that India is to be won to Christ, not by paid preachers, but by evangelists earning their living as mechanics.

He went to England and perfected himself in the art of oxy-acetylene welding, at the same time enlisting a band of like-minded helpers.

In 1925 he and Mrs. Lawrence obtained the use of the Church Missionary Society divinity school at Cossipore, then closed. "The first pupil," says Light for the Fighting Forces, organ of the British Christians, "was a Brahman who had come in search of a clerical job. He is now a believer and has worked for two years as an artisan. Twenty young men have now passed through this mission into the world, and are earning an average of ninety rupees a month. Twenty-four are in training. The workshops produce patent vermin-proof bedsteads and other kinds of metal furniture, and the excellence of the work has been proved by many mission hospitals. Great stress is laid on regular Bible teaching and evangelistic training. The pupils go out regularly with an experienced missionary to learn to preach in the open air."

This mission is, or will be, more than self-supporting, any profit going toward the gospel work. All teaching is based on a full acceptance of the Bible as the Word of God.

God bless our missionaries. All missionaries of the Gospel. God bless the givers—the various Boards. May the Lord recompense in time and eternity. May that criminal list not be our way of spending the Lord's money, and may we never dare to approach the Judgment Seat of Christ giving 75% of one cent for the Lord's work. The following part of a letter from a missionary on the field, C. Darby Fulton, D. D. on **"compensation"** ought to make its own appeal for **more conservative spending,** and liberal giving:

The full story will never be told of what missionaries have endured. Much of it has been borne in secret with that silent patience that seeks recompense only from God. They have said good-bye to parents and friends, many of whom they have never seen again on earth. Often on their return, they have only memories of father or mother and a marble slab or a plot of green in the graveyard. They send their children home and, having committed them to God, settle down again to bear without complaint their wistful loneliness. The past few months have revealed all too poignantly the sufferings and the heartaches of our missionaries despite the courage with which they have endured. Some are beset by dangers untold, by flood and famine and banditry and war. Their hearts are broken by the sight of the need and suffering around them. They are burdened with the overwhelming weight of crass superstition and idolatry.

A missionary was asked what compensation he had found in his work for all the sacrifices he had made. He took from his pocket a letter, worn with much handling, and read this sentence from an Oriental student:

"But for you, I would not have known Jesus Christ, our Savior. Every morning as I kneel down before God, I think of you and I pray."

"That," said the missionary, "is my compensation!"

WORLD FELLOWSHIP OF FAITHS AT CHICAGO WORLD'S FAIR

For some time the Chicago World's Fair has been open to the public and the exhibition of the World's Fellowship of Faiths has been in active operation and the exhibit open to the public. Of those who attend the fair a large per cent attend the Fellowship of Faiths exhibit and lectures. The temple in which this organization is housed is a very large and magnificent building and the interest in the cause of religion is general. Thus many are attracted to the building entirely unaware of the true nature of the arrangement.

Most people we think have the idea that the arrangement has to do exclusively with the different denominations of Protestant Christianity, except a few churches which refused to participate; and some of them are utterly astonished to learn that Mohamedanism, Buddhism, Hinduism, and many other religions are represented and occupy the same pulpit with the Christian churches and equal rights to exhibits in the same building. They work together for the same causes, such as world peace, social betterment, relief of disease and suffering of all kinds, etc. There they all are, some of them with whole courses of the priests of their religion!

Leaders of the different religions, including Christianity, give lecture programs every day and from the same rostrum or pulpit. Two prominent Indians, represent activities of Indian religions; a Buddhist and a sect of Hinduism, are accorded each from ten days to two weeks; and other Oriental leaders lesser numbers of times for lecturing concerning their faiths and making their respective contributions to the international and social problems. The stated object is to gain a better understanding between the religions of the world and seek unitedly to solve some of the world's problems, thus making a common contribution to the uplift of the human race. But one cannot afford to be deceived by stated objectives, he must look for the inevitable results inherent in such an arrangement.

To be sure we are told that this arrangement is different from the World's Parliament of Religions as staged during the Chicago World's Fair in 1893. At that time representatives of the different religions met upon a common platform to compare the different religions of the world and compared strengths and weaknesses of the different systems of religion, and incidently put on a display of pomp and splendor in parade and ceremony. In this matter some of the faiths equalled or even surpassed the effort of the Christian churches; and they left the Parliament of Religions feeling on a par and equality with the Christian Religion and were so recognized by many of the Christian leaders. It is generally admitted that some of the results were unwholesome, but they claim that it has been arranged to avoid most of these evil results this time.

The impression which we gather from the expressed fellowship of the present arrangement and the undertaking of the common problems is that equality has been granted the heathen religions with Christianity and now together they must undertake the world problems. We deplore this impression because it certainly does not accord with the facts in the case. The heathen religions of the world have never yet seriously undertaken the problems of the kind being discussed and from the very nature of the religions are not likely to do so. We fail to see that any good will accrue from the arrangement, either to the problems undertaken or to the cause of Christianity itself. So far as we can see the arrangement has every earmark of being sponsored by modernism.—Christian Conservator.

DYING FOR A SMOKE

We clip the following from Norman Dunning's Life of Samuel Chadwick. It has to do with the days when Chadwick was principal of Cliff College.

"No man would dare to take liberties with Samuel Chadwick. Shortly after the beginning of a certain term, a student much older

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than the average Cliff man knocked at the door of the Principal's study. On entering he addressed the Principal very timidly.

"'Sir,' he said, 'would you give me permission to have a pipe?' (It is a rule at Cliff College that no student smokes.) 'I am not like these boys,' continued this middle-aged brother, 'I have been a smoker for twenty years. I finished my last pipe before I came through the College gates on Friday, and I have tried my best to do without tobacco since. But, sir, I can't hold out any longer. I am dying for a smoke.' The Principal half turned in his chair, and swept the brother with his glance from his toes to the crown of his head. 'Is that really true, brother? Are you really dying for a smoke?' 'I am, sir,' replied the student. 'Then,' said the Principal, pointing to a seat beside his desk, 'sit down in that chair and die.' He went on to explain that any man who allowed a habit to get such a hold on him that he would die if he did not give way to it, was best dead. The would-be smoker looked first at the floor and then at the ceiling and then at the floor again. 'Let us talk to God about this,' said the Principal. They knelt together on the study floor. The Principal prayed that God would glorify Himself in this man's life. The brother rose from his knees, the craving gone. For a year, he stayed at the College, and the temptation to smoke never returned."—Moody Church News.

THE BLINDNESS OF UNBELIEF

A minister was preaching on Glasgow Green a few years ago when someone asked permission to speak, and made his way to the platform.

"Friends," he exclaimed, "I do not believe what this man has been talking about. I do not believe in a hell, in a judgment, nor in a God, for I never saw any of them."

He continued talking in this way for a while, when another voice was heard from the crowd, "May I speak?" The infidel sat down; the next man began.

"Friends, you say there is a river running not far from this place, the River Clyde. There is no such thing; it is not true. You tell me that there are grass and trees growing around me where I now stand; there is no such thing; that also is untrue. You tell me that there are a great many people standing here. Again, I say that is not true; there is no person standing here save myself. I suppose you wonder what I am talking about; but, friends, I was born blind. I never have seen one of you, and while I talk it only shows that I am blind or I would not say such things. And you," he said, turning to the infidel, "the more you talk the more it exposes your own ignorance, because you are spiritually blind, and cannot see. Dear friends, 'By faith ye are saved.' Try the life that Christ lived. There you will find life and love and everlasting joy."—The Life of Faith.

"HE IS FAITHFUL THAT PROMISED"

Every promise of Scripture is a writing of God, which may be pleaded before Him with this reasonable request: "Do as Thou hast said." The Creator will not cheat His creature who depends upon His truth; and, far more, the Heavenly Father will not break His word to His own child. "Remember the word unto Thy servant, on which Thou hast caused me to hope," is most prevalent pleading. It is a double argument: It is **Thy Word,** wilt Thou not keep it? Why hast Thou spoken of it if Thou wilt not make it good? Thou hast caused me to hope in it; wilt Thou disappoint the hope which Thou hast Thyself begotten in me? Spurgeon.

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An Editorial

INDIAN SUMMER

By Alta Schrock

INDIAN summer is a repentance on the part of the retreating year. It is an apologetic backward glance that seems to say, "Well folks, I'm sorry I have to be going, but here—take this!" And he flings out a handful of sunshine and tardy flowers and late beetles with a peculiar quality all their own. We accept them with a thawy smile and feel that the old year, in stripping the earth, is not so unkind after all. It is like a kiss before the tucking in—this bit of warmth and life.

The more I think about it, the surer I am that it's the atmosphere that makes Indian summer what it is. If you can visualize some one throwing random shafts of light and warmth through a frozen room, you have the idea exactly. There is a bit of fusion among the shafts, and they form irregular, doubtful clouds about the center of the room, but they shy at the curves and corners as at an ambush. You walk through the room and feel a warm wave contradicting the cold; you take a corner chair—and draw up your collar and breathe into your hands.

You do the same thing when you walk through the open fields of the earth and settle in the shaded nook of a woodland. The corners of the earth are cold, and its lap wears only a superficial warmth. There is an innate, fundamental quality of coldness about it all that no amount of warmth will take away. Now, does that not account, to you, for the vibrant tingling you feel on an Indian summer day? You feel exhilarated, braced by the heaving, lifting freshness; you are pricked in a thousand places by the electric current that quivers through the air. But in and through it all that drowsy weight from the blue sky. What an odd combination, to be sure. A sort of atmospherical hysteria! But really, if one can remember, like nothing so much a ghost of the springtime.

The nights are cold as crystal, and the mornings seem to rise up with a shout over the hills. The bones of the earth are shivering, but the sun spreads a blanket to hide their naked cold—a blanket that at night will vanish like thin air. What shall we say about this blanket: is it deadening felt or an amplifier? Have you ever noticed how still the air is, and yet how clear-cut are distant sounds? The autumn air does seem to increase in carrying power, but perhaps that is because so many voices have been muted for the season. And that's why, when a ruffed grouse does drum, when a katydid does tell us about it, when a chickadee does prophesy spring, the world at large is a witness to the fact. Pink snow is always noticeable, and so is an albino blackbird.

The nature student gently eases himself on his fallen log and is silent, fading into the silence of the atmosphere. He is the spectator, and the wood is a highly sympathetic stage that transmits all animation to his eye. And he is an audience. Hist! Some one comes. There is an inrush of sound like draught; there is a quality of presence that seems almost chemical. But the nature student looks up and sees—no one, nothing! Only a handful of leaves blown before a frisky breeze. Even as the leaves shiver and shudder into their resting places, there is a curious combination of undulating movement and starchy sound. A pert little chipmunk rolls through the crisp brown leaf carpet, leaving a sparse wake of crinkles. Yonder the sinuous weaving of the gray squirrel leaves a roving crunch, and even the tiny feet of the robin, as he flits for a moment to the ground under yon maple, makes a sharp little noise. The leaf carpets, you say, and the clarified atmosphere? Yes, these are the secrets of the sense of animation.

Along with that curious combination of electricity and drowsiness there is that other ambiguity—the dual brand of the seasons, spring and autumn. But the more I think about it, the more I am inclined to think that even **that** is a matter of sound and atmosphere. If I could blindfold some one who had lost his memory and lead him out into the fields and meadows one of these October or November days, I feel sure he would not know whether to look for a yellow pumpkin or a daffodil. A group of robins is fluttering all about in a restless quandary. Well now, have they just come, or are they about to leave? I smell the steaming of the earth and feel its moisture on my face. It **may** be the result of the spring rains, or it may be the slow decay of the tired leaves, driven by a warm rain down into the bosom of the earth where the sunlight and the moisture use them to make autumnal perfumes. Whichever it is, there is certainly an odor of heady wine in the air, which is a result either of the influx of life or of its rapid receding. The warmth that creeps in with midday and hails us from all the open spaces, may either send the boys scampering after their marbles or set the swains to thinking about a cornhusking. Whatever the season, it has enough personality to make itself felt.

Now let me unbind the eyes of my patient, and he will begin interpreting feelings and sounds through his eyes. With his eyes on a big golden vine, he begins to pick out the odor of frost grapes. Viewing a hedgerow, he picks out very nicely hawthorn perfume; and, taking in the full expanse of a gray-white meadow, whispers with discrimination, "Field balsam!" He looks over the brow of yon mountains and sees a purple-blue haze hanging like a muffler under a cloudless sky. Then he picks his gaze from the mountains and plants it in a field of corn and pumpkins, and thence to the north slope woodlot where the last embers of the brilliant autumn furnace are dying out. A hickory nut drops into our knapsack, and the patient smiles in gleeful recognition. Autumn to the last detail—Indian summer!

As the days of the Indian summer advance and the full moon approaches, the simile becomes more and more that of springtime. The full moon, you know, is the favorite migrating period. Through the vibrant air come the gun-like reports of the giant Indian hammer as he pecks large pieces from his favorite hammering tree. The distant woodland undulates with the rhythmical salute of the male ruffed grouse telling his mate that there is chemistry in the air. Downy woodpeckers skim up and down trees and gibber in conversational style. Flickers shriek and yell across the summits of tall tree tops. Now in every tree and bush there is hasty, jumbled confusion. The chickadees have utterly lost their decorum and are rushing, syncopating, whirling through the air at dangerous angles, each one gossiping to his brother his opinion of autumn. High overhead in the intense blue sky hang great black masses of birds. The migratory arrow has shot them through and through, even those groups that don't intend to change their quarters in the least, but feel a pricking in the air.

And so you see, the Indian summer is just a little siesta, a little holiday in the year, a spring-like time when the year is in a skittish, playlike mood. She is playing hide-and-seek with us, and we are the wiser to enter whole-heartedly into the game.

Salisbury, Pa.

APPRECIATION

I cannot paint a picture of the beauties that I see,
The lavish coloring and form of flower, and bush, and tree;
But I can watch a Master Artist painting sunsets in the skies,
And I know that yellowing maples in October dim my eyes.

I cannot sing the melodies that time has made so dear,
But in my soul a hushed response greets other songs I hear.
A meadow lark at dawning and winds among the trees
Seem tones from heaven's harp that yields celestial harmonies.

—Miranda Walton—Adapted from Moody Monthly.

STARTLING CONDITIONS

At a meeting in Ontario, the chairman, a Bachelor of Arts, made the statement that twenty-five years ago, when he entered university, 95 per cent of his class were nominal Christians; at the end of his course, those graduating were 90 per cent avowed atheists. This was twenty-five years ago, and much seed-sowing has been done since then. According to the statement of a former official of the American Association for the Advancement of Atheism, $2,200,000 reach the coffers of the association annually. Atheist Sunday schools are on the increase. There are more than 6,900,000 agents of militant atheism in the world to-day. This is the world that requires the Word and young men willing to teach it.

—King's Business.

CHRISTIAN MONITOR

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"ABOUNDETH IN TRANSGRESSION"

By Wilma Lehman

DAWN was just breaking and melting the cool crisp October night into day as the big car pulled up to the gas station.

"Where are you headed for Mister?" asked a boy who seemed to be loitering about the station, as a middle-aged man stepped from the car.

"Back home to the good old state of New York, as soon as I get the gas tank filled," answered the man good naturedly.

"Have you room for a passenger?" next inquired the boy.

"Why-y, do you want a ride?" asked the gentleman as his eyes flashed up and down the boy, appraisingly.

"Yes sir. I want to go to New York to get work."

The man hesitated a moment and then answered, "You may go along."

"What is your name?" he inquired as they drove away from the service station.

"Charles Henry."

"Do you know of any good jobs?" asked Charles.

"I am Donald McKay and President of the Nelson Stove Factory. You might try there for work."

Charles leaned comfortably back into the seat and breathed a sigh of satisfaction. Now he was his own boss. He would not need to get up early in the morning to go for the cows. To-morrow they were going to dig potatoes! Twenty-five acres! Almost an endless job!

"No one to make me angry! Rudy can have his own way now. I'll have a real job," he reflected happily.

* * * *

"Ma, call Charles," shouted Mr. Henry from the barn.

"I thought you did."

"I did but he didn't answer."

Mrs. Henry went to the stairs and called, "Charles, Charles, get up right away. Pa has finished milking and he wants to get an early start in the potato field."

But there was no answer.

"Perhaps he's sick. I'll have to see what is wrong."

She rapped on the door but there was no answer. Opening the door she was startled to find the bed unoccupied.

"Charles, Charles," she murmured, "what does this mean?"

Then she noticed a note on the dresser. Tears filled her eyes as she read, "I hate to dig potatoes. Pa scolds me when I don't do things right. Jake, Pete, and Rudy make me mad. Don't look for me. I never want to come back."

The tears streamed down the mother's cheeks. "To-morrow will be his nineteenth birthday," she remembered. How vividly she recalled the day, seventeen years ago when she picked Charles out from among twenty-five orphan boys. How she loved him and loved him yet. Although Jake, Pete, and Rudy had been born in the home later, Charles was her boy too.

Going down to the kitchen again she thrust the note into her husband's hands. He read the note aloud. There was a moment of tense silence.

"Every time I told him to do something of late he became angry," Pa said.

"Let us boys go and hunt him," begged Rudy.

"No, maybe he's only in a spell of anger and will come back soon. We'll let him take his own way," decided the father.

* * * *

When Charles left Mr. McKay's car he gave him the address of the factory. After walking for miles, he saw the factory looming against the sky. Entering a door he inquired the way to the employment office. As he rapped on the door a sharp voice said,

"Come."

Charles quickly stepped inside and made his mission known.

"Mr. McKay referred you here? We could use a man to help with the loading and unloading. Can you do that kind of work?"

"Sure I can. What are the wages?"

"Two dollars a day."

"Beats working on the farm for nothing," thought Charles, and quickly replied,

"Suits me. When shall I start."

"To-morrow morning at six o'clock."

"O. K. I'll be here."

"Now for a place to stay," thought Charles as he wandered down one street after another. "I reckon no one in New York would keep a stranger as Ma does. I'll have to get a cheap rooming house. That policeman can probably tell me where to find one."

"About the cheapest place I know of," said the policeman, "is the one on 178th Street. Go down here two blocks, turn to your left and go down that street four blocks. The proprietor's name is Wilson."

"Room and Board Cheap at Wilsons," was the sign outside of an old but well-cared-for house.

"Our rooms are three dollars a week, board five dollars, and both for seven," answered a young girl to Charles' inquiries.

"I want only a room."

"Our terms are that you pay a week in advance" the girl told Charles.

"I won't be able to pay until Saturday."

"Just a minute and I will call my mother."

"Do you have anything to give as security?" asked Mrs. Wilson.

"No."

"Not even an extra suit of clothes? We must have some security to be able to carry on business."

"Well, I have an extra suit but I may need it."

"Can't you wear your work clothes until Saturday?"

"Well, if there's no other way, I will do that."

So Charles was shown to his room on the third floor.

"I wonder what she thinks I am—won't trust me until Saturday. That's what I call nerve—taking a fellow's last and only possession. I don't believe that the girl would have demanded it. That was her mother's idea."

The next morning when Charles reported for work the boss looked up at him and spoke rather sharply, "Work here begins at six o'clock and not at eight. Don't let this happen again. That man over there is your boss."

Charles walked over to his boss, wondering if he would be like the first one. That man was surely a crank for he couldn't help it if he was late. He had no watch.

"I am Charles Henry. The boss said I am

THE MORNING TRYST

A moment in the morning,
Take your Bible in your hand,
And catch a glimpse of glory
From the peaceful promised land;
It will linger still before you
When you seek the busy mart,
And like flowers of hope will blossom
Into beauty in your heart.
The precious words, like jewels,
Will glisten all the day
With a rare effulgent glory
That will brighten all the way.—Anon.

to help you to-day," he introduced himself to the other boss.

"I am Mike," answered his boss, "Grab hold of that and we'll put it here on the truck."

Loading stoves was the rest of the week's job. "It isn't so bad," thought Charles as he walked home Saturday evening, his eight dollars in his hands. "Wouldn't the other boys like to be getting two dollars a day. Bet they'd like Nellie too. To-night I'll pay my bill, get my other suit back, and then maybe I can take Nellie to church to-morrow night. I believe I'll write home and tell them of my good luck."

"Nellie certainly is a nice girl," thought Charles as he went to work Monday morning. "She sang beautifully at church last night."

"Crate up that stove, and don't fool any time in doing it because it must be ready for the early express," commanded Mike as soon as he saw Charles.

"I'll do it just as fast as I can. What else can you expect?" growled Charles.

* * * *

A few years later Charles was still working under almost the same conditions. But five rooms of the Wilson boarding house were Charles and Nellie's home.

"Charles, can you please spare me some money to-day. I must pay up some of our bills," asked Nellie.

"What do you mean by running up so many bills?" ungraciously answered Charles.

"I'm as saving as I can be, but Junior needs new clothes to start to school."

"Well, I haven't any to give you," growled Charles, slamming the door.

"Charles, Charles, why can't you control your temper?" sobbed Nellie as Charles left her. "You really don't mean to be so harsh and surly. Mother has helped us a lot and will still help us."

"Charlie, drive that truck over to the other door," ordered the boss.

"My name is Charles and not Charlie, and I won't do it until you call me Charles."

"Now you listen, sir. You know that Mike and Jerry refused to keep you on their gang and I'm under no obligations to do so either. Better keep a civil tongue or you'll be hunting a job."

Charles gritted his teeth but kept silent. His anger seethed and boiled within and made him a most unpleasant fellow workman.

When the bell rang to change shifts the boss said, "I've tried as long as I can to put up with your grouchiness. But I'm through. You need not come back any more."

Charles was too angry to speak. He would not ask for pardon, nor beg for mercy. He felt like fighting but merely slammed the door behind him.

"But why should I go home?" thought Charles. "Everything is unpleasant there too. I can't get along with Nellie any longer, and now that I'm out of work it will be worse than ever."

"Nellie, I will take Junior and go to my home. I've lost my job and we can't get along any way. You can live with your mother and do as you please."

"But Charles," sobbed Nellie, "you can't do that. He's my child too. Mother will help us until you get another job. Charles, please, please, don't do such a thing," pleaded Nellie.

But in spite of Nellie's pleadings and protests Charles took Junior and left his faithful, loving wife, crushed and heart-broken.

* * * *

Charles' heart beat faster as he caught his first glimpse of house and barn. The lawn and garden were well cared for. A corner of the woods was cleared away for a new house, and in the pasture field was another house which looked a few years older. Walking up to the kitchen door he told Junior to rap.

They heard a voice call, "Ma, there's some one at the kitchen door."

The door opened but Charles did not speak. He wanted to see if he was recognized. The mother glanced first at Junior and then at Charles. As her eyes met Charles' she stretched out her arms and said, "Charles, my boy," and tears flowed unheeded down her cheeks.

Rudy and his father rushed to the kitchen, and they too welcomed the returned prodigal.

"I'm so tired," sighed Junior later, "but this supper tastes good, doesn't it, daddy?"

"It surely does," answered Charles. We have been hitch-hiking the last two days and didn't have much to eat."

Junior was soon ready for bed and his grandmother tucked him in and kissed him good-night just as she had Charles years before.

"Really Charles," said Rudy, "you don't look much like I remembered you. We surely were worried when you went away until we received the card you sent."

"I wish Jake and Pete were home. I would like to see them and their homes. I noticed the houses as we came up the road this evening."

"What have you been doing Charles?" asked the father.

Charles told the story. Their hearts were grieved as they saw the pictures of his life. Wherever he had gone and whatever he had done, he always stirred up strife and anger. He had broken his marriage vow in leaving his wife without support; separated her from her only son; deprived the child of a mother's love and care. It was a sad, sordid story, but Charles was unmindful of any grievance except his own fancied ones.

Weeks and months passed. Charles and Junior were still at home on the farm. The extra work and the nervous strain were almost more than Mrs. Henry could carry. Every time she corrected some naughtiness of Junior's Charles would rage.

But one day there was a change. "Ma, my life has been unhappy and I have made others unhappy. I believe that sermon today must have been meant for my special benefit," Charles told Ma as they sat on the porch at the close of a beautiful Sabbath. "My troubles have been all my own fault. You took me into your home and gave me the same care and love as you gave your own. Yet I ran off. Mike and Jerry were fine bosses, but I raged at them. Nellie did everything possible to get along. She was always kind and loving. But I took Junior away from her. And I have wronged Junior too. I haven't been a good son, nor workman, nor husband, nor father. Oh, Ma, help me make my wrongs right."

"An angry man stirreth up strife, and a furious man aboundeth in transgression," quoted his mother, from Prov. 29:22. "But Charles, you have the opportunity of being a noble Christian husband and father and son. Christ has promised, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'"

North Lima, Ohio.

THE SPREAD AND PERSECUTION OF THE EVANGELICAL ANABAPTISTS

III

By John Horsch

The severity of this persecution is to be partly explained from the fact, mentioned in the above quotation from Sebastian Franck, that the world feared that the Anabaptist movement would result in political disturbances and revolution. The suspicions of the authorities were aroused by certain characteristics of the Anabaptists. The evangelical Anabaptists differed from the state churches of that period by refusing to let the civil authorities rule over their consciences. They had indeed espoused their faith contrary to the orders of the magistrates.

The authorities were probably generally aware that the Anabaptists taught the principle of nonresistance, many however believed the assertion of Zwingli that their teaching on this point was a mere cloak for revolutionary aims. True, there were at a later period revolutionary Anabaptists, but the persecutions described above took place at an earlier date, namely previous to the year 1530. The cruel edict of Speier, demanding the execution of all Anabaptists, was made a law at least four years before the rise of the first of the revolutionary Anabaptist sects (the Münsterites). Furthermore, the fact should not be overlooked that in Switzerland persecution did not cease even after two centuries in which the Brethren had not only taught but lived the principle of nonresistance. The persecution continued after their antagonists had long ceased to accuse them of revolutionary aims.

From the above description it is seen that the severest storms of persecution had befallen the Anabaptists (principally the Swiss Brethren) before the conversion of Menno Simons (1536) and the rise of the Mennonite Church in the Netherlands. However, the number of the Mennonite

martyrs in the Netherlands is likewise very large. As had been the case in Switzerland, South Germany and Austria, the brotherhood in the lower countries rose and expanded under severe persecution.

Menno Simons on the Persecution in the Netherlands

Menno Simons wrote concerning the persecution in the Netherlands:

Those who fear God must bear great persecution, as we witness with our eyes. How many pious children of God have the magistrates within a few years deprived of their homes and possessions, confiscated their needed property, and committed it to the bottomless imperial money chests; how many have they betrayed, driven out of cities and countries and put to the stocks and torture, turning the poor orphans naked into the streets. Some they have executed by hanging, some they have tortured with inhuman tyranny and afterwards choked with cords on the stake. Some they roasted and burned alive. Some they have killed with the sword and given them to the fowls of the air to devour. Some they have cast to the fishes. Some had their houses destroyed. Some had their feet cut off, one of whom I have seen and conversed with. Others wander about here and there, in want, homelessness and affliction, in mountains and deserts, in holes and caves of the earth, as Paul says. They must flee with their wives and little children from one country to another, from one city to another. They are hated, abused, slandered and lied about by all men. (Complete Works, Vol. I: p. 196a).

Again in Brabant, Flanders, Friesland and Gelders the God-fearing, pious people are daily innocently led to the slaughter and inhumanly martyrized with great, grievous tyranny. Marginal note: "A true, consecrated Christian is an unconquerable knight; yea he is stronger than emperor or king" (Complete Works, Vol. II, p. 11).

Concerning his personal experiences Menno wrote:

It was in the year 1543, if my memory serves me right, that a decree was published throughout Friesland, that criminals and manslayers were promised pardon, imperial grace, and freedom, and besides one hundred Carolus-Guilders, if they would betray me and deliver me into the hands of the executioner. Again, in 1546, at a place where they boasted of the Word (where the magistrates favored a secession from Romanism), a house of four rooms was confiscated, for the reason that the owner had rented it for a short time to my poor, sick wife and our children, although the neighbors had not known of it. (Complete Works, Vol. II: p. 11).

The Dungeons of Antwerp

While many were put to death in Friesland and other northern provinces of the Netherlands, the persecution was more severe in the southern provinces, particularly in Flanders and Brabant. Within a few decades the worst storms had subsided in Friesland, while in Flanders and Brabant the persecution continued longer. At no other place of the Netherlands were so large numbers of the Brethren executed as in Antwerp, that "den of murderers," as spoken of in one of the martyr's hymns. In this city they were imprisoned in the dungeons of the castle called **Het Steen**, (the rock), located on an elevation close to the Scheldt river. This castle has lately been renovated and is now used as a museum. The dungeons under it consist of about a dozen low rooms, from about 4 x 7 to 16 x 16 feet. The light of day does not reach this dreary place and there is, with two exceptions, no opening whatever for ventilation, except in the doors which lead from one room into another. Many letters written in these dungeons are found in the Martyrs' Mirror.

At Antwerp as well as in other places not all martyrs were publicly executed. At the foot of the stairway leading to the dungeons of **Het Steen** there is seen a big flat stone, covering the opening of a channel about three feet in diameter which leads down into the river. A martyr's hymn mentions three Mennonite women who, in 1557, were imprisoned here, and whose bodies were seen floating in the river toward the sea.

The Mennonites of Brabant, Flanders and other southern provinces of the Netherlands, who escaped the sword of the executioner, fled into the northern provinces (modern Holland). Thus, at a comparatively early date Flanders was "cleared of Anabaptism." In northern Germany, Menno Simon's principal field of labor, similar conditions prevailed as in the northern parts of the Netherlands. Not only in the southern provinces but also in the northern provinces of the Netherlands and in Germany new "blood-decrees," as they were often called, were published by the highest authorities of the states, urging the severest measures of persecution against the Anabaptists.

Beginning of an Attitude of Toleration

However, within a few decades some of the minor authorities in Holland and northern Germany, such as the magistrates of cities, grew more and more lenient toward the Mennonites. They had in a measure become acquainted with these persecuted people and had been led to see the unreasonableness of the persecution. While they would not have permitted them to labor in public, they were willing to overlook and ignore their presence, so long as they could do so without incurring danger to themselves.

This is evident from various facts and from a number of statements found in Menno Simons' writings. At the time when the last execution of a Mennonite martyr in Holland took place (1574) there were large Mennonite congregations in that country. A few years before this martyrdom the church at Harlingen had 1700, that at Franeker 1300 members. Apparently they were left almost entirely undisturbed.

Menno Simons wrote concerning the tolerant attitude of some of the rulers and magistrates:

In short, dear reader, if the merciful Lord had not, in His great love, tempered the hearts of some of the rulers and magistrates, but had let them proceed according to the instigations and blood-preaching of their theologians, no pious person would survive. But yet a few are found who, notwithstanding the words and writings of all theologians, tolerate the fugitives and for a time show them mercy, for which we will forever give praise to God, the Most High, and also return our thanks in all love to such kind and discreet rulers. (Complete Works, Vol. II: p. 104b).

The Testimony of Hans de Ries

There are a number of cases on record that lower magistrates who had received orders to arrest certain persons, warned them of the danger before attempting to carry out such orders. Hans de Ries, who later became the most influential leader of the Waterlandian Mennonites, made his escape from Antwerp but was arrested in a small town in his flight to the north. He was released after addressing the magistrates of the town in this manner:

Know ye, my lords, that we have not fled because we refuse to shed our blood for the name of Jesus, for long ago we have surrendered our lives to God, but we fled because we would not give our persecutors themselves any occasion for sinning against us. But if it must be so, if shedding of blood alone will satisfy you, well here we are; do with us that which you may consider good in your consciences. As for us, we are not afraid to meet death.

Frederick Erbe

As already indicated, the Anabaptists were persecuted in Lutheran and Zwinglian as well as in Roman Catholic states. In Lutheran Saxony, the native state of Luther, Anabaptists who refused to recant were executed. In one extraordinary case an Anabaptist—his name was Frederick Erbe—was imprisoned for life. His execution was prevented by peculiar circumstances. In 1531 he was arrested in the county of Hausbreitenbach. This county was under the joint jurisdiction of Saxony and Hesse. Capital punishment could take place only with the consent of both the Elector of Saxony and the Landgrave of Hesse. The Elector desired to have Frederick Erbe put to death. He repeatedly asked the consent of the Landgrave to execute him with the sword.

AS THY DAY, SO THY STRENGTH

What great demands are made upon
The Christian of to-day
Who sees the world in dire distress
And dim uncertainty!

When statesmen find their wisest plans
Have failed and come to grief,
And financiers are seeking for
Some sign to bring relief;

When laborers are out of work,
Or watch their earnings shrink,
And everywhere the cry is heard,
"What shall we eat and drink?"

In such a time of dread alarm,
With needs on every hand,
How can the Christian conquer doubt
And have the strength to stand?

The Christian looks to Christ alone
From whom all strength proceeds;
Omnipotence can still supply
More than this poor world needs.

—W. M. C., in S. S. Times.

This request was persistently refused. Landgrave Philip declared that he did not find it in his conscience to put to death a person for his religious faith. Not even after Luther and Melanchthon had expressed themselves in favor of executing Anabaptists did the Landgrave yield.

A Prisoner for Seventeen Years

Hence Frederick Erbe, after having been subjected to torture, was kept a prisoner for seventeen years until his death in 1549. His first prison was a remote tower in the city wall of Eisenach. Here he found it possible to converse with and admonish through a window his brethren, some of whom gathered here at times in the quiet of night. Two of them were seized by officers of the law, and executed, in November, 1535. Erbe was then incarcerated in the dungeon of the rear tower of Wartburg castle, the castle in which Luther, less than a score of years before, had translated the New Testament Scriptures. While Luther had gone to the Wartburg for protection, Frederick Erbe was thrown into a dungeon, for the reason that he could not approve of the teachings which Luther and the Saxon state church had meanwhile accepted. He constantly refused to buy his release by the denial of his convictions. After his death the warden of the prison gave him the testimony that he had lived a good life and had always been obedient.

Mennonite Influence Toward Liberty of Conscience in Holland

The first country to grant the Mennonites toleration was Holland. The last martyr in that country was Reitse Ayses who was burned at the stake in the city of Leeuwarden in Friesland, in 1574. The Roman Catholic bishop of this city said that he would rather have fasted on a diet of water and bread for two weeks than to sentence him to death. Persecution in Holland ceased soon after Ayses' martyrdom. At the time of the beginning of the rule of William of Orange the Mennonites had become numerous in Holland. Even some of their antagonists admitted that they were useful citizens. The very presence of the numerous Mennonites was an unanswerable argument for the refutation of the theory that a state tolerating various religious creeds would not prosper. Under the prevalent conditions it was small wonder that William of Orange granted the Mennonites liberty of conscience. In the southern provinces of the Netherlands the last martyr was Anna Uttenhove who was buried alive in 1597. In Switzerland the last execution took place in 1614, when Hans Landis, the most prominent Swiss Mennonite Bishop, was beheaded at Zurich. The persecution in Switzerland, however, continued for more than a century longer. Anabaptists who refused to recant were exiled, or imprisoned for life, or sentenced to the galleys to labor as slaves.

George Thormann's Testimony Concerning the Swiss Mennonites

The plain fact deserves notice that in the persecution of the Mennonites in the canton Bern the civil and ecclesiastical authorities encountered the determined opposition of the general population. There were, in the first place, many "semi-Anabaptists" (so named in decrees of the government) who openly confessed that the teachings of the Anabaptists were scriptural, and that they would unite with them were it not for the persecution. The people of the canton Bern in general were convinced that the Anabaptist dissenters were a godly people; they held them in high esteem. A clergyman of a higher rank (decan) in the canton Bern, George Thormann, undertook to show, in a work comprising 600 pages, that it was possible for members of the state church to lead as good and pious lives as the Anabaptists. The book was printed in 1693 in the government printing office at Bern, and the government assisted in circulating it. Thormann wrote in the preface:

> I have observed that our country folk are holding the Anabaptists in very high esteem; many of our people look upon them as saints, as the salt of the earth and the very kernel of Christendom. Yea, many are of the opinion that a good Christian and an Anabaptist are but two names for the same thing.

In the persecution the sympathies of the people in general were, as just intimated, on the side of the persecuted; they took the Anabaptists' part against "the powers that be". Although threatened with the severest penalties, they gave the fugitives food and shelter. Instead of betraying them into the hands of the authorities, as was required of them by law, they took pains to warn them of approaching danger. At times even those who had been sent to make arrests made possible their escape.

"Anabaptist Chases" in Switzerland

Since the ordinary police were not dependable for the persecution of the Anabaptists, the authorities of the canton Bern organized a special police force, upon whom no other duty was imposed than to ascertain the whereabouts of the Anabaptists and to arrest them. They were officially called **Täuferjäger** (Anabaptist hunters), They were responsible to the **Täuferkammer** (Anabaptist chamber, or board) whose duty it was to regulate all matters pertaining to the suppression of the Anabaptists, the disposal of their property, etc. It proved difficult to find men of unquestionable reputation who were willing to accept the office of **Täuferjäger.**

In the mountainous districts of the canton Bern these officers of the law undertook veritable "Anabaptist chases," as these disgraceful proceedings were called, to find and apprehend the dissenters. For every Anabaptist delivered up to the authorities they received a prize and even if the hunt proved unsuccessful they were rewarded. As intimated above their efforts were often frustrated by the friends of the Anabaptists who informed them of the approach of the catch-polls by giving them signals in various ways, such as blowing horns and shooting. The above mentioned author, George Thormann, said that some of the "Täuferjäger" were converted and united with the Anabaptists.

Conditions similar to those in the canton Berne, as concerns the attitude of the general population toward the Anabaptists, prevailed also in other districts, notably in parts of the canton Basel and of the Tyrol, as above noted. At Rotterdam in Holland, in 1558, three Mennonite men were to be burned at the stake. The executioner, who seems to have been intoxicated, caused great uncalled-for suffering to the first victim, whereupon the people who witnessed the scene, drove him away and liberated the three prisoners—an indication that the period of fierce persecution of the Anabaptists was approaching its end.

A Church "Under the Cross"

The persecution of the Mennonites of Switzerland presents the remarkable spectacle of Protestant governments straining for centuries every nerve, as it were, to exterminate the professors of the non-resistant faith, only to fail in the end. The governments of the Swiss cantons utterly failed in their persistent attempts to eradicate Mennonitism. The persecuted Anabaptists were convinced that their message was that of primitive Christianity and was worth suffering for and dying for, if need be. In plain fact, they made it their definite aim that their congregations should consist of only those who were willing to endure persecution for the faith. Of this fact there are various evidences. In the observance of communion the invitation to partake of the sacred emblems was extended only to such as were determined to stand true and loyal under persecution, and this custom was perpetuated by the descendants of the Swiss Mennonite refugees in Germany even after open persecution had ceased. They believed that the divine truth, and the Church upholding the truth, cannot be exterminated by the sword. With Balthasar Hubmaier, himself a martyr, they held that "the truth of God is immortal, and although it may be apprehended, scourged, crowned with thorns, spit upon, mocked, condemned to death, crucified, and laid into the tomb, it will on the third day come forth victorious to reign and to triumph."

It is now generally admitted that the Anabaptist persecutions surpassed in severity and cruelty the persecutions of the early Christians by the emperors of pagan Rome. The martyrs died but they died in triumph. Their cause also triumphed. The blood of the martyrs was not shed in vain. We are to-day reaping the fruit of the seed which they sowed in tears. May we not lose sight of the fact that if we are Christians, we are made of the same stuff as the martyrs; we also will be ready for self-denial and sacrifice for the truth. With the martyrs we will consider it the purpose of our lives to serve God and His cause at any cost.

Scottdale, Pa.

Prayer is asking God to give or do something within the circle of His will, specified by the will and wish of man, in the name of Christ, that the Father may be glorified, while we are in fellowship with God and with one another.—Dr. A. C. Dixon.

CHRISTIAN MONITOR PULPIT

THE SECOND CHANCE

By R. R. Smucker

TEXT: Jeremiah 18:4-6.

How very, very often one hears the expression or words to this effect: "Oh if only I had my life to live over, how differently I would have acted that time when . . . !" The thought has often come to me, "Does this looking back at a past failure or mistake cause me to do differently when problems come in the future, or do I again and again have to cry out similarly when another glaring mistake or failure manifests itself in my life?

I verily believe that God has a complete plan in His infinite mind for each one of us, His children. This plan is complete, beautiful. It naturally is not the same for all; indeed the Bible tells us that some vessels are of greater honor and some of lesser, some of greater value and some of lesser.

In reading Jeremiah 18:1-6 some definite pictures come before us. Let us notice the scripture:

"And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel" (Jer. 18:4-6).

Imagine a visit to the potter's house such as Jeremiah made. This is quite a common experience with us in India. The illustration comes with telling force if one has ever seen the potter seated before his wheel, at work.

There is the wheel. There is the clay, well mixed, kneaded smooth, free from all apparent impurities and stones, etc. There is the potter, skilled, calm, unhurried.

First Picture—Vessel Designed

The plan the potter has for the vessel is complete in his mind. He knows just what he has planned to make. He sees the picture in his mind's eye. No hit-or-miss chance about it at all. He has a vessel planned for usefulness as well as beauty. He knows just how large it is to be, just what shape, just what qualities it will possess, just what use it can be put to. All this is planned, and perhaps more, before the potter starts his wheel.

Jehovah indeed had just such a plan for His beloved child, Israel. A great vessel of much beauty, character, honor, life, and influence. Jehovah's plan for me, His child, is one of a sanctified, redeemed, useful life; a moral character that stands up under temptation; unflinching in the face of danger; entirely yielded to His will and plan. A life that is winsome, pure, useful. A life that to others is joy-bringing and burden-carrying. There is nothing in this life of failure, unfruitfulness, ugly sin. In short, it is a life of God-governed progress. Such must be the plan that God has for my life. Too ideal? NEVER. God never deals in plans that are not complete and holy, as He Himself is Holy when planning for your life and mine.

Second Picture—Making the Vessel

In this picture the two main things we see are the revolving wheel, with its clay being shaped, and the molding Hands.

The potter starts his wheel and, after getting the wheel to spin, deftly places his hands to the task of molding the clay. The clay has been placed in the center of the wheel. Gradually under the skillful hands of the potter the body of the vessel takes shape, the potter being exact and careful with his clay.

Who dare say that our lives and characters are not molded on the wheel of life? The circumstances of life—its sorrows, its joys, its hardships, and burdens—all play a part in the molding or making of this vessel according to the divine plan in the Creator's mind. The ordinary monotonous daily grind is indeed a trial of patience and forbearance, an opportunity for using better methods and better application of oneself to the task in hand. Our habits, our speech, yea, our virtues form a circle along with the other circumstances of life in which we find ourselves. Our habits affect our speech, and both together create or cause to grow virtues, and these in turn affect our habits and speech. Patience, forbearance, meekness, endurance, love, resulting in faith and peace, indeed form a part of this shaping of our lives.

As clay in the potter's hands, so are we shaped and molded through the circumstances of life, our environment, our goings and our comings—all controlled and directed by the loving hands of the Master Molder. Ah, how loving and tender are His hands and their touch! True it is that "My grace is sufficient for thee." What matters it at times if the fires of persecution or affliction, the kneading of hard work or adversity, the sifting of testings and temptations may be our lot. Does not the potter in mixing and preparing and molding his clay use strenuous methods at certain parts of his work? Indeed, if he does not thoroughly knead and mix, sort out impurities and stubble, sorry looking indeed will be the finished vessel.

Third Picture—The Vessel Marred in the Potter's Hands

As the potter works and molds, the vessel seems to be shaping into beauty. All at once Jeremiah saw the vessel collapse; marred in the hand of the potter! Oh what a pity! Gone is the beautiful chance to make a wonderful vessel of beauty and usefulness. Spoiled by a bit of hard splinter, spoiled by a hard bit of stone or stubble.

My life ruined and spoiled! How often one reads these words or hears them reflected by the speech of others! How hopeless is the outlook when our life seems ruined, our plans spoiled, seemingly the very plan of God checked in its fulfillment! We have limited God in His molding our lives with the result that the devil has taken charge and through the splinter of pride and stubble of self-will and stoniness of heart the wonderful and beautiful plan of God for our lives has been frustrated, and what may be more serious still, others' chance for salvation and meeting Jesus lessened, yea, perhaps our very own chance for salvation sacrificed on the altar of selfishness, stubborn will and lustful mind.

The original plan of God has been spoiled. Now the potter must start all over again. It must be a new vessel, not one that is repaired, mended, or patched up.

The Fourth Picture—A New Vessel Made

"So he made it again another vessel, as seemed good to the potter to make it."

Thank God, it was not thrown away. Perhaps it was not the same type of vessel, perhaps of lesser honor and usefulness, of lesser beauty and value—but still a vessel of usefulness and influence. A marred life, but not forever. God's loving hands and patient heart are strong enough and big enough to give the backslidden, repentant sinner the second chance.

The secret of it all: **The vessel we are is the utmost we allow God to make.**

He could not carry out His original plan because of our sin; now He must do the best He can with what is left of our life. Was the first vessel of gold and the second of silver? What of it? Is it not a complete vessel? A beautiful vessel reflecting the touch of the divine for all that? Perhaps not as large, not as valuable as the first would have been, but the world has need of smaller vessels as well as the larger ones.

Perhaps some of us are tempted to think: Well, but just look at So-and-So. He fell, and now look at his position and usefulness. Peter denied his Lord, and just see what a pillar of usefulness and strength he became. May I express the thought just here that we heard so often from the lips of our dearly beloved Bro. Noah Oyer: "Never compare two men with each other. Compare the man you are with the man you can be or could be if the Lord had His full way with you." Digest that. It is worth it. Ponder over it.

(Continued on page 312)

Editorials

First Timothy

All during the month of October the Young People's Meetings will be engaged in a study of Paul's first epistle to Timothy. This certainly is a fine opportunity to study the first of the pastoral epistles, as I Timothy, II Timothy, and Titus are called, because they are addressed to ministers or pastors of churches. Some of the epistolary writings do not fit so well into our present system of uniform Sunday school lessons, in which all ages study the same lessons, since studies in church government would not be so well adapted for younger classes. For this reason the Young People's Meeting often gives studies in some of the shorter epistles so that our people may receive systematic instruction from these church letters.

The Pastoral Epistles form a distinct group in the Pauline writings, since they were written to two Christian ministers who had charge of important churches, Timothy being the head of the Church at Ephesus and Titus having the oversight of the churches in the island of Crete. The epistles preceding these, in the order as found in the New Testament, were addressed to churches as a whole, while these are written to church leaders. Naturally we would expect them to treat of subjects in a different way from what they were discussed in the other letters. It is also natural that some subjects should come up in these letters that are not referred to in detail in the more general epistles. And we find that both of these assumptions are true of these epistles.

First Timothy is a very interesting and helpful book for young people and others to study. It was written to a young minister who had been a companion of Paul in a number of his journeys and who was an active missionary and evangelist. However, at the time of the writing of this epistle he was in charge of the very important church of Ephesus. False teachers had come into the region, bringing unsound doctrines that needed refutation, and Paul urges Timothy to do his duty in this matter. He also gives some very pertinent instructions in regard to prayer, attire, qualifications and duties of church officials, and many other subjects of a helpful and practical nature.

Different themes are assigned to the book. Bro. Shank in his write-up on the first chapter in the September Monitor gives the following: "Counsels for the conduct of the minister and instructions concerning his work." Every Christian should be interested in this for he is a member of the Church, and the work of the minister has to do entirely with the work of the Church. Many other subjects are also touched upon in this letter. Some one else gives the theme of both epistles to Timothy as "The Doctrine of Christ," with special emphasis on "A Pure Gospel," "A Pure Worship," "A Faithful Ministry," and "The Importance and Authority of the Scriptures." Many scriptures on these points will be found in the epistle which we expect to study in October.

It is also well to notice how Christ is exalted all through this interesting epistle. Paul at once acknowledges Him as the one who placed him in the apostleship. Notice these important references: "Christ our Savior (1:15; 2:3 ;4:10); Christ our Mediator (2:5); Christ our Ransom (2:6); Christ our Teacher (6:3); Christ our King (6:15)."

Local young people's meetings should make every effort to provide means for a thorough study of this book. Sometimes it may be best to assign to one person the task of teaching the book during the whole series of five meetings. On other occasions different ones may take up the study during the several evenings, and at times topics may be assigned for discussion. But whatever method is used, do not neglect the opportunity of studying this beautiful pastoral epistle.

The Life of Paul

For the three-month period from October to December we once again take up the study of the life of this great apostle in our Sunday school lessons. It is not a new study. Those of us who have been going to Sunday school for some time have gone over it a number of times. But that need not keep it from being a most interesting and profitable series of lessons. Paul was a great man—missionary, preacher, writer, and Christian leader—and we can constantly learn new things from his life as well as refresh our memories of truths that we had learned in the past.

Most of our lessons are taken from the book of The Acts, from the ninth chapter to the end of the book. This means that every teacher and pupil who wishes to get the most out of this study should read this entire part of the book of Acts at least once and preferably a number of times. It will mean that parts of the epistolary writings of Paul will also need to be studied. For instance, the account of the work at Philippi will take on new meaning if the book of Philippians is read and studied in connection with the lesson which treats of the establishment of the church at that place. The same is true of Ephesus, Corinth, Galatia, and other places.

There are many prominent points in the life of Paul that are most helpful for our study and meditation. First of all is his Conversion. No one who reads the account of the experience of Paul on the Damascus road can doubt that there is such a thing as a genuine conversion. At the beginning of chapter 9 we see Saul, as Paul was then called, a militant Jewish rabbi going forth on a mission of persecution, breathing out threatenings against all the Christians, and determined to hunt them down and put them to prison. Then came the experience on the Damascus road, when he was blinded by the flash of light and came to know the Lord Jesus. Then followed three days of darkness, with Saul fasting and praying to the Lord. And in the middle of the chapter we find Saul not only baptized and a full-fledged member of the Christian Church, but an active witness for his Lord. This is a most striking illustration of the transformation that comes into the lives of people when they are genuinely converted. "Except ye be converted, . . . ye shall not enter into the kingdom of heaven."

Another phase of his life that we expect to spend much time upon in these lessons is Paul as the Preacher or Missionary. First we find him taking up the active duties as a preacher or minister at the church at Antioch, where he located at the invitation of Barnabas, and where these two men labored together for a whole year. Later, when at the call of the Holy Spirit and the Church he and Barnabas were sent out to bring the Gospel to other fields, his career as a missionary or traveling preacher was begun, and for years afterward we find him traveling through Asia Minor and Europe, in company with various other brethren, bringing the Gospel to people who had never heard it before and establishing churches in towns and cities all over the countries through which he traveled. As a preacher, his deep devotion to his Master, his untiring zeal in pursuing the work no matter what the obstacles in the way, and his faithfulness under every test, provide an example for the Christian worker that we do well to follow.

Last of all, we come to his Prison Life. We have a record of at least four years that Paul spent in prison (two years at Caesarea and two at Rome), but no doubt there was a second imprisonment in which again considerable time was spent in the Roman prison. Were these years wasted? Some people might have considered themselves debarred from all opportunities for service under such circumstances, but not so the great apostle. Instead they were among his most fruitful years of Christian service. During this period he wrote many of his epistles, and besides he preached and testified to many that came to him in prison, including the soldiers who guarded him.

The lessons before us constitute an inspiring study. Let us learn the lessons from the life and labors of the Apostle Paul that God intended that we should, and follow the example of this faithful servant of Christ in as far as he followed his Lord.

Teacher Training

This is the season of the year when people are turning their thoughts more toward taking up some sort of systematic study for improvement of their spiritual life and work. Fall and winter seem to be more suitable for the pursuit of such studies, since the evenings are longer, and, for rural people at least, the daily tasks are less strenuous and leave more time for study. And so we wish to call attention to some of the possibilities for conducting Teacher Training classes during the coming months.

Possibly no one interested in Sunday school work questions the value of such classes, if conducted properly and with sound textbooks for study. For years the General Sunday School Committee of the Mennonite Church has been recommending courses and texts, and giving diplomas to those who successfully completed the courses. We believe that much good has been done in this way in the past, but of recent years, for various reasons, there has not been as much interest in teacher training as in earlier times.

We are glad to note, however, that interest in this work seems to be increasing and that new efforts are being put forth by the Sunday School Committee to provide better courses and texts for use in training classes. During the past two years the Teacher Training Committee of the Sunday School Committee, has been studying the field and at the recent meeting of General Conference suggested a system of courses of study that is now being recommended to our workers by the General Sunday School Committee.

Two courses are listed: The Standard Training Course, consisting of at least 432 class hours, a class hour consisting of not less than one hour preparation and a forty-five minute recitation. This course, however, because of its extensive scope in time and materials, can be best given by our regular church schools and in some instances possibly by our Winter Bible Schools. The Elementary Course consists of 72 class hours and can be given in Special Bible terms, Young People's Institutes, Sunday School Normals, or in classes in the various congregations. We believe that the Committee has something to recommend which our Sunday school workers will do well to investigate with a view of organizing classes this coming winter. We hope to give more information from time to time. At present any one interested should write to A. J. Metzler, Masontown, Pa., I. W. Royer, Orrville, Ohio, or Paul Erb, Hesston, Kans. The Annual Report of the General Sunday School Committee, which includes that of the Teacher Training Committee, as submitted to the recent General Conference, will be found on another page of this issue.

The Dying Summer

Summer is the season of profusion. Nature is at her best, and vegetation under normal conditions is at its period of greatest luxuriance. But the time comes when the zenith is reached. Crops mature, and slowly, as they ripen, become yellow and brown and lifeless. And then as autumn comes on the luxuriant foliage of the trees also gradually gives way. At first we see only an occasional leaf falling to the ground, but soon yellow shades appear in the mass of green, and finally the whole foliage is transformed into a mass of gold or brown or red. It is a beautiful season of the year, bringing with it not only most gorgeous scenery but all the choice fruits of the harvest, yet it carries with it an atmosphere of sadness that few of us can escape. The poet expressed it in these words:

> "The melancholy days are come, the saddest of the year,
> Of wailing winds, and naked woods, and meadows brown and sere."

The secret of this feeling of sadness is probably in the fact that it is a season of death, as the spring season is of life. And death somehow brings sadness. As we meditate upon the passing of the year we are impressed by the passing of life all about us. Life also has its autumn, and one by one, even as the leaves fall, loved ones are dropping out of our sight, their once animated bodies going back to Mother Earth whence they came. This too brings sadness to our hearts, but we know that those who die in the Lord have not entered into the realm of death but into the world where there is life indeed. True, they have gone through the valley of the shadow, but only to enter the eternal house of Him who is "the resurrection and the life." And so we are content. Seasons change, friends and loved ones pass away, but we trust in One who changes not and in whose presence "there is fullness of joy."

Christian Life

THE GROWTH OF THE CHRISTIAN CHURCH AS REVEALED IN THE BOOK OF ACTS

I

By Sanford C. Yoder

This is the first of a series of three articles on this subject by Bro. Yoder. We believe our readers will find this an excellent supplementary study in connection with our Sunday school lessons which are taken almost altogether from the book of Acts.

The Book of Acts purports to have been written by the author of the Book of Luke, and is addressed to the same person. He was a companion of Paul as is indicated in the "we" sections of the Book (16:1-17; 30:5; 21:18; 27:28). By that is meant the sections in which the writer uses the first person plural when writing about himself and Paul.

The question of sources is one that needs some consideration. No doubt part of the material is based on the personal observations of the writer. Then, too, the material of the section referring to Paul was no doubt partly made up of information he was able to secure from Paul directly. Both Paul and Luke may have kept diaries which became sources of material for the Book. The material for the first part of the Acts could have been secured by the writer during his visit to Jerusalem. He may also have met the people of Caesarea and gotten the history of Cornelius' conversion directly from them. It seems to me that the matter of the sources from which this material was drawn need not present any great problem. Luke was intelligent and wide-awake, and probably found less difficulty in gathering this material than some folks would admit.

The question of the authenticity of the orations and speeches introduced into the narrative is of sufficient importance to receive special consideration. If, as we believe, Luke spent much time with Paul, then the question of the Pauline orations need not puzzle us. Perhaps he was present on the occasions when they were delivered. This would hardly be true of the oration at Athens. I can, however, see how that could easily have been secured from Paul. No doubt a man as scholarly as Paul would not address the philosophers of Athens without considerable preparation as his speech indicates. He may have written it for the occasion and so have the manuscript to give to Luke. The speeches likely are condensed and may be based on notes that were taken during the trials when Paul was under arrest.

The orations of Peter offer more difficulty. It was not considered unethical in those days for historians to invent speeches if necessary to complete their work. It is possible that Luke gathered in substance the matter Peter discussed in the orations attributed to him. Paul was present at the stoning of Stephen, as were, no doubt, others whom Luke knew. From them it seems to me he could have gotten the substance of these addresses which after the practice of his day he could have written up for his treatise on the Acts of the Apostles.

Luke writes somewhat after the manner of the historians of his day. It may be said that he deals with facts and makes no attempt to influence the reader with his own opinions. This is the scientific method of treating history and it can be said that Luke's work is a work of value based on methods of historical research that are approved even now. One thing that a person might criticize in all the historical writers of that time is that they spent no time in tabulating their sources or documenting their manuscripts. Since we are dealing with Scripture it must be remembered that whatever natural means were used—compiling the books of the Bible the writers were directed by the Holy Spirit both in the choice of materials and in the actual writing. "All is given by inspiration of God."

The Birthday of the Church

The term is often used in connection with the outpouring of the Spirit on Pentecost. To many this event indicates the beginning of the Church, and as far as we know it does mark the first public activity of the believers following the resurrection of Jesus. It is, however, hardly necessary to consider such an event as the beginning of the Church. There are records of activity among the followers of Jesus previous to this event.

At the close of the pre-resurrection ministry of Jesus there was no organization among the believers. Jesus was their leader. They looked to none other. After His ascension they seemingly had their meeting places and there was some attempt at organization. The vacancy in the apostles' circle caused by the death of Judas had to be filled. They met and in some manner decided on a mode of procedure and elected Matthias to take his place. On this occasion Luke says there were about one hundred and twenty present; evidently there had been some activity in gathering those who believed.

The next important event we find on record is the Pentecostal experience. It is a question whether this particular event and the public ministry of Peter mark the beginning or the birthday of the Church, or whether the first attempts of the believers to get together in a body and plan for their work should rather be considered as such.

Life in the Early Christian Church

Life in the early church was largely based upon an outgrowth of its faith. The Jesus whom the disciples followed was to them the Messiah. He was crucified and died, but they looked for His return to establish His kingdom on earth. They had in reality expected Him to do this during his lifetime, but now that He had died their hope remained. Only the time for this event had shifted. One has reason to believe that they expected Him to come soon, even during their lifetime.

It was no doubt this hope that accounted for the way they lived. It seems from the narrative in the Book of Acts that at first they remained at Jerusalem. The second chapter gives us an idea of what their life was like. The fact that they had known Jesus personally and had seen His works made Him seem very real to them, and they championed His cause with a zeal that gave strength to it in spite of the fact that their number was comparatively small and their cause unpopular.

The first thing to note is their changed attitude toward all that was previously honored among the Jews. The teachings of Jesus were from henceforth to be their guide. Peter the fisherman from Galilee was put up as authority against the Pharisees, and the words of Jesus were on a par with the law of Moses.

The second aspect of their life had to do with the newly adopted forms of worship. In addition to the Jewish ritualism they adopted the simple forms of Christian worship. It seems that they met daily for encouragement, admonition, and prayer. Their meetings were held in private homes. In connection with these meetings they also "broke bread;" at first daily, and then on the first day of the week.

One of the peculiar characteristics of this period was the community of goods. It seems that this was not compulsory, but it was practiced nevertheless. Mary, the mother of John Mark, continued to own her home, and Peter informed Ananias and Sapphira that the giving of their property was optional. It seems that they did little work for their support, perhaps due to the fact that they looked for a speedy return of the Lord. This worked very well as long as their number was small and new members were added to the group, but when they came by thousands at a time it took a great deal to support them. Consequently, before long there was complaint that some were neglected in the daily ministrations, which no doubt has reference to the distribution of supplies. This mode of life ceased with the persecution at Jerusalem and the scattering of the disciples, but they never seemed to care much to acquire earthly possessions.

For once during its early period the Church seemed to be popular. Luke says they continued "with one accord in the temple, and breaking bread from house to house . . . praising God, and having favour with all the people." However, this did not last long, for soon persecution broke out

and scattered the disciples far and wide. As they went they carried their hope with them and everywhere preached the Gospel, and the Church grew greatly through their ministry.

The Rise of Christian Missions to A. D. 47

The first ministry of the disciples was to the Jews. Peter was perhaps the first one to receive a Gentile into the fellowship of the Church, and he justified his act on the basis of his vision at the home of Simon the Tanner at Joppa and by the results that followed his preaching. He says that immediately after this the Holy Ghost fell on them, and they were heard to speak in tongues and magnify God. In other words the same signs that followed the outpouring of the Spirit on the Jews at Pentecost followed His outpouring on the Gentiles. With the persecution that arose at Jerusalem, following the death of Stephen, the disciples scattered out, preaching the Word as they went. Some traveled as far north as Antioch. Philip went to Samaria, and still others reached regions beyond, taking with them their message. After the conversion of Saul, work was begun among the Gentiles. His first ministry of importance was at Antioch, where he was located by Barnabas who had been sent north to investigate the conditions at that place. Rumors had reached Jerusalem that Gentiles were being received at Antioch. When Barnabas saw conditions he approved of the work and looked up Paul, whom he located there. From this base he later worked out into larger fields.

The thirteenth chapter of Acts contains the record of the origin of the idea of the first missionary journey, which was rather short, but sufficiently fruitful to justify a larger venture later. The work began by the action of the Antioch Church in sending out Paul and Barnabas. They first went to Seleucia, from which place they sailed to the Isle of Cyprus where they landed at Salamis, and later crossed the island and sailed from Paphos to Perga, whence they traveled to Antioch, preaching to the Jews. When, however, the Jews at the latter place opposed them they turned to the Gentiles who received their message gladly. During this trip they traveled from city to city including Derbe, Lystra, and Iconium, preaching the Word. Their message aroused violent opposition everywhere among the Jews, but they kept on, returning through the same cities on their way home.

It seems that thus far the Church had held to the idea that in order to become a Christian, one first had to become a Jew. This idea created a great deal of difficulty in the Church. The Jerusalem element, which was largely or altogether Jewish, maintained this position strongly. When Gentiles were being received the question of the propriety of such procedure was raised. Both sides had their advocates. The home church took sides with the Jews. The question reached such proportions that for a time it looked as though the Church would be torn in two with a Jewish Christian Church on one side and a Gentile Christian Church on the other. This threatened to become serious, hence a council was called to meet at Jerusalem where the policy of the Church on this question was settled. The work of the Church up to A. D. 47 may be summed up as follows:

1. The establishment of the faith of the Church which was based on the teaching of Jesus.
2. The spread of the Gospel beyond Jerusalem.
3. The beginning of Missions among Jews and Gentiles.
4. The settlement of the policy regarding the admission of Gentiles into the Church.

The main event that led up to the Jerusalem Conference was the controversy over the matter of receiving Gentile converts without their submitting to the rites of circumcision. The first Christians were all converted Jews. Naturally they observed the Jewish ordinances in addition to their Christian worship. To them this was no special burden, but to Gentiles who had not been accustomed to the ritualism of Jewry this seemed superfluous and many evidently refused to submit to it or accept it. At any rate, where this requirement was lifted there was a decided flux into the Church.

However, we do not hear of many Gentiles being received until the opening of the work at Antioch, where seemingly the question of circumcision was not raised. As soon as word regarding this reached Jerusalem, a representative from that church was sent to look into the matter. The man selected was Barnabas, a disciple from the Isle of Cyprus, evidently a Hellenistic Jew, who approved the work that was being done. With the arrival of Paul the work grew, and it was decided to send out several of their number to preach the Gospel elsewhere. This led to the appointment of Paul and Barnabas as missionaries. The first trip took them through the Isle of Cyprus, to Asia Minor where they founded churches in Antioch of Pisidia, Derbe, Lystra, Iconium and other places. Their message was first to the Jews, who rejected it, after which they turned to the Gentiles, many of whom received them gladly and in a number of places churches were organized.

However, it seems that during this time certain Jewish-Christians who had come down from Jerusalem, greatly disturbed the church at Antioch by insisting upon circumcision. Evidently these men were sent by the Jerusalem Church or at least they represented the opinion held by that body. Paul and Barnabas took issue with these teachers, with the result that there was considerable dissension. Consequently, they determined to carry the controversy to Jerusalem and fight it out in its stronghold. This led to the Jerusalem Council. On their arrival in the city they were received by the apostles and elders to whom they made their report.

From what we read the session of the Council was rather a stormy one. The question before it was of great importance. To the Jewish Christians it meant a separation of Christianity from Jewry, if the policy of Paul was to prevail. To the Gentiles it meant becoming a Jew in order to become a Christian, if the policy of the Jerusalem Church prevailed. To the Apostle Paul Christianity was a matter of personal experience and salvation, a matter of faith. The issue was a vital one. Shall Christianity be cluttered up and loaded down with Jewish ritualism or shall it be free from its dogmatism and formalism? Unless the question could somehow be settled it was quite certain that a division would take place which would likely rend the Church in two. This would have been a most unfortunate occurrence.

The question was finally settled by deciding in favor of a Church that was freed from Jewish ritualism. It was decided, however, that all Christians should be required to abstain from pollutions of idols, from fornication, from things strangled, and from blood. Whether this was a compromise or whether these restrictions were only such as Christians regularly were required to abide by, is a question with some. Fowler holds that Paul could hardly have been consistent and accept the above conditions. However, I see nothing in the resolution that would be a discredit to Paul. He no doubt felt that he could consistently teach what it required if that would settle the question of circumcision. As far as we know this question was officially settled at this meeting. There were still individuals that kept up the agitation, and in some quarters there were no doubt groups who were dissatisfied, but the day was saved for a free church. By that I mean a Church that was freed from legalism as it was related to Jewry.

Goshen, Ind.

"THE THRESHING FLOOR"

I Chronicles 21:18.

Ornan was threshing wheat,
A weary man 'twixt toil and heat;
He turned and saw an Angel with drawn sword—
His pale sons fled, for angry was the Lord.

But Ornan stayed. And lo! his King was seeking
To buy his place at a most generous price,
Wherein to offer humble sacrifice.
Then low he bowed before him, quickly speaking

"Accept of all thou seest, gracious King;
My sheep and oxen I shall also bring
As a free gift—a willing sacrifice;
I wish no payment; offer me no price."

But royal David had a royal soul;
He would not serve his Lord with easy dole;
So liberal hearts in friendly conflict met,
Each one more eager far to give than get.

The Angel smiled and sheathed his sword;
"These are my children," said the Lord,
"Giver and taker both I bless,
For both their love to me would fain express."

Life has its altars and its threshing floors,
Places wherein man labours and adores;
But, when the love of God is there,
The busy floor becomes the golden stair,
And all is sacrifice,
Paid for with princely price.

—The British Weekly.

Death is the dropping of the flower that the fruit may swell.—Beecher.

HOW SHALL WE AS YOUNG PEOPLE FEEL MORE KEENLY THE NECESSITY OF PRESSING FORWARD IN LABORING FOR THE MASTER?

By Mary Gingrich

This is a timely subject and should be approached, not with a casual interest but with deep and serious thought. When we realize what Christ has done for us—He left His home in glory, endured the trials and temptations of this world, and finally gave His life on the cross as a ransom for our sins—our hearts are filled with love for Him. This love for Christ will help us to feel more keenly the necessity of pressing forward in work for our Master.

Paul writes in Col. 4:5: "Walk in wisdom toward them that are without." The concern of Jesus toward those who were without was a prominent trait of His character, and He labored unceasingly to bring them into the fold. He is the Christian's example. We are admonished to let that mind be in us which was also in Him. We cannot afford to be indifferent, because the responsibilities that rest upon us for the future are connected with our faithfulness in the present.

If the unsaved die in their sins we are responsible if we failed to do our part. Let us notice what the Lord said to Ezekiel; "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 3:18, 19).

It may be possible that some of our young people are not serving their Master as they should because there are hypocrites and unconverted people in the church. This excuse will never stand the test in the day of judgment. We must then give an account to God of ourselves, and if we do not give our lives to His service we will be the losers. I never heard of a church that was altogether free from unconverted people, and if we wait on that we will never be saved. Let us remember the words of Jesus, "Have not I chosen you twelve, and one of you is a devil" (John 6:70)?

Again some of our young people may become cold toward the Church because there are difficulties and contentions in the visible Church. We should not let this discourage us; rather let us enlist in the army of King Jesus and go right into the midst of the battle. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest" (John 4:35). May the young people of the church make haste and delay not to turn their feet unto His testimonies and have respect and reverence for the house of God, for their parents, for those who are in authority, and remember that obedience is better than sacrifice. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15:22).

We have these words in I Timothy 4:12: "Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." In Psalm 119:9 we read, "Wherewithal shall a young man cleanse his way?" Surely if it ever was necessary for young people to lay aside Saul's armor and put on the garment of salvation it is at the present time. Without the garment of salvation we can do nothing in the Master's service.

Let us as young people never forget the worth of a good name. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold" (Proverbs 22:1). Too many of us are losing sight of this fact. May we pray to God for conviction and a keen conscience that we may be able to discern the right from the wrong. The Christian Church to-day is sadly lacking in conviction. We must live according to our conviction.

Why is it that so many young people who profess to be followers of Jesus are so little concerned about His cause here on earth? Perhaps they have never considered the value of a human soul. Christ said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul" (Matt. 16:26). So we see that even one soul is worth more than the wealth of the whole world. If we win but one soul for Christ we accomplish far more than if we gained the whole world. And the one soul we win may be the means of winning many more. This should spur us on as young people.

Another reason we as young people do not have the zeal to work for Christ as we should is because we do not spend enough time studying God's Word and talking with Him in prayer. Do we say we haven't time? Surely we have the time to commune each day with Christ our Savior who died for us.

Perhaps too many young people are holding on to the world. Get into the Lord's work, and the world will soon leave you. If there were only more young people submissive to God and the Church, keeping themselves unspotted from the world, what a power they would be for God as a Church and as individuals!

Let us take Esther for an example. She was concerned about the welfare of God's children to the extent that she risked her own life to save them from destruction. Oh, that we as young people might be so consecrated that we would face a lion's den or a fiery furnace rather than sin against God in defiling ourselves with the sinful things of this world, such as fashion and pride! These have killed the spiritual life of many of our young people. If we want to save our church and hold our young people we must teach, warn, and pray against these things.

The true child of God who has been cleansed from sin by the blood of Jesus, who feels the loving touch of the Master's guiding hand and is willing to let Him lead in the path of service, is a vessel meet for the Master's use. "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). A life surrendered to the control of the Holy Spirit is a life of joy and peace and freedom. There is no anxiety in such a life, no fear in the presence of God. We can trust God and rejoice in His presence. Christ said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Our lives and our work too will be a witness for Him whom we serve. By completely yielding all, our efforts will be for our Master. We are happy to yield to One who is so powerful, holy, and loving. Our glory is in doing His will, glorifying God.

God can use us wherever we are if we allow Him to do so. As we grow in grace day by day the Lord's service ever grows dearer. The golden chain of God's great purpose for our lives is made up of single links which we lay hold of day by day. Each day we grasp hold of an opportunity a golden link is added to the chain and by it God leads us on. Whatever duty lies before us, whether great or small, let us do it patiently, faithfully, and lovingly. Let us witness for Christ just where we are. If God wants us elsewhere He will lead us there.

A true Christian loves Jesus so much that he cannot refrain from telling others of his happiness. His life speaks for the Master whom he serves. We all have a mission to fulfill. "Be ye steadfast, unmoveable, always abounding in the work of the Lord." (I Cor. 15:58). The sun shines because that is its mission. The flower sheds its perfume upon the air, because it fills up with sweetness and that which it gives out is just its overflow. It is thus with all the works of nature. It is the universal law of God. The things given do not rob the giver but bring joy and blessing to others as in the case of the flower, the sunshine, and the song of the birds. The humble, willing, loving Christian, serving his fellow man should be like the sunshine, flower or bird song—so full that we cannot contain all the sweetness and love of the Lord.

Roseland, Neb.

He who knew no sin was made to be sin for us! Is it not wonderful? It was the unutterable love of Christ that made Him to be sin for us. He did this, not by constraint, but willingly, gladly; not for self-interests, by no means, but of a ready mind. Truly, in this we see the goodness of God manifested toward us. It was an absolute human necessity graciously provided for by God the Father, through Christ the Son.—E. G. Reiff.

"What a man earns he puts into his pocket; what he spends he puts into his character."

MISSIONS

PROVIDING MISSIONARY IMPRESSION AND EXPRESSION IN THE SUNDAY SCHOOL

By Mrs. Norman Bauman

This paper was read at the recent Ohio State Sunday School Conference.

"And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils" (Mark 3:13-15).

These verses contain two of the most precious words in the entire Bible—only seven letters but they spell two words which mean real joy—they are these: "with Him". With expresses association—a oneness. So **"with Him"** is ultimate well-being. **"With Him"** who came directly from the presence of God to reveal God, yes, who was God Himself—the only perfect man this world has ever known. **"With Him"** who is a real Friend, who understands as no other can understand, a Friend to all, even to His enemies. **With** the greatest Physician this world has ever known—no case was ever too hard for Him to heal, none too lowly for His notice. He never turned any away nor refused to help. **With** the Master Teacher in the most efficient training school ever established anywhere. True, one pupil failed, but when we think of the success of the other eleven we must agree that the methods Jesus used must be worth a careful study.

We are not told that association with Jesus meant a training school. Mark says He "calleth" and He "ordained" twelve that they should be **"with Him."** They were **"with Him"** when He preached that matchless sermon on the mountainside—when He taught as one having authority and not as the scribes. And the people said, "Never man spake like this man." The Twelve were with Him when He went about all their cities and villages teaching in their synagogues, preaching the Gospel of the kingdom and healing every sickness and every disease among the people. They were with Him when He fed thousands. They knew His close fellowship with His Father—when He spent all night in prayer, when He arose a great while before day and departed into a desert place to pray." They heard Him talk to the Father, and heard the Father talk to Him. They were with Him when the multitudes followed Him—when the people determined to take Him by force and make Him king. Three were with Him on the mountain top when He talked with Moses and Elias. And they were with Him when He said, "The foxes have holes, and the birds of the air have nests: but the Son of man hath not where to lay his head." They were with Him when most of the crowd forsook Him and He said to them, "Will ye also go away?" They heard Him say, "The Son of Man must suffer many things and be rejected of the elders, and of the chief priests, and the scribes and be killed." They were with Him when these things came to pass through one of their own number. They saw Him killed, put in the tomb—later they saw the empty tomb and the Risen Christ. He ascended to the Father from their very midst, and they went back to Jerusalem to wait for the promised Comforter.

But before Jesus left them, as they traveled up and down the country together, they too saw those multitudes which moved Jesus to compassion, and they heard Him say, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Jesus sent them out to teach and to work as they had seen Him work. When they returned from their tour elated over their success, He was ready to discuss the work with them. He said, "Other sheep I have, which are not of this fold: them also I must bring." His last message to them was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world."

Ten days later, after the coming of the Holy Ghost and the preaching of one sermon three thousand were converted. Then we see the eleven going about teaching and preaching and healing—doing the same kind of work Jesus had done—yes, living the very life Jesus had lived so that it is written, "They took knowledge of them that they had been with Jesus." It was as though Jesus had multiplied Himself many times and these men went about impelled by the same Spirit to live their lives for others as Jesus had lived. Jesus taught His disciples by words, but the quiet living of His life, His personality, had a much greater influence over them than His teaching. He literally lived His life into them so that it was not the disciples working, but Jesus living and working in them.

This, then, is where we must begin if we wish to prepare others to send out. When Mary Slessor was at home on furlough and was asked to give addresses, instead of telling about her work in Africa she often took a text from the Bible and spoke on that. Her biographer gives the following reason: "She knew that the presentation of startling facts and figures alone would never rouse to action: these might touch the conscience for a moment, but the only thing that would awaken interest and keep it active and militant would be a revival of love for Christ in the hearts of the people. There would be no need then to make appeals." Paul gives this same thought in II Corinthians 5:14 in these words, "The love of Christ constraineth us."

Jesus is the Author of the missionary enterprise. He is the Message and no one can go out and give that message unless he first has it in his own life. So if we would prepare messengers we must first make Christ a living reality in the lives of our pupils. We want them to know the life of Christ, how He lived and taught and worked—that He is the Son of God, the Savior of the world, but more than that, they must know Him as a personal Savior. They must know Him not only as the Friend of all mankind but as a personal Friend—one who stays close by every day, every hour, every moment—who understands and knows all about us—who directs and keeps all our ways.

Jesus is more precious than life itself, yes, He who is life in us. These who know truly can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Only those who have this life can understand that those who do not have it are really in need, and for such to see this need, means to respond.

Jesus presented this need at first-hand. As He and the twelve traveled about they saw the people scattered as sheep without a shepherd—they saw how eager the common people were to hear Jesus and be healed by Him. He pointed out to them the Samaritan crowd as a harvest ready to be gathered. So when we show our pupils the need by personal observation it is of course the most effective way. This is not always possible, so we must find other ways to present the conditions under which others live.

There are a number of ways by which this may be done. We are glad for our missionaries who have had personal experience with other peoples. When our pupils hear their stories first hand it adds to their interest. There are hundreds of good missionary books which we may place in our Sunday school libraries, and so gain people's interest. In some schools we find a definite time set aside in which missionary information is given—at some places this is five minutes each Sunday. Another plan is to have a missionary Sunday each month—perhaps on the day the monthly offering is taken. On that day the time devoted for the opening or review, or both, is taken for passing along missionary inspiration. This may be done by a missionary superintendent, by the regular superintendent, or by some one appointed by him. The Bible is full of the missionary message, and a teacher who is full of the missionary spirit will be passing along continually missionary inspiration. The missionary spirit is infectious—it bubbles over. We have found the Junior meetings a place where missionary work can be made a definite study.

I am glad for the second part of this subject—providing missionary expression. We can't have expression until we first have impression. But impression without expression

is not good either, in fact, it is positively harmful. Every impulse tends to express itself in action: where action is blocked the impulse dies and it may better never have been given. If we wish to have a missionary spirit grow in our Sunday school we must provide a way by which the impulse to service may be expressed when it is given.

There are many ways in which this may be done, and what is practical in one Sunday school may not be in another. This expression need not be elaborate—it may be simply some definite part in the Sunday school service—leading a song, reading a Scripture lesson, leading in prayer—even the children will respond and appreciate the opportunity for such service. The older classes might be able to provide some equipment which will make the work of the other departments more efficient. The sick always appreciate a remembrance. A shut-in's time will be made less lonely by some songs. The Junior meetings and the Young People's Meeting give opportunity for expression. Branch Sunday schools benefit not only the home school but help those who otherwise might not have Gospel privileges.

The Quarter Fund and the Savings Boxes are splendid avenues for service. They give every child a definite part in the mission activities of the Church and afford an opportunity for real missionary training. But if we only hand out the boxes and quarters in the spring and collect them on the third Sunday in November we are missing our greatest opportunity. Our missionaries need all the money we can send to them—certainly. They are going to need all the money we can send for many more years, and they will need men and women to help them on the field.

Our greatest opportunity with the savings boxes and quarters for our children is not simply to see how much money we can raise, but how much missionary spirit we can implant that will continue to grow and bear still more fruit later on. If we hope to have a missionary church five or ten years from now, if we want to carry on our present work successfully we must instill a missionary spirit into our children. We want them to feel that by investing the quarters and giving of their savings, they are linking themselves up with the most worth while work that any one can do. We like to remind them occasionally that this is a very definite way in which they may be "laborers together with God."

Their work is just as much a work for God as is the work of the missionaries. Our missionaries work in India and South America; we work here; but God gives the strength, the blessing, the increase and works with all of us—thus we all work together with God. But there are some children who are too small to invest quarters or to understand about the savings boxes. These too, need to be given an opportunity to do something. Just a little service to some one else in the family or to another child in the Sunday school may mean just as much to the tiny tot as the doing of a more difficult task may mean to an older person. Each one needs an opportunity to express the impulse to serve, no matter how insignificant the service may look to be. Sometimes we hear the idea expressed that we need to give our children all the missionary information and teaching possible. Then when they grow up we will have a missionary church—get them to bottle up a lot of inspiration and zeal, then when they grow older they will be ready to go to work and we will have a strong missionary church. But it does not work that way! If you start a fire and always keep piling on more fuel without giving any chance for the fire to really burn, you will soon have no fire at all. That is just the way it works when we try to make missionaries by impression only. So, by all means, let us provide both the impression and the expression.

In all of our work and with all of our methods, let us not forget to begin where Jesus began—let us make sure that our pupils become personally acquainted with Jesus; that His love completely fills their hearts; then His Spirit will impel them forth to service.

In conclusion, if you will allow me to change the tense in the quotation which I have already given from the Life of Mary Slessor, I wish you would remember it like this: "The presentation of startling facts and figures alone will never rouse to action; these may touch the conscience for a moment, but the only thing that will awaken interest and keep it active and militant is a revival of love for Christ in the hearts of the people. There will be no need then to make appeals."

Leetonia, Ohio.

THE PILGRIM CHURCH

A Book Review

By Geo. J. Lapp

This account of the continuance through the succeeding centuries of churches practicing the principles taught and exemplified in the New Testament is written by E. H. Broadbent and published by Pickering & Inglis, 14 Paternoster Row, London, E. C. 4, and is procurable through our own Publishing House. The author shares the views of those followers of Christ who through the centuries would not ally themselves with state churches but who believed the Church to be a body of called-out believers separated from the world and who made the Holy Scriptures their guide, believing them to be the Word of God and sufficient for all their needs. The author's contention is that there have always been such churches, although most of the records of them have been destroyed. But what records remain are of considerable volume and sufficient to prove a spiritual heritage brought down through organized bodies of nonconformist Protestant groups. He quotes largely from a very large list of reference books, and after carefully reading the book one is impressed by the possibility of his contention and is comforted to know that the Lord did not leave Himself without such a witness throughout the centuries and that we as spiritual descendants of the Anabaptists can in our thinking include a spiritual ancestry which, through sources outside of strongly organized Roman Catholic and other State Church movements, links us up historically with the Apostolic Church of the first century. The details of a book of 406 pages cannot be given here. We can only refer to a few outstanding things and ask the reader to read without fail this very helpful volume.

The author first gives the beginnings of the Christian Church. He then refers to the bodies who refused to give up their Bibles when Constantine established the relations between the State and the Church which resulted in the use of the Scriptures by the priesthood only. Prominent among these Protestants were the Donatists. He then follows the usual course of the church historian in his description of the various reform movements within and without the State churches of the centuries, but in Chapter III he produces information from the sources concerning the Bogomils of southeastern Europe about whom little is given in most church histories. They seem to have been erroneously called Paulicians because of their claim to direct relationship to the Apostolic Church. The existence of these bodies is the result of the Gospel spreading north from Antioch. Much of their history had been destroyed by the persecutors, but sufficient is known about them to convince the author that from the first to the third centuries they grew rapidly in numbers, termed themselves Brethren, and had no connection with either the Eastern or Greek or the Roman Catholic churches. From more recent findings the intercourse of the Bogomils with Christians of central and western Europe aided in laying the foundation for the great increase in the numbers of Albigensian, Waldensian, and Anabaptist groups during the later centuries. The friends of God in Bosnia formed the link between the Taurus and the Alps. Bogomil tombstones are found in groups or alone, scattered over great areas of these southeastern countries.

We greatly appreciate the accurate account of the rise of the Mennonite Church, and that the author has included Mennoniteism in this Apostolic succession, for we are convinced that there is no body of believers in the world that strives more earnestly to uphold the standards of Christian life and faith, and God forbid that we should fall short of the Scriptural ideals of not only an evangelical Bible faith and life, but also of the standards of nonresistance, nonconformity in matters of State and Church, and in matters pertaining to our relations with the world, nonsecrecy and nonswearing of oaths.

In our conclusion of this review we could do no better than summarize the conclusions of the author which are so well given in different places in the book.

1. The content of the book emphasizes the importance of carrying out New Testament teaching and example in the organization and ordering of the Christian Church everywhere.

2. The claim by ritualistic churches that something better has been attained than that which was practiced by the Apostolic Church is not only against the Scriptures themselves, but militates against the growth of the individual believer in Christian faith and character and against the strengthening of the body which is an organized fellowship of believers in Christ, who walk not after the flesh but after the Spirit.

3. Present-day rationalism considers it a matter of retrogression to go back to the pattern in the New Testament. Rationalists deny that the Scriptures provide an abiding authority.

4. Many great reformers throughout the centuries effected compromises which prevented them from returning to the New Testament standard, and the baneful results are apparent to this day. This was true of Luther, Zwingli, and others, but there were leaders who held to the New Testament standards, and the result was bodies of New Testament Christians throughout all the centuries.

5. Throughout the centuries there were sincere followers of Christ in every group who gave up attempts to bring people back to the New Testament standard, and they are accounted among the Mystics who went into seclusion, many of whom set aside the literal observance of ordinances and tried to follow the Inner Light, some going so far as to contend that the Spirit leads one to revelations in addition and beyond the inspired Word.

6. Some forms of revival set aside the importance of New Testament teaching and example and organized in a way that seemed to meet practical needs. Emotionalism or undue emphasis on some certain phase of religious expression led some to minimize other essential points. The Oxford Group movement of the present time is an example of this in many places. New Testament teaching provides soul health, and meets the needs of the whole man. It is a whole Gospel for a whole redemption.

7. But there have in all times been followers of Christ who answered "Yes" to the question of the importance of unconditionally accepting New Testament teaching and life. They have been such as the Cathers, Donatists, Novations, Paulicians, Bogomils, Albigenses, Waldenses, Lollards, Anabaptists, Mennonites, and many other bodies of Separatists who have been faithful in their endeavor to maintain New Testament standards in their life and faith, not in their own but in the strength of the Lord. The pity is that among these bodies were those who represented extreme views and practices which gave wrong impressions and led outsiders to misunderstand and misinterpret the motives and practices of the true believers.

We should thank God for the stupendous efforts of such men as Mr. E. H. Broadbent who has brought to light sources of history which would help us to understand our historical heritage better, and also to seek by the grace of God to live both as bodies and individuals more faithfully for our Lord and Christ who has redeemed us. I heartily commend the book to our readers.

Dhamtari, C. P., India.

AMERICA'S NEED

America's greatest need at the present time is Evangelistic Fire!

The churches show the lowest drop of the scale of evangelistic work and results that they have shown at any time in the past one hundred years. As a consequence every department of life is suffering. The morale of the whole country is lower. Crime has increased. Disregard for law is almost universal. Divorce is on the increase. Immorality abounds. The fences of propriety and modesty are down. These are a few of the results of the waning spirit of evangelism.

The church is suffering most. She is cursed with unbelief and spiritual inertia. Many of her members have a name to live but are spiritually dead. They have a form of Godliness but are like whited sepulchers, filled with dead men's bones.

There is a great dearth of red-blooded laymen who believe and are willing to fight and die for their belief. Expediency is the daily rule of action in the state and in the church. Men buy and sell positions. They do not fight and die for principles.

Churches are empty, and would-be saints are on the fields of pleasure and idleness breaking God's holy day, wrecking the home and blasting the religious future of their children.

Many ministers know more about the rules of golf than they do about the experience of the prayer closet.

Thousands of ministers turned from the Gospel to preach the froth of books, the filth of the screen, the fumes of politics, the fatalism of philosophy, and the fallacy of social service as a remedy for the sin and sorrow of the world. In fact, the preachers of America are to blame for the horrible condition in the Church and in the country.

The rationalistic preachers of the nation are the country's greatest menace. It was the infamous rationalism of Nietzsche-ism that plunged the world into the awful war. It is the same rationalism that is to-day responsible for the low state of our morality and the high state of our crime efficiency.

The infamous heresy that is to-day preached by rationalistic preachers is directly responsible for our social condition. When preachers abandon the Blood of Jesus Christ as the only Gospel for the salvation of men, they become Judas Iscariots, and deserve his fate.

There is but one way to be saved and that is by regeneration through the Blood of Jesus Christ. God can not save one who denies the Deity of Christ and rejects His Blood-bought, vicarious Atonement. Therefore, there is but one Gospel that can produce a revival and that is the Bloodbathed Gospel of Christ's death and resurrection.

When ministers become traitors and abandon that Gospel the evangelistic fires go out, family altars crumble, church chancels are covered with the world's icicles, pulpits become the stalls of asses, and Ichabod appears over the doors of the churches.

Church pews can not be filled and be kept filled by the trash from rationalistic sewers. The Water of Life does not flow from such sources, and, no one ever saw the Bread of Life on such a table. If the preachers would return to the Gospel of Jesus Christ, which includes His Incarnation, His Virgin Birth, His Crucifixion, His Resurrection, His Ascension, His Mediatorial Work and His Coming Again for His saints, the evangelistic fires would again burn, and men would be saved and be added to the church daily.

If ministers would again preach the revival-producing doctrine of justification by faith only, you would see another Reformation producing even greater results than the last one.

America's greatest need is evangelism! You will not get it until you fill the pulpits with men who can preach, and who can preach the only Gospel. If we had such men we would then find the pews filled with red-blooded laymen who believe something instead of the flabby, time-serving, expediency-governed, masculine jelly fish who are to-day seeking the fields of pleasure rather than the avenues of Christian duty and service in the church.

Let the church be called to prayer, and let her pray daily for Gospel preachers. She should drive from her pulpits the rationalistic traitors and install instead preachers who know how to preach the Blood-bought Gospel of Jesus Christ. Then, the revival will begin.—The Wonderful Word.

LET ME GO BACK

By A Missionary on Furlough

Let me go back! I am homesick
For the land of my love and toil,
Though I thrill at sight of my native hills,
The touch of my native soil.
Thank God for the dear home country,
Unconquered and free and grand,
But the far-off shores of the East, for me,
Are the shores of the promised land.

No longer young—I know it,
And battered and worn and gray,
I bear in my body the marks that tell
Of many a toil-filled day.
But 'tis long to the end of a lifetime,
And the hour for its sun to set,
My heart is eager for years to come.
Let me work for the Master yet.

For there are my chosen people,
And that is my place to fill,
To spend the last of my life and strength
In doing my Master's will.
Let me go back! 'Tis nothing
To suffer and do and dare;
For the Lord has faithfully kept His word,
He is with me always there.

—Western Recorder.

What the preacher needs to-day is not broadcloth, but sackcloth.—Dr. Leon Tucker.

Educational

STUDIES IN HYMNOLOGY

III. Hymns of the Western Church

By Jesse D. Hartzler

A. Early Latin Hymnody

Nothing like a complete history of Latin Hymnody has ever been written. The works of Julian and Browning are as extensive and thorough as anything in the English language. Duffield's *Latin Hymns* is an interesting and helpful book, but it is more a series of biographic sketches of Latin hymn writers than a history of Latin Hymnody. However one should not get the idea that a connected history of Latin Hymnody is likely to be forthcoming, as this would be extremely difficult and improbable; there really is not a connected history of hymn writing during this period. For those who are able to handle the Latin language, Chevalier's *Repertorium Hymnologicum* is possibly the standard work.

As was said in the last article on Greek hymnody, the Latin tongue was used in the Christian Church almost exclusively for a thousand years, beginning near the middle of the fourth century. As early as the third century Cyprian of Carthage had written religious poetry, but nothing that could be sung. The stream of Latin song may be said to have begun with Hilary of Poitiers when but a scanty trickling flowed, but by the time of Ambrose the stream was flowing along quite majestically.

We can see the growth of Christian doctrine in the development of the early Latin hymns. They not only were used as an expression of faith and doctrine, however, but were also used as a means of counteracting evil influences of the Arian controversy in the same manner that the Greek hymns were first used to counteract the evil effects of heresy. The famous heretic, Arius, denied the divinity of the Lord; he was condemned at the council of Nicaea in A. D. 325 where the Nicaean creed was formulated. When Chrysostom arrived as Bishop of Constantinople, he found conditions much disturbed. The Arians had been forbidden by civil authorities to have places of worship in the city, so the Arians assembled at the city's gates on Sundays, holidays, and other days of festivals, while during the night they marched through the city, singing hymns all night in open places and in porticoes. For fear that the common people might be misled, Chrysostom organized nightly processions of orthodox singers who carried crosses and lights until finally there were clashes and some bloodshed. This in turn brought forth a royal edict which stopped public Arian hymn singing. Those seemingly queer events, however, were among the means of establishing the use of hymns in public worship in the Western church.

The Latin language is more closely related to our present English than the Greek, and the forms of expression are more nearly the same as they are used in the English. The Latin and the English have enough relationship existing that many words in the Latin can be recognized by those acquainted only with the English. For this reason Latin translations are usually better than the Greek translations. Under the leadership of Hilary, Ambrose, and others, Latin hymnody began to take its place in church worship by the middle of the fourth century.

St. Hilary. —368. Hilary, "the hammer of the Arians," is considered to be the father of Latin hymnody, although it is hard to ascertain the amount of hymn writing which he did. He was brought up as a pagan, but became a convert to Christianity through reading the Bible. It was undoubtedly while he was banished from his diocese for a few years that he first witnessed the use of songs for propaganda purposes, and on his return home strongly advocated the use of hymns. He seems to have written some hymns, although not much evidence is to be had regarding them, but he is better known as the one who introduced hymn singing in the Eastern Church.

Gone are the Shades of Light is usually considered a translation from one of Hilary's hymns,but of late there seems to be much questioning and doubt concerning the authorship of the original. Brownlie, who translated it for his *Hymns of the Early Church*, 1896, says it cannot be traced back farther than the *Mozarabic Breviary* of 1502. James Mearns, associate editor of Julian's Dictionary, also agrees with this statement. We must then be content to know that Hilary wrote a few hymns, and that he introduced hymn singing into the Eastern Church.

St. Ambrose. 340-397. Ambrose was reared and trained in a period of upheaval, heresy, and conflict, within and without the Church. At the time of election of a bishop for the Diocese of Milan, Ambrose was chosen amid much confusion, but with a unanimous vote. This he accepted with much reluctance. He entered heartily into the work, was concerned for the work of the Church, and cared little who opposed him, if the opposition was in the wrong. It is related of him that he refused Theodsius church privileges until he had made a public acknowledgment of his sin in allowing the massacre at Thessalonica.

Ambrose showed much ability in speech and with the pen for the truth. At the period that he was writing hymns, rhymed verse was preparing to take the place of the classical meters. Not much poetry had been written in Latin to be used in public worship. The Arians were using hymns in their efforts to spread their doctrine, and Ambrose took up the task of furnishing a counter force. He was highly successful in this.

While it is not my purpose in this series of articles to speak of the music of the Church as such, it should be said that Ambrose is well-known for his work in church music. He was first to introduce antiphonal singing into Milan, and according to some writers was the first in Italy to introduce congregational singing. This is borne out by a passage taken from St. Augustine's Confession.

"Then it (congregational singing) was first instituted that according to the custom of Eastern regions, hymns and psalms should be sung, lest the people should faint through the fatigue of sorrow, and from that day to this the custom has been retained; and today many, indeed almost all, Thy congregations throughout other parts of the world follow that example."

Prudentius. 348—cir. 413. Aurelius C. Prudentius, a native of Spain, was trained for the bar and had good positions up to the fifty-seventh year of his life, when he was made to feel that his life was wasted. He then determined to devote the remainder of his life to the promotion of the kingdom of God. He was the most prolific of the early Latin ecclesiastical writers, though not many of his hymns are in common use. Neale says he is the prince of the early Christian poets. One of his best known hymns as translated by Dr. Neale and published in the *Hymnal Noted* is *Corde Natus ex parentis.* The first stanza of Neale's translation follows:

"Of the Father's love begotten
Ere the worlds began to be,
He is Alpha and Omego,
He the source, the ending He,
Of the things that are, that have been,
And that future years shall see,
Evermore and evermore."

Coelius Sedulius. cir. 450. Very little is known of this writer. *A solis ortus cardine* is one of his poems from a group of poems on the life of Christ. I will give the first stanza of a translation made by John Ellerton for his *Church Hymns,* which was published in 1871.

"From east to west, from shore to shore,
Let every heart awake and sing
The Holy Child whom Mary bore,
The Christ, the everlasting King."

Fortunatus, the Troubadour. 530-609. Venantius Honorius Clementianus Fortunatus was a native of Italy who first cast his lot with the Latin "troubadours," but later in life wrote serious verse. His best known song, *Vexilla Regis,* (The Royal Banners Go), was composed for the consecration of a church at Poitiers. *Welcome, Happy Morning* (132, Church Hymnal) is a translation, if not a paraphrase, by John Ellerton, first published in *Brown-Borthwick's Supplementary Hymn and Tune Book* of 1868. If this hymn is new to your congregation, and you wish to use a song full of life and vigor, but do not care for the flippant type, try this hymn.

Gregory the Great. 540-604. Gregory was famous as a pope. It was the sight of some slaves placed on auction in Rome that caused

him to decide to go to Britain as a missionary, but his plans were frustrated by his superiors. Gregory afterward caused St. Augustine to do the work which he had wished to do. Several hymns are attributed to Gregory the Great, though usually on somewhat insufficient evidence. He is best known for his anxiety for a better class of church music. He contended that there should be a distinction between church music and the popular music of the day. The Gregorian Chant was largely due to his efforts along this line.

Bede, the Venerable. 673-735. Bede was a writer on many subjects, but he is remembered largely by his "Ecclesiastical History," a work which still remains our main authority on the history of England during the first seven centuries of the Christian era. *The High Forerunner of the Morn* as found in Hymns A. & M. is one of Neale's translations from Bede. His hymns are not in general use.

B. Later Latin Hymns

St. Theodulph, Bishop of Orleans. Ninth century, *Alll Glory, Laud, and Honor* (133) is usually ascribed to him. Theodulph likely composed the hymn while in prison at Angers, but the story of singing the hymn on Psalm Sunday, which in turn caused his release, is doubted.

Bernard of Clairvaux. 1091-1153. Bernard was born in Burgundy of a family of high rank. He had wished to become a soldier, but the prayers and wishes of his mother influenced him to become a monk. He was chosen to establish a new monastery at Clairvaux, whence he received his name. He later became abbot of the monastery. His self-denial and self-abuse was most rigorous. Luther said he was "the best monk that ever lived."

Until recently he was regarded as the author of the famous mediaeval hymn *Jesu, dulcis Memoria.* The best known translation of this is *Jesus, the Very Thought of Thee* by Caswall. According to the editors and compilers of the 1909 historical edition of *Hymns Ancient and Modern,* "Dom Pothier has found a manuscript of the eleventh century in which is found this hymn, and here it is ascribed to a Benedictine Abess (Revue du chant Gregorien x. 147)," hence St. Bernard's claim to authorship, which was very doubtful for the last century, is disproved.

The question may arise why so many of these hymns were attributed to Bernard when later we have found others to have written them. It seems possible that a number of these famous early hymns were accredited to him by his admirers somewhat as the Psalms were all accredited to David by some people. Circumstantial evidence was also used considerably. Coulton, in his *Five Centuries of Religion* suggests that there is some similarity between this hymn and some of Bernard's writings.

St. Bernard of Cluny. Twelfth Century. Another Bernard, sometimes called St. Bernard of Cluny or Clugny (from the name of his monastery) and sometimes Bernard of Morlaix (the place of his birth), is a prominent name in Latin Hymnology. Little is known concerning this writer except the fact that he was a monk from the Abbey of Cluny, a very wealthy monastery in France. Neale, in referring to the two Bernards, says:

"Bernard, Ministrel of the Cross,
And Bernard, who with home-sick view,
Counting all other joys but loss,
Jerusalem the golden drew."

Bernard's best known hymn is *Jerusalem the Golden* as translated by J. M. Neale and is found in most standard hymn books.

Adam of St. Victor. Twelfth century. Neale says concerning Adam of St. Victor, "My dear and reverend Master," and French says he is "the foremost among the sacred Latin poets of the Middle Ages." However, very few of his hymns are in common use. Four hymns are accredited to him in Hymns A. & M., although possibly none but the one *In Royal Robes of Splendor* really belongs to him. The translation as given is by Jackson Mason which was made for the revised edition of Hymns A. & M. Adam was a monk in the abbey of St. Victor in Paris, whence his name.

Thomas of Celano. Thirteenth Century. He is the reputed author of *Dies Irae.* It is likely the best known of Latin hymns among Protestants. In the German language Goethe introduced much of it into his "Faust," while in the English Scott used it in "The Lay of the Last Minstrel." A certain writer says, "It savoureth more of Protestantism than of Popery," which may suggest why it is more popular than many of the Latin hymns.

Thomas Aquinas. 1227-1274. One of the great divines in the Roman church. None of his hymns are in common use.

Charles Coffin. 1676-1749. A number of his hymns are to be found in Hymns A. & M. translated by Isaac Williams.

Hesston, Kans.

OUR RESPONSIBILITY IN LEARNING

By Ruth Ressler

In former times the kings of Persia heard on awakening each morning the voice of a priest calling to them and saying; "Master, arise and consider for what purpose God has placed you on the throne."

God has placed all of His creatures in this world that they may in some way honor Him. Are you and I living up to the standard He has set for us? Have you thought what God's plan for your life may be? Have you prepared yourself to serve Him most efficiently in using to His glory the abilities you have?

Young people spend a great deal of their time in preparation for what we term more active service in life. It is interesting to watch the motives that actuate people in their school activities. Unconsciously they proclaim to the world their motives in securing training for more direct work in the vocation which they have chosen to follow. Hugh Black has said, in an evaluation of character, "I do not care to know what you have—only what you have not, and desire to have; not your attainments, but what you have not yet attained and follow after. That which comes to you in your victories by day and your dreams by night, the ideal you set before you, the things you approve as excellent, what you seek after and have given your heart to, these are the measure of a man." As young persons seeking an education, it pays sometimes to take a stock of your motives in desiring an education. Are they worthy of the Great Judge's approval? Would we be ashamed to hand to Him an itemized list of our reasons for attending school?

In the hands of every young person God has placed some gifts to use for Him. To some He has given ten pounds, to others, five, and to others, one. The approval of the Lord at the close of life does not depend upon the degree of our ability so much as upon stewardship of that ability. Paul, in writing to the young Timothy, wrote, "O Timothy, keep that which is committed to thy trust," while to the Corinthian Church he wrote, "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" Securing an education, may then, be a means for us to use that gift of our lives which belongs to God in such a way as to make it a more effective means of service for the Master. When young folks enter the class room with the knowledge that Christ is supervising the learning that takes place there, His name will surely be honored by such an education.

The servant with the one pound was not rejected because of the smallness of his offering, but because of his disuse of the gift that had been given him. School always brings with it the challenge to learn together with the stimulation that competition between schoolmates provides. Too often leaving the schoolroom means to a young Christian the neglect of continuing to learn. Just because you and I may not have the chance to continue actual classroom work, have we an excuse for becoming indolent in our attitude toward learning? God has provided each of us with eyes and ears. Do we use them as tools in continuing to learn? How many good books have you read this year because you wanted to? Can you tell off-hand the number of petals on a daisy? Does a robin hop or run? Are you complaining that the Lord has given you no advantages of an education and at the same time have never taken the trouble to learn the difference between our common woodland trees and flowers? The barefoot boy of Whittier's poem possessed a wealth of "knowledge never learned of schools." His intelligence lay in his use of the opportunities for growth that he found on the farm.

Having is using, and anything not used is the same as lost. The fish in Mammoth Cave, Kentucky, are entirely blind from their long existence in perfect darkness, although the fish of the same species in the streams outside in the light have good eyes. Muscular strength is not secured by being nursed, but by use. Money makes money and knowl-

edge makes knowledge. It is related of Thorwaldsen that when at last he finished a statue that satisfied him, he told his friends that his genius was leaving him. Ceasing to gain, we begin to lose. Just because your eighth grade diploma is successfully framed and hanging on the wall gives you no warrant to discontinue all effort to learn more.

Granting the necessity for us to acquire wisdom, we need in addition an appreciation of an adequate basis for an education. Mere learning without a foundation of heartfelt Christianity is futile. Solomon said, "The fear of the Lord is the beginning of wisdom," while in II Peter 1:5, we read the admonition to "Add to your faith virtue, and to virtue knowledge." The sequence there is worthy of note. Faith in the fundamentals of Christianity precedes all the other attainments in Peter's catalogue of Christian growth. When we begin to doubt the truth of God's Word, the infallibility of His promises, and the practicability of His laws of behavior, our learning becomes vain.

Peter's second step in Christian growth advises, "Add to faith virtue,"—virtue that will maintain integrity of character when associates fail to appreciate the necessity for virtue, virtue that will not cheat in classwork when "everybody does it,"—virtue that keeps unsullied the line that divides the things that are mine from those that are my neighbor's,—take that kind of virtue along to school.

Then, Peter says, "Add to virtue knowledge." With a foundation of a

> "Faith that will not shrink
> Though pressed by many a foe,
> That will not tremble on the brink
> Of any earthly woe,"

further education can but draw us closer to the Author of all wisdom, in whose hand are the deep places of the earth, as well as the strength of the hills.

When as a twelve-year old boy, Christ talked with the doctors in the Temple, the Word of God constituted the subject for their discussions, and those wise men were astonished at His understanding. Jesus thought it worth while to be well-versed in the Word of God. A knowledge of God's Word may prove a great help toward the formation of a character. Some one has, in contrasting those statesmen who stand out in our century-old history, with those of today, suggested the distinguishing feature of the leaders of our country of a hundred years ago as having been their knowledge of God. Leaders in public life to-day lack fundamentally in their familiarity with the Word of God that stood out as such a mark of the great leaders of yesterday.

Let us take God along with us into the classroom. We need Him. We need to know Him and His Word before we can use our knowledge as real wisdom and an addition to our capital that we can use for the Master as a talent.

Pestalozzi, the great educator, said, "The child that has learned to pray, to think, and to work, is already more than half educated." Young people need to remember the "first things," Peter's faith, virtue, and then knowledge, and Pestalozzi's "to pray, to think, and to work."

And then, having gotten an education as a means of rendering us better prepared to render a life of service, that education being one that takes God along with us, let us not forget to render the result of all this preparation back to the Lord who gave us life and the ability to pray, to think, and to work. Sometimes we forget in our periods of preparation, that God expects returns for His investments. Are we neglecting to return to Him the service we have planned to give Him when we are through school? God can use us in His work to-day, every day, in common everyday usefulness that will honor Him. Fame and praise often lag far behind what we think are deserving efforts. Men seem to overlook high motives in efforts we have put forth. God sees, and He will remember in His good time to honor the services rendered to Him in humble, willing service. It pays to wait for His approval.

God will hold no one responsible for more than He has given him; but He will hold every one of us strictly accountable for that. Have we proved worthy of the trust committed to us?

Scottdale, Pa.

FROM THE HOLY LAND TO THE HEART OF EUROPE

XXII. Hill and Dale Greet Us as We Journey along the Rhine

By Anis Ch. Haddad

Germany owes much to its rivers, which are the most beautiful in Europe. They carry a narrative of vigor and romance, emphasized by castles, chateaux, churches, towns, villages, cliffs, and rich meadows. Whether it be the Rhine, the Elbe, the Oder, the Spree or any other of the multitude which flow through this gracious land, the story is always one of strange, wild beauty, and the scenery always diverse and magnificent. Many a day I have idled by the rivers of Germany, secure in contentment and the contemplation of beauty: praising in my heart a land that could give such great happiness, such sweet serenity.

A few miles to the west of Cologne the character of the Rhine changed, for a great ridge of mountains crossed the plain, confining the river between walls of stone. The industrial suburbs which had followed the river stopped abruptly and were replaced by hill farms, larch plantations, and rocky, forested hills. As I crossed the ridge, the Rhine came into sight again, a broad strip of silver in the morning light. Some cyclists who were climbing out of the valley cried aloud in surprise and turning I saw spread over Cologne a slate-blue cloud which flickered with the dull red glow of lightning. The wood was full of voices, groups of cyclists, and picnickers from Cologne.

All along the River Rhine with its deeply indented banks lie little sheltered harbors, whose slow ripples surrender to the swaying movement of picturesque fishing craft moored within their anchorage. Many of these pretty villages rest within a circle of tall colored houses, blue and green, rose and yellow, standing up square and uniform in their simple architecture. Straightly high, the houses have a certain primitive charm in their adorned outline against the wide heavens; so close to the water's edge they seem to rise, right out of the harbor and those who will may lean from the open windows to talk with the fishermen in their boats anchored below. The fishing boat is moored for the night, gulls dip in the mirror-like surface of the water, and on the fence before the neat cottage the industrious housewife has hung out her washing to bleach. There is something at once intimate and satisfying in the scene. Farther up, where the hills rise steeply from the curving shore, bright modern villas have sprung up, looking out to mountain and river from among the dark, smooth foliage of orange, and the vivid newness of their walls is softened as they appear through the fringed branches of mimosa.

We then came to St. Goar. It was beautiful weather, cool, and lovely, with perhaps a splutter of rain; but, passing Bonn, the sun shone forth to lighten the simple wording on the signpost, "To St. Goar." To see this country is to understand why the villagers clad themselves in purples and dun grays. For these were the somber colorings of the moors. To see the village is to understand it even better and to grasp how truly they and their surroundings were one. The road up the hill is paved with cobbles, on which the people in their noisy clogs go clattering. A rocky wall edges the street as it mounts and meets the house at the top, all dour and gray and stony too, but immaculately clean. If the wind that is forever blowing here were a broom to sweep away the litter, it could not have done it better than these people with their love of tidiness. They will have a flower in their window, maybe, but they will not pretend or deck themselves with falsely pretty gauds. They are what they seem to be, no more no less, and their houses are like them, starkly, utterly honest. The perpetual wild chanting of the wind that comes surging across the moorland is in the tossing, twisting trees. They cannot shut away with their ever-moving branches the green-gray hills, so quiet yonder. Only the rain, showering down on a sudden, blots all things with its drenching mist, and as swiftly stays and lets the sunlight through. The pine trees near by murmur and sway.

But the real charm of such villages rests in the population: Blue-eyed women, merry fair-haired children, and sun-tanned men,

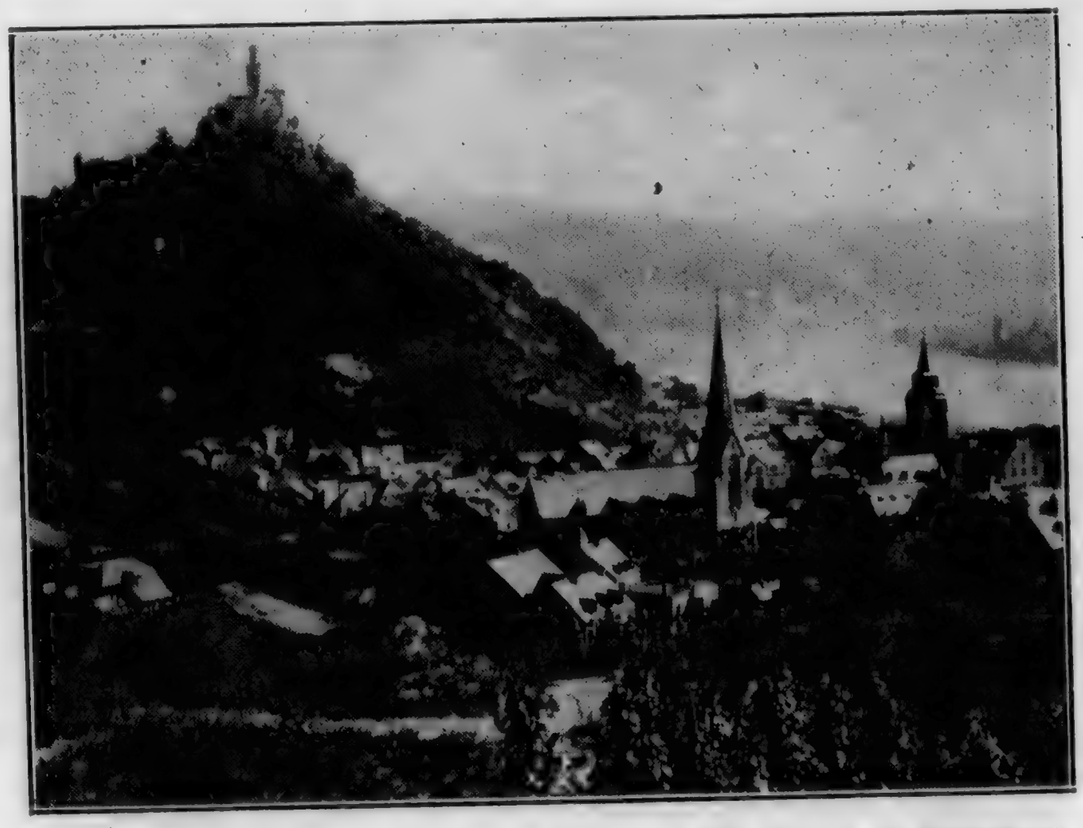
active, vivacious, thrifty, their whole interests centering in the boats. Wonderfully picturesque are the boats, as we see them with sails billowing in a light breeze.

The river is full of barges and is kept to its channel by stone jetties in the German fashion. On either side the narrow valley, between the river and the hill, are orchard fields where peasant women plow behind their slow-moving oxen. Only on the steep untidily wooded hills, here and there a crumbling castle remains to tell that once this range was garrisoned. And beyond we come to prettier sights—the great yellow and white oxen drawing the plows, the children playing and grazing their flocks of white geese or white goats beside the unfenced roads, the pretty, smiling peasant women with their kerchiefs covering their heads and knotted under their chins, the tidy white-washed villages. The country was rolling under the wide blue sky and its edge seemed turned up into the eternal dark, spruce-covered mountains that lifted dimly above the horizon. Near at hand the hills and valleys were cut up by banks of spruce, and the fields were partitioned unevenly into the strips of the peasant fields; and these in turn into a strip of yellow corn, another green one of lucerne, and a gray patch of ripening poppy heads. Little clumps of cream-plastered houses with red on black roofs, lines of small fruit trees marking the roads, and a single pair of white-faced, yellow oxen, swinging slowly up the widening brown plowland.

The riverside is picturesque and any one with even a small amount of imagination could find a story of sunshine and happiness among the fishermen of the Rhineland. Dreamingly he would imagine the hot noontide bringing the hour of siesta and then the awakening once more to activity as the many-hued, gayly painted boats hoist their sails. He may fancy the women calling "Good fishing," to husband and son and brother and then the swift, graceful shapes, leaning to the wind as it catches and fills the sails. Away go the boats. The harbor becomes silent and empty after the high voices, the splashes and rattling of chains and the gay songs.

At a lovely bend of the river about ten miles from Cologne, the River Rhine is provincial, countrified and fresh, reeds and rushes, iris and water lily, encroach upon its waters, and tufts of long grass and roots float about, on which the wagtails, tired by flight, abandon themselves to the course of the stream. On the slopes of each bank, are cornfields and squares of vineyards. Here and there a few green islands appear. I loved the smell of the river, the hum of insects among the rushes, the murmur of the long quivering leaves. I heard busy creatures, hunting and ferreting beneath the grass, the flights of birds pursuing each other through the branches, the shaking of damp feathers spread out to dry.

We traveled past the stream, driving fish and bird from where they were secreted and the smaller bittern now and then sailed away on sluggish wings from some recess in the shore, or the larger lifted itself out of the long grass at our approach, and carried its legs away to deposit them in a place of safety. The tortoises also rapidly dropped into the water, as our train dashed amid the willows breaking the reflections of the trees. The banks had passed the height of their beauty, and some of the brighter flowers showed by their faded tints that the season was verging towards the afternoon of the year; but this somber tinge enhanced their sincerity and in the still heat they seemed like a mossy brink of some cool well. The narrow-leaved willow lay along the surface of the water in masses of light green foliage, interspersed with the large white balls of the buttonbush. In short, nature seemed to have adorned herself for our reception with a profusion of fringes and curls, mingled with the bright tints of flowers reflected on the water.



The Smiling Landscape Greets Us Wherever We Travel in Rhineland

Now we passed great rocks, some gray and riven, moss and lichens clinging to them and bushes and trees struggling from their crevices and growing on their summit; others bare and shadeless. Here stretching from boulder to boulder, were deep beds of purple heather paled by the sun, and there feathered ferns, yellow and autumnal in the open spaces, green and fresh in the shade of rocks and trees, made a luxurious couch more soft than sleep. Now the way went through the very heart of a pine wood; pine needles instead of fragrance, sweetest of all sweet forest scent, perfumed the air; the wind sighed softly through the topmost branches. Then the pine scent changed to a rich earthy smell and to the right the pines gave way to beeches, tall and slim, growing in groups of two or three together, with here and there grassy glades leading to dense thickets; on the left a close undergrowth high enough to shut out the prospect, made a hedgelike border to the road. And then again, on either side, old moss grown trees rose to venerable height, their branches meeting overhead. There is something in a forest, as in a cathedral, that makes one quiet. We journeyed for miles in silence and pensive thoughts.

Here and there, however, the cliffs recede to give the river breathing space and in these little breaks we find green meadows and open hearted towns. One of these pretty places lies upon a tongue of rocky land, encircled by the beautiful river; and on all sides of it rise barren limestone mountains, with little patches of oak where truffles thrive. It bears the impress of a proud career.

The Rhine attracted my attention, for here it is a quiet lovely river revealing in its curves enchanting views of the neighboring village. As the soft transparent afternoon enveloped it I saw the towers dissolving like blocks of amber, slowly back into the mists of their conception. But still their edges were filigreed with a pale flame, and the white houses by the quay stood out like squares of noonday light that had been left.

There are many beautiful old chateaux in this fertile province which point to a definite date of architecture. Our train stopped for some time beside a beautifully situated village, about fifty yards down a leafy lane and under a low rounded arch, faced with red stone, but having tiled eaves. Here we are in the shadow of spreading limes, bees humming around the pale, tasselled flowers, the air fragrant with their sweetness. On one side low tiled buildings ramble round two sides of a square; on the other rises a chateau, tall and turreted. A fountain, faintly reminiscent of my trip through Italy, pours water from under a lively wrought iron canopy into a stone basin, whence it overflows into a trough carved in geometrical designs. The beauty of the scene cannot be conveyed in any language. The one side of the valley was blue with evening shadow, through which loomed forest and precipice, hillside and mountain top; and the other was still brilliant with the sunset gold. The wide river with its ceaseless rushing—the beautiful water birds, so tame that we could come close to them—the ineffable purity of the air—the solemn peacefulness of the untrodden region—could there be a more delightful and exhilarating combination?

Light and shadow continue in a pattern of gold and blue down a wide path beneath the lime trees, a vista at the far end giving a glimpse of a garden, tiny gay flowers carpeting the ground in close beds around another fountain. There are flowers everywhere in beds and vases and stone basins; every wall and every balustrade festooned with creepers, vines interlaced with roses in one delightful tangle. How still and cool is

the sweet music of running water, from a tiny fountain in the courtyard, splashing in-in a delicate shell-like basin. Looking out under the stone porch, the walls rise golden in the sunlight, with facings of warm rose-red stone peeping down into the riot of flowers below.

Soon the sky grew duller and before long a soft drizzle began to fall which became heavier as we sped south. Although we now had to wait three hours until the train started again, there was a good restaurant opposite the station. Brioche washed down with chocolate, sounded appetizing and there were postcards to write, so the time passed quickly. Before we had finished, the train whistled. The crowd that had gathered on the platform disappeared within the dark recesses of the church and we with them. Here and there a white shirt flashed or a lamp gleamed, but mostly they were shadows flickering past, voices that were heard for an instant and then were gone.

Once more we traveled, on again through villages, hamlets, and towns. The rain stopped, the sky grew brighter and the roads dried up. We crossed a broad bridge. On and on we sped through avenues of oak, of acacia, of poplar, of elm, of chestnut, of apple, of walnut, of almond, and of almost every kind of tree. The flat plains gave place to more undulating country, the roads grew less straight, the sun slowly sunk in the northwest while in the southeast a pale full moon slowly rose, getting ever brighter as the golden glow faded.

The dusk fell. After that there are faint recollections of country flooded with moonlight—moonlight so blandly brilliant that only a few of the brightest stars twinkled in the sky. One thing alone stands out in my memory, the long, long bridge over the River Rhine with the reflection of the moon sparkling in the water. The outdoors were calling, beyond the fields, across the moors, into the distance. It is too late, too far, too wild. To-morrow will be another day, and we may go to roam along the steep and stony path to the rock "Lorelei," the scene of famous song and story. To-morrow, not to-day. It is enough to-day to have seen so much.

Jerusalem, Palestine.

Next month: We Come in Sight of the World-famous Rock of the Lorelei.

ATTITUDES OF LOWELL AND WHITTIER TOWARD THE MEXICAN WAR

III. Results of the War

By Grace Zook

This is the concluding article of this series which shows the strong antiwar attitude taken by these two great American writers. Their testimony should help to confirm our own stand in opposition to war.

Lowel is very skeptical about the results of the war and any benefits which were supposed to have been derived from it. He also looks with disfavor upon the popular attitude prevalent following the war.

Of course the United States was successful in defeating Mexico and gaining Texas, but Lowell could see no glory in tramping upon a smaller nation and using the territory gained to increase the demand for slavery and the hard lot of the negroes. He says in his "Biglow Papers,"

"Ez fer Mexico, t'aint no glory to lick it,
But 'twould be a damned shame to go pullin' triggers,
To extend the area of abusin' the niggers."[1]

According to some of its advocates, the war was supposed to result in the spreading of Protestantism and free institutions among the Mexicans. Lowell scorns this idea and those who support it. Such a worthy objective never found a place in the minds of the promoters of the war and no such result was achieved. Lowell says,

"Yet I rejoice that some earnest Protestants have been made by the war,—I mean those who protested against it."[2]

The promotion of good will between the United States and Mexico, Lowell feels is far from being accomplished by this war. Rather a feeling of ill will has been created between the two countries. The people of the United States have beed led to feel that the Mexicans were a decidedly inferior people,[3] that the war was really for their benefit and all the thanks the United States received was a grudging compliance with our demands when they were forced to it. The general attitude was,

"That our nation's bigger'n their'n an' so its rights air bigger,
An' thet it's all to make 'em free, that we air pullin' trigger."[4]

The Mexicans felt the injustice and also the strength of the larger nation and both hated and feared the United States.

The popularity of the war heroes throughout the nation was severely criticized by Lowell. He felt that just because a man was responsible for killing more men than any other one man, was no reason for setting him on a pedestal and shouting his name from the housetops. He thought that it was very unbecoming for a Christian to encourage war by honoring the leader in the late conflict.

Hence, the results which the war brought about were, Lowell believes, not only unjust but degrading and dangerous for the nation. Unjust because the United States had taken advantage of a smaller nation and had taken her territory away from her; degrading because war and men of war were upheld and glorified; and dangerous because Mexico was still unfriendly toward the United States and because it strained the slavery question almost to the breaking point.

Whittier is concerned with the results of the war more directly in the influence that they will have upon the problem of slavery. In his poem "Texas," which he wrote when he learned the terms of the peace with Mexico, he expresses his fear of the effect of adding more slave territory to the union.

For all his desire for peace, his passion for freedom caused him to attack the slavery problem. The black man in bondage is, to Whittier, the worst existing evil and sin of the day, and the boost that the Mexican War gave slavery made him all the more determined to fight his moral fight for freedom with the weapons of God—

"As Christians may, as freedom can."[5]

The attitude of both writers toward the results of the Mexican War are unfavorable and just a little fearful. Lowell again stands out as being the more broad minded. He carefully weighs all the results of the war and the influence that they will have. The results of the war concern Whittier mainly in the influence that they will have upon slavery.

1. Lowell's Complete Poetical Works, p. 193.
2. **Ibid.**, p. 187.
3. **Ibid.**, p. 184.
4. **Ibid.**, p. 186.
5. Whittier's Complete Poems, p. 338.

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A PRAYER FOR THE FAMILY

Lord, behold our family here assembled. We thank thee for the place in which we dwell, for the love that unites us, for the peace accorded us this day, for the hope with which we expect the morrow; for the health, the work, the food, and the bright skies that make our lives delightful; for our friends in all parts of the earth. Purge out of every heart the lurking grudge. Give us grace and strength to forbear and to persevere. Offenders, give us the grace to accept and forgive offenders. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others. Give us courage and faith and the quiet mind. Spare us to our friends, soften us to our enemies. Bless us, if it may be, in all our innocent endeavors. If it may be, give us strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath and in all changes of fortune, down to the gates of death, loyal and loving one to another. As the clay to the potter, as the windmill to the wind, as children of their sire we beseech of thee this help and mercy for Christ's sake.—Robert Louis Stevenson.

All creation is helpless and erratic without God's constant attention.—Messenger of God.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

We continue the study of I Timothy during the month of October. The following from the commentary of A. R. Fausset will give references that may help in the study of Timothy's life and work:

"**Timothy** is first mentioned (Acts 16:1) as dwelling in Lystra (not Derbe of Acts 20:4). His mother was a Jewess named Eunice (II Tim. 1:5); his father was 'a Greek' (i. e., a Gentile). As Timothy is mentioned as 'a disciple' in Acts 16:1, he must have been converted before, and this by St. Paul (I Tim. 1:2), probably at his former visit to Lystra (Acts 14:6); at the same time, probably, his Scripture-loving mother, Eunice, and grandmother, Lois, were converted to Christ from Judaism (II Tim. 3:14, 15). Not only the good report given as to him by the brethren of Lystra, but also his origin, partly Jewish, partly Gentile, adapted him specially for being St. Paul's assistant in missionary work, laboring as the apostle did in each place, firstly among the Jews, and then among the Gentiles. In order to obviate Jewish prejudices, he first circumcised him. He seems to have accompanied Paul in his tour through Macedonia; but when the apostle went forward to Athens, Timothy and Silas remained in Berea. Having been sent back by Paul to visit the Thessalonian Church (I Thes. 3:2), he brought his report of it to the apostle at Corinth (I Thes. 3:6). Hence we find his name joined with Paul's in the addresses of both the epistles to the Thessalonians, which were written at Corinth. We again find him ministering to St. Paul during the lengthened stay at Ephesus (Acts 19:22). Thence he was sent before Paul into Macedonia and to Corinth (I Cor. 4:17; 16:10). He was with Paul when he wrote the Second Epistle to the Corinthians (II Cor. 1:1); and the following winter in Corinth, when Paul sent from thence his Epistle to the Romans (Rom. 16:21). On Paul's return to Asia through Macedonia, he went forward and waited for the apostle at Troas (Acts 20:3-5). Next we find him with Paul during his imprisonment at Rome, when the apostle wrote his epistles to the Colossians (Col. 1:1), Philemon (Philem. 1), and the Philippians (Phil. 1:1). He was imprisoned and set at liberty about the same time as the writer of Hebrews (Heb. 13:23). In the pastoral epistles, we find him mentioned as left by the apostle at Ephesus to superintend the church there (I Tim. 1:3). The last notice of him is in the request which Paul makes to him (II Tim. 4:21) to 'come before winter,' i. e., about A. D. 67 (Alford). Eusebius, **Ecclesiastical History** (3:42) reports that he was the first bishop of Ephesus; and Nicophorus, **Ecclesiastical History** (3:11), represents that he died by martyrdom. If then, St. John, as tradition represents, resided and died in that city, it must have been **at a later period.** Paul, himself, ordained or consecrated him with the laying on of his own hands, and those of the presbytery in accordance with prophetic intimations given respecting him by those possessing the prophetic gift (I Tim. 1:18; 4:14; II Tim. 1:6). His self-denying character is shown by his leaving home at once to accompany the apostle, and submitting to circumcision for the Gospel's sake; and also by his abstemiousness(noticed in I Tim. 5:23) notwithstanding his bodily infirmities, which would have warranted a more generous diet. Timidity and want of self-confidence and boldness in dealing with the difficulties of his position, seem to have been a defect in his otherwise beautiful character as a Christian minister (I Cor. 16:10; I Tim. 4:12; II Tim. 1:7)."

* * * *

How much better it is to have good counsel than to have no counsel at all and be compelled to find our way alone on the untried paths of life to our own experience. Many have gone over the roads of life before us and are still in a position to give us the benefit of their experience. Our blessed Master too knows all about our life and its needs and will never leave us nor forsake us. We would be very glad to have the various meetings tell what you have done with the topic on Counsels for Young Believers, or whether you found it a topic worth while and appreciated. May the Lord abundantly bless the efforts put forth for the strengthening of the young believer. May these efforts be accepted by the young in gratitude and many lives increase in power because of the counsels they heed.

STUDIES IN I TIMOTHY.—

I Tim. 2:1-3:16

Topic for October 8

MOTTO

"Blameless."

MEDITATIONS ON THE LESSON

I. **A Properly Conducted Church.**—A well ordered Church is a blessing in any place. Timothy had received his ordination charge and now Paul sets forth the applications of his duties as they have to do with the conducting of the church. Among the things that belong to the body of Christ in their assemblies is the **ministry of prayer.** The objective of prayer should include "kings and all that are in authority" as well as all other classes of people. Besides supplications, and intercessions and prayers there should be thanksgiving. No service is complete that would neglect these features. No life is complete that is not developed along these lines of service. The life of men who pray should be holy. The conduct of women should also exemplify modesty and chastity in their adorning as well as in their conduct. The service should be directed by man's leadership. The woman should take her place in the service subject to the man who is better constituted for leadership by nature.

A church should also be properly organized with qualified officials. Bishops should be set apart with a consideration of their fitness as rulers in their own home and in the church so that all may be kept in good order. Their character should be blameless as far as their general reputation in the church and without is concerned. Those who have had complications in the marriage relation have a disqualification that unfits them to serve in a place so prominent as a bishop or minister. They must be more than a novice in the faith. Besides this they should be qualified to teach and live a life of unselfish devotion to the welfare of others. Deacons also with their wives should be discreet in speech as well as having a well-balanced, faithful, and temperate life, free from double marriage complications in the past and able to order their homes in a way that does not bring discredit to the church of Christ.

II. **The Text.—I Tim. 2:1-3:16.**—Consider the following words and expressions: Supplications, prayers, intercessions, mediator, ransom, blameless, hospitality, gravity, novice, good report, doubletongued, filthy lucre, house of God, mystery of godliness.

III. **Suggestions for Junior Programs.**—Having the Scriptures before the boys and girls as these two chapters set the message forth discuss with them the principal subject of the lesson. The Church is God's household. He has a special work for this household to fulfill. As the Suggestive Outline for Juniors sets forth take up the topics and discuss them according to the comprehension of the juniors. The prayers of the church and what they should be for. How the worshipers should keep their hands? How they should dress? What officials does the church have? What kind of men should they be? What kind of wives should they have? How should they order their houses at home? How do obedient children help the work of the church? The future church depends upon the children that shall grow up and behave themselves according to God's plan.

OUTLINE STUDY

V. Exhortations for the House of God.

1. To make prayers for all men.—I Tim. 2:1, 2.
2. Christ is the Mediator.—I Tim. 2:3-6.
3. Paul a preacher and an apostle to the Gentiles.—I Tim. 2:7.
4. The holy hands of praying men.—I Tim. 2:8.
5. The modesty and good works of worshiping women.—I Tim. 2:9-15.
6. Qualifications of bishops.—I Tim. 3:1-7.
7. Qualifications of deacons and their wives.—I Tim. 3:8-13.
8. The importance of a properly conducted Church.—I Tim. 3:14-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, **"Godliness," "Sobriety."**
2. Memorize a Verse in the Lesson.
3. The Church of God in Working Order.
   a. Its Prayers.
   b. The Worshipers, Their Hands and Their Dress.
   c. The Bishops.
   d. The Deacons.
   e. The Deacons' Wives.

4. The Truth of the Gospel Message.
   a. Jesus in the Flesh.
   b. Jesus the Savior.
   c. Jesus in Glory.

For Seniors.

1. The Importance of the Church in the World.
2. The Power of a Properly Ordered Church.

PERSONAL THOUGHT

Do we appreciate the order of God for His church? Have we placed ourselves in line with those orders that we may help rather than hinder the cause?

SEED THOUGHTS

A strong church is made up of well-ordered families, where intelligent, Christian parents bring up their children in the fear of the Lord, where the home of the week has its counterpart in the home of the Sabbath, where the hopes and joys of the living and the blessed memories of the dead bind to the Lord His church, where young men and maidens are glad when it is said to them, "Let us go unto the house of the Lord," where the tranquillity, and purity and holy peace, the light and the love, form to the opening minds of the children a type and prophecy of the eternal Sabbath and the heaven above.—Hall.

When I go to the house of God I do not want amusement; I want the doctrine which is according to godliness. I want to hear the remedy against the harassing of my guilt and the disorder of my affections. I want to be led from weariness and disappointment to goodness which filleth the hungry soul. I want to have light upon the mystery of Providence; to be taught how the judgments of the Lord are right; how I shall be prepared for duty and for trial, how I may fear God all the days of my life, and close them in peace.—J. M. Mason.

One day of good preaching is no match for six days of inconsistent practice. God will never honor His church with complete success until it completely honors Him.—T. L. Cuyler.

He who has a pure heart will never cease to pray; and he who will be constant in prayer, shall know what it is to have a pure heart.—LaCombe.

STUDIES IN I TIMOTHY.—
I Tim. 4:1-16

Topic for October 15

MOTTO

"A good minister of Jesus Christ."

MEDITATIONS ON THE LESSON

I. **A Good Minister** is one that is faithful in all things. He is awake to the trend of the times. He does not only study prophecies of a future time but recognizes the spirit of the times that is surely developing the conditions for evil in the future. He puts his people in remembrance of the false doctrines of apostasy so that they may avoid them and lay hold on that which makes progress in righteousness.

A good minister lives an exemplary life. His words are without reproach. His daily life is such that people know that he practices what he preaches. He is loving to all with whom he comes in contact, and that disposition sets the standard for his flock. He keeps his people informed about the Bible by reading and expounding its pages to them. He watches the tendencies to the wrong in his flock and exhorts them to leave the evil and cleave to the good.

The good minister is diligent in improving the gift of the ministry which has been committed to him of God through the Church. He makes this work first in his thought, and gives preferred time to the service. He takes good heed to himself that his life may be a light to others and acceptable before God. He takes heed to the teaching he is to deliver that not only he might be profited, but that those who hear him might be saved also.

II. **The Text.—I Tim. 4.**—Consider the following: Seducing spirits, doctrines of devils, conscience seared, fables, gift of God in thee, laying on of hands,

III. **Suggestions for Junior Programs.**—It is helpful for the junior to learn to appreciate what the good minister ought to be. The temptation to scorn the warnings of good ministers is too often encouraged by those who are older but who are deficient in spirituality. If the young can be made to appreciate the responsibility of their pastors and understand their concern for the welfare of their flock, a good work will have been accomplished in their hearts.

Having made the boys and girls appreciate their minister's service, they will need to meditate along the line of how their own lives could help him. Boys and girls are often a great joy to their shepherds when their lives show them to be an example of the believer. Take up the different qualities in which every Christian may be an example and make it as clear as possible in terms which all can understand what it means to them in everyday practice: Word, conversation, charity, spirit, faith, purity. Word—what is spoken by the mouth. Conversation—general conduct and behavior among others. Charity—the spirit of love and good will toward others. Spirit—spirituality as opposed to carnality. Faith—laying hold on the things of God with confidence. Purity—not defiled by sinful practices.

OUTLINE STUDY

VI. Counsels for a Good Minister.

1. Remember the departure from the faith.—I Tim. 4:1-5.
2. A good minister reminds his people of the truth.—I Tim. 4:6.
3. The importance of being exercised unto godliness.—I Tim. 4:7-11.
4. Be an example of the believers.—I Tim. 4:12.
5. Give diligence in fulfilling the ministry.
   a. Reading, exhortation, doctrine.—I Tim. 4:13.
   b. Neglect not the gift in thee.—I Tim. 4:14.
   c. Meditate and give thyself.—I Tim. 4:15.
   d. Take heed.—I Tim. 4:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Doctrine."**
2. Memorize a Passage from the Chapter.
3. The Work of a Good Minister.
   a. The Truth He Reminds Us of.
   b. The Warning He Gives.
   c. The Example He Lives.
4. How to Be an Example.
   a. In Word, in Conversation, in Charity, in Spirit, in Faith, in Purity.

For Seniors.

1. Appreciating the Work of a Good Minister.
2. The True Example of the Believer.

PERSONAL THOUGHT

It is in the reach of all to live an exemplary life so that their youth or other apparent handicaps may not be despised.

SEED THOUGHTS

Thou must be true thyself,
  If thou the truth wouldst teach;
Thy soul must overflow, if thou
  Another's soul wouldst reach;
It needs an overflowing heart
  To give the lips full speech.

Think truly and thy thoughts
  Shall the world's famine feed,
Speak truly, and each word of thine
  Shall be a fruitful seed;
Live truly and thy life shall be
  A great and noble creed.—Sel.

Only a loving heart can effectually present a loving Gospel; only one who himself loves sinners, and is willing to deny himself for their sakes, can faithfully and persuasively represent Him who loved and gave Himself for sinners.—Sunday School Times.

What is ministerial success? Crowded churches, full ailses, attentive congregations, the approval of the religious world, much impression produced? Elijah thought so; and when he discovered his mistake, and found out that the Carmel applause subsided into hideous stillness, his heart was well-nigh broke with disappointment. Ministerial success lies in altered lives, and obedient, humble hearts, unseen worth recognized in the judgment day.—Robertson.

Let Zion's watchmen all awake
  And take the alarm they give,
Now let them from the mouth of God
  Their solemn charge receive.

'Tis not a cause of small import,
  The pastor's care demands;
But what might fill an angel's heart,
  And filled a Savior's hands.

They watch for souls for which the Lord
  Did heavenly bliss forego!
For souls which must forever live,
  In raptures or in woe.

Lord let thy servants as they preach,
  Thy great salvation see;
And watch Thou daily o'er their souls,
  That they may watch for Thee.

—Philip Doddridge.

STUDIES IN I TIMOTHY.—
I Tim. 5:1-25

Topic for October 22

MOTTO

"Keep thyself pure."

MEDITATIONS ON THE LESSON

I. **Needful Regulations to Observe.**—Every well-ordered church needs proper regulations. Its regulations must be made with a view to the preservation of Gospel principles and the furtherance of the spiritual welfare of those concerned. The minister above all individuals needs to promote the work under proper regulations and to instruct those whom he oversees as to the purpose and need of the regulation as well as to see that the regulation is heeded.

Paul gives Timothy directions in administering correction of those in error. Consideration of age is to be given and the correction tempered accordingly. There are some regulations necessary concerning the widows who are supported by the Church. Brethren and sisters who have dependent relatives should feel an obligation toward their support rather than to expect the Church to support them. Those who are truly desolate without relatives should be honored as widows indeed. Such should be a person of prayerful and consecrated life. The younger widows are liable to have social motives and should be dealt with accordingly. Among the good works for which consecrated widows should have a reputation are bringing up children, lodging strangers, washing the

saints' feet, relieving the afflicted, diligence in using every opportunity to do good.

A faithful elder should be counted worthy of support. He should be treated with respect to his office and no hasty accusation without sufficient witnesses should be accepted against him. The minister should be impartial in his dealings with the congregation. No one should be hastily ordained, and the hands of the minister should be kept pure from contamination with the sin of others.

II. **The Text.—I Tim. 5.**—Consider the following words or expressions: Rebuke, entreat, honour, liveth in pleasure, denied the faith, the saints' feet, tattlers, busybodies, lay hands suddenly on no man, going before to judgment, follow after.

III. **Suggestions for Junior Programs.**—Some very useful lessons are suggested by this study that can be made especially applicable for Juniors. The Suggestive Assignments have placed two of these points under the head of courtesy and piety. There are a number of references throughout the Bible on the duty of courtesy in the conduct of the young toward the old. Then there is a duty that we owe in respect to those who are not so old. Also there is a respect that every law-abiding person should feel toward those in an official position.

Much shame falls upon the head of one who neglects to do his duty toward those of his own house or of his near kindred. So serious is this that Paul terms their condition spiritually as being worse than an unbeliever. An appeal to boys and girls can readily be made as to their duty to help their parents and show their appreciation for what has been done for them in their helpless years. This help need not be applied to make one feel an obligation to take part in such questionable and worldly investments as life insurance, or kindred institutions. Honest toil in a legitimate trade is always safe and honorable and does not destroy our Christian character nor harm others as "get rich quick" schemes do.

OUTLINE STUDY

VI. Counsels for a Good Minister (Continued).

6. Proper courtesy to old and young.—I Tim. 5:1, 2.
7. Attitude toward widows.—I Tim. 5:3-16.
   a. Widows indeed.—v. 3.
   b. Piety at home first.—vv. 4-8.
   c. Qualifications.—vv. 9, 10.
   d. Disqualifications.—vv. 11-16.
8. Attitude toward worthy elders.—I Tim. 5:17, 18.
9. Dealing with those that sin.—I Tim. 5:19, 20.
10. Impartiality.—I Tim. 5:21.
11. Deliberation and purity.—I Tim. 5:22.
12. Some personal advice.—I Tim. 5:23-25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Elders."**
2. Memorize a Passage from the Chapter.
3. The Duty of Courtesy.
   a. Toward Old People.
   b. Toward Young People.
   c. Toward Mothers and Girls.
4. Showing Piety at Home.
   a. Toward Parents and Their Needs.
   b. Toward Kindred.

For Seniors.

1. Respect for the Aged.
2. Proper Consideration of the Young.
3. Our Duty toward Our Own Kindred.
4. Consideration for Those Who Minister Spiritual Things.

PERSONAL THOUGHT

Do we observe the regulations and enforce them without partiality? Let us do all our work as we would desire the Lord to inspect it, and as we would wish we had done it when we stand before His judgment.

SEED THOUGHTS

Ye are the light of the world,
  Driving the darkness away,
Shedding your beams on the lost,
  Changing their night into day.
Then let your light ever shine,
  Showing the right way to go;
Gladly the lost ones will see—
  God's boundless love they will know.

Ye are the light of the world,
  Causing the clouds to depart,
Throwing the sunshine of peace
  Down on the poor burdened heart.
Then let your light ever shine;
  Loved ones are panting for rest;
Sunshine their souls will revive,
  Lifting them up to the blest.

Ye are the light of the world;
  Through you the true light must shine,
Calling the lost sons of men
  Home to the Father divine.
Then let your light ever shine,
  Hallow the name that is love;
You will each shine as a star,
  Fixed in the orbit above.—R. G. Craig.

STUDIES IN I TIMOTHY.—

I Tim. 6:1-21

Topic for October 29

MOTTO

"Keep that which is committed to thy trust."

MEDITATIONS ON THE LESSON

I. **Doctrines in Accord with Godliness.**—It is so easy to drift from true Christian teachings in things that pertain to wealth. But there can no true Church long endure or continue as a light whose teachers compromise on the wholesome words of counsel concerning the Christian's use of wealth. In this last chapter of Paul's letter to Timothy, he sets forth several phases of the teaching about wealth that we do well to consider.

1. **The Standing of a Slave** in the Christian life is one to be used as a shining example of dutifulness and obedience. There should be no chafing under servitude. Masters should be regarded with honor. When a master is a Christian, the slave who also is a Christian should feel the obligation to serve with a feeling of partnership in a good cause. It matters not in what place we are financially, whether in servitude or in positions of honor, the godly life is in our reach and is not measured in earthly gain.

2. **The Danger of Desiring Riches.**—Food and raiment are sufficient for contentment in the Christian life. We can carry nothing into the next world. If we are godly with our little we may well be contented and happy in the Lord. But those who are covetous of riches are in a place of snares and temptation into which they quickly fall and hurt themselves to their soul's destruction. The love of money feeds all forms of evildoing as a root feeds a plant. The man of God is to be concerned rather to be kept free from every evil lust and to follow after the righteous principles of life.

3. **The Faithful Minister** is charged with a solemn duty to keep all that has been committed to him, with a view of meeting His Master when He comes. Those who have riches should use them to do good.

II. **The Text.—I Tim. 6.**—Consider the following words and expressions: Wholesome words, godliness, contentment, perdition, the good fight, a good confession, blessed and only potentate, immortality, vain babblings, science, falsely so called.

III. **Suggestions for Junior Programs.**—How difficult it is to root out the caste system from the human heart! We sometimes think we are far superior to the silly notions of the castes of India or heathendom, when in our heart we give countenance to the same thing in another form. It is a common thing which boys and girls know and they quickly sense a feeling of being scorned when they cannot afford the kind of clothes or other signs of plenty which other children can afford. On the other hand, how many boys and girls are guilty of feeling and sometimes expressing their contempt of those who are in a lower position financially. One child in a bright new dress draws away instinctively from one in a worn and faded one. The little one boasts of what they have in their home and of its superiority over what the child of poorer parents has in theirs. The workers who have real spiritual discernment will sense this evil instinct and by skillful application will make the children aware of the falsity of such a view. By such teachings as Jesus gave, such as the Rich Man and Lazarus; or, the Young Ruler who was asked to sell all that he had; and other accounts; make the children to understand the true riches that have their source in eternal things.

OUTLINE STUDY

VI. Counsels for a Good Minister (Continued).

13. Advice to servants.—I Tim. 6:1, 2.
14. Withdraw from contrary and contentious teachers.—I Tim. 6:3-5.
15. The blessing of contentment.—I Tim. 6:6-8.
16. The peril of loving money.—I Tim. 6:9-12.
17. A solemn charge to faithfulness unto the coming of Christ.—I Tim. 6:13-16.
18. How to charge the rich.—I Tim. 6:17-19.
19. A final charge to Timothy.—I Tim. 6:20, 21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Riches."**
2. Memorize a Passage from the Chapter.
3. Contentment.
   a. Godliness.
   b. Riches only Last in Time.
   c. Food and Raiment.
4. The Good Fight of Faith.
5. A Good Foundation for Eternity.

For Seniors.

1. Keeping the Church Doctrinally Pure.
2. The Danger of Loving Money.
3. The Right Use of Wealth.
4. The Faithful Steward of God.

PERSONAL THOUGHT

Is our vision clear enough to discern the doctrine according to godliness, or do we incline our hearts to those who teach doctrines that feed the character of men and women with envy, strife, railing, evil surmising, perverse disputing, supposing that gain is godliness?

SEED THOUGHTS

The first of all English games is making money. That is an all-absorbing game; and we knock each other down oftener in playing at that than at football or any other rougher sport; and it is absolutely without purpose; no one who engages heartily in the game ever knows why. Ask a great moneymaker what he wants to do with his money—he never knows. He doesn't make it to do anything with it. He gets it only that he may get it. "What will you make of what you have got?" you ask. "Well, I'll get more," he says. Just as at cricket you get more runs. There is no use in the runs; but to get more of them than other people is the game. And there is no use in money; but to have more of it than other people is the game.—C. H. Spurgeon.

Wealth tends to materialize the soul. Every contribution to spiritual objects counteracts the tendency. It is another step up the ladder, whose foot is deep down in materialism, but whose top reaches to the holy heavens of spirit and love.—Sel.

Never try to save out of God's cause; such money will canker the rest. Giving to God is no loss; it is putting your substance in the best bank. Giving is true having, as the old gravestone said of the dead man: "What I spent I had, what I saved I lost, what I gave I have."—C. H. Spurgeon.

"Not for ourselves, but for others," is the grand law inscribed on every part of creation.—Edward Payson.

Be charitable before wealth makes thee covetous.—Thos. Browne.

"Honour the Lord with thy substance."
—Proverbs.

COUNSELS FOR YOUNG BELIEVERS.

—Isa. 40:11; Jno. 21:15; I Jno. 2:1-29

Topic for November 5

MOTTO

"Be thou an example of the believers."

MEDITATIONS ON THE LESSON

I. **Young Believers** are usually hungry to know all that belongs to the Christian experience and the way of true success. We have selected a topic to give encouragement to those who have lately started in the Christian life so that they may have the food they need to strengthen their life. What is good for the young believer is also good for those who have been longer in the service. It is good sometimes to check up on the things that should have become a part of our experience and may have been neglected or may have dropped out, and thus have caused us to fail to make the progress we should.

The first thing to consider in checking up in any life is, "Have you started right?" Many fail in all their subsequent life and finally despair of success, simply because they have failed to meet the conditions of real salvation in the beginning. The believer must know how to come to Christ in faith for the remission of sins and understand how such a faith will cause the proper reaction of our life in true repentance, obedience, and self-surrender. Faith that does not go all the way in meeting conditions is not really saving faith. Many cling to the delusion that because they have confessed in some meeting and have joined the Church, that they are therefore a Christian. But this is false. If we have met first things first we shall also be ready to unite with the Church and keep all the commandments. In fact, if we did not meet this purpose in our heart to obey we have never really been saved. Then holding back from obedience is sure to hinder progress.

But when we have done all known duties we need to understand how to face all the issues of life as they come before us. We must use God's provision for us if we would truly make a success.

II. **The Text.—Isa. 40:11.**—This passage tells us how tenderly Jesus cares for the young of the flock. The young believer is under the loving care of the Good Shepherd and will receive every provision for his welfare if he lets Jesus have His way.

Jno. 21:15.—Here we note that Jesus directs his undershepherd to feed his lambs.

I Jno. 2:1-29.—This chapter is directed to young and old. It is very helpful to remember all the teachings about how to meet sins in our own life, how to exercise ourselves in loving one another, how to meet and overcome temptation, how to recognize the seductions of deceivers, how to keep in the place where the anointing of the Holy Spirit becomes our guide in the way of truth.

III. **Suggestions for Junior Programs.**—This is a topic that may be particularly handled from the angle of a junior who is considering the beginning of a Christian life or has lately begun it and can appreciate instructions. The Suggestive Assignments of the Outline of the Juniors will give suggestions along what line this may be directed. The Scriptures may be freely used and the junior mind be made to grasp it in its essence as to what is needed in their life for true success.

A part of the assignments may be made to adults who have experience in dealing with juniors and who have a clear insight into what is needed in Christian experience for success in the lives of beginners. Some of the assignments may be made to the Juniors also who are able to bring out the truths that need emphasis.

OUTLINE STUDY

I. Starting Right.
1. Coming to God in faith.—Heb. 11:6.
2. Believing God's plan.—Rom. 5:1, 2.
3. Surrendering all to Him.—Luke 14:25-33.
4. Crucifying self.—Gal. 5:24.
5. Meeting and overcoming temptation. I Pet. 5:8, 9; I Jno. 5:4, 5.
6. Receiving all He promises.—II Pet. 1:2, 3.

II. Living For Christ.
1. Prayer.—Heb. 4:16.
2. Bible meditation.—I Pet. 2:2, 3.
3. Choosing associates.—Eph. 5:7-11.
4. Conversation.—Col. 4:6.
5. Reading matter.—Phil. 4:8.
6. Dress.—I Tim. 2:9; I Pet. 3:3.
7. Church membership.—Acts 2:41, 42.
8. Christian service.—II Cor. 5:14, 15.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Counsel."**
2. Memorize a Passage from the Outline.
3. How to Become a Christian.
   a. Believe God.
   b. Accept God's Way of Being Saved.
   c. Confess and Repent of Sin.
   d. Give up All and Obey God.
4. Duties a Christian Fulfills.
   a. How to Pray.
   b. Feeding Our Souls.
   c. Be an Example of Good Works.
   d. Be a Faithful Church Member.
   e. Do Something for Jesus.

For Seniors.
1. Assign to Individuals Some of the Topics of the Outline, either Particular or General or Both.

PERSONAL THOUGHT

May we all keep in that place of sincerity where God can lead us in the path of righteousness.

SEED THOUGHTS

No boy is well prepared for rough climbing, unless he is well shod with Christian principles.—Sel.

God forgives; forgives not capriciously, but with wise, definite, divine prearrangement; forgives universally, on the ground of an atonement, and on condition of repentance and faith.—R. S. Storrs.

Confession, to be of any avail, must let go of its hold on the sin confessed.—T. L. Cuyler.

There cannot be a secret Christian. Grace is like ointment hid in the hand; it betrayeth itself. If you truly feel the sweetness of the cross of Christ, you will be constrained to confess Christ before men.—R. McCheyne.

The truest worship is a life;
All dreaming we resign;
We lay our offerings at Thy feet,—
Our lives, O God, are Thine!
—John Weiss.

To-day let us rise and go to our work. To-morrow we shall rise and go to our reward. —Richard Fuller.

The highest point of Christian experience is to press forward. It is the distinguishing trait in the character of every good man that he grows in grace. Grace in the heart as certainly improves and advances as a tree thrives in a kindly and well-watered soil.—Gardiner Spring.

THE SECOND CHANCE

(Continued from page 295)

Again I repeat: **The vessel we are is the utmost we allow God to make.**

The first vessel was ruined, marred, but not thrown away; thank God for that.

A second chance, a consecrated life, a yielded will, a truly transformed new creation; then see the vessel the Lord hath wrought.

Oh, youth of America! Let the Lord have His way with you. Let the first vessel be a finished work of His creation, then you can rise to the heights to which He intended that you should. Be you ever so powerful for the Lord, be you ever so talented a worker in His vineyard, be you ever so successful a soul-winner for Him as a "second vessel," know for a surety that the Lord would have made a more powerful life, a more talented worker, a more successful soul-winner had He been allowed to work His will in the first place.

Limit God? Bind His hands? Frustrate His will? "I—never will I." So we say with our lips. What do our actions say?

The second vessel Peter became, turned out to be a flaming apostle for Jesus. What would the first have been?

Jonah had his second chance. The second vessel was the instrument through which the great and wicked Nineveh was saved. What greater works might have been done with the first vessel had it been finished as planned!

O ye who are still in the formation as a "first vessel," let that vessel be finished as originally planned in God's holy mind. A second chance—God's patience and love will grant it—perhaps; but why not be the vessel He meant you to be at first?

"But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand" (Isaiah 64:8).

Jamgaon, via Drug, C. P., India.

If a Christian is convinced that Jesus Christ is the best he has, he will be untrue to himself if he does not present Him to those round about him, or if in any way he compromises Him with others, however eminent. If any missionary or Christian looks forward to continued coexistence of other religions with Christianity, he is merely offering the Christian skeleton with the nerve center, the heart, gone out of it.
—Selected

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

SAUL IN TARSUS.—Acts 21:39; 22:3, 27, 28; 26:4-7; Phil. 3:3-6

Lesson for October 1, 1933

Golden Text.—Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. —II Tim. 2:15.

II Tim. 2:15. I have heard men who seldom studied their Bibles exhort their congregation to study their Bibles more. I have known men addicted to vices encouraging others to saintliness. But, if you want people to take your advice, take it yourself first. We are beginning the study of the life of the great Apostle. His teachings range throughout the entire field of religious truth and practice, but more important, he lived it. II Thess. 3:7, 11; I Cor. 11:1.

Acts 21:39. You absorb your environment. Tarsus was a cosmopolitan city. People from all over the known world came to her schools. Her sons went far abroad as teachers. As a child Paul saw and heard these people. He learned their languages, he observed their manners and customs. God was preparing himself to become a world preacher. In after years the world became his parish and he could understand and sympathize and help them all. I Cor. 9:20-22.

Acts 22:3. In this man we have one who in his childhood got a world viewpoint of the races and languages, but a strictly orthodox religious training. Give credit to heredity, if you will, and some think that Saul was a child of prayer like Samuel; but don't forget the influences of environment and education. The fiery zeal he inherited was more fanatical than Gamaliel's, his world viewpoint he acquired as a child, his strong religious convictions and profound knowledge of the law and prophets were the product first of home and then of school. If the parents were wealthy they put religion ahead of business when they sent their son to school in Jerusalem to be trained as a rabbi. If they were poor they starved themselves to give him a chance. He turned out much better than they even dared to hope. Will your son make God's appointment (I Tim. 1:12; II Tim. 1:11) or be your disappointment?

Acts 22:7. A Roman. Paul was a citizen of heaven's kingdom. Eph. 2:19; Col. 1:13; Phil. 3:20. That kingdom is spiritual and eternal; but he was also a freeborn citizen of the Roman Empire. He was not ashamed of this relationship but rejoiced in it and oftentimes availed himself of its privileges. While we strain after the heavenly (Phil. 3:14) let us not despise our earthly relationships.

Acts 26:5. I lived. Paul lived his belief. Do you? I suppose you do, but let me tell you this. Some are more zealous than others, but barring the hindrances or helps that come from others you live as you believe. Believe right and learn to live that right zealously.

If they be willing to testify. Hate warps the mind. It controls reason, imagination, and will. If you hate, you **will** to believe evil of me, your imagination will work overtime to conjure all kinds of things against me, and reason will consent to it, for you can believe anything you **will** to believe.

Phil. 3:3. Here we have the true Israel of God, the spiritual circumcision of God—spiritual worshipers (John 4:24) who boast in Christ and not in self, to whom the flesh is something to be crucified rather than leaned upon and exalted.

Boasting. The greater men are, the less they magnify themselves; the more they do the less they talk about it; the better they are the more they magnify Christ.

SAUL IN DAMASCUS.—Acts 9:1-31

Lesson for October 8, 1933

Golden Text.—Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new.—II Cor. 5:17.

A new creation (R. V.). The same yet no longer the same. You still have the same body, but it is now motivated by heavenly rather than sensual impulses; you are still John or Mary, but you do have a new name. Gen. 32:28; Rev. 2:17; 5:12. You used to be against God but now you are for Him. Matt. 12:32. You used to walk in the way of sin (Prov. 14:12) which seemed right but led to death. But now you are in the way which is right and leads to life—a new creation. Acts 9:2; Matt. 7:13, 14.

Saul and Stephen. Saul probably worshiped in the synagogue of the Libertines. Here he met Stephen who reasoned to him and his fellows concerning Christ. Aided by the Spirit Stephen won the argument. Acts 6:10. The answer to wounded pride at defeat is wrath (Acts 26:11) and when wrath steps in reason steps out. Stephen was stoned. Neither the angel face nor Christlike prayer changed him, but in after years, when with a sober mind he looked back and remembered then he loathed himself. I Tim. 1:13-15; I Cor. 15:9.

Verse 1. Before the Word of God can be given correctly it must first be inbreathed (inspired, II Tim. 3:16) but the evil emanations from our lives are but the expression of our own sinful natures. The expression used of Paul here is borrowed from the wild bulls of Bashan ready to charge their enemy, but is it too strong? Sinful man is slyer than a fox, more ravenous than a beast of prey, more unreasoning than the ostrich, and more to be feared than all the rest of nature combined. And man destroys his fellow man, while in the realm of animal life they usually destroy only other species. II Thess. 3:2.

Verse 2. There are about two hundred different religious denominations in the United States, and most of their members are proud of their denominational name. How about getting back to the simplicity of the apostolic church—the Way, Christians, believers, disciples? The seed of denominationalism is found in I Cor. 11:12, 13.

Verse 3. Rev. 21:23. More brilliant than the rays of the sun, more penetrating than the cosmic ray, is the light of divine revelation enlightening our way in the hour of deepest darkness and penetrating into the deepest recesses of the soul.

Verse 4. What we do to the least of His disciples we do to Him. Matt. 25:40; I Cor. 8:12.

Verse 5. Saul's sins were sins of ignorance due, first, to the blindness of the unregenerate heart; and, second, to wrong teaching concerning the Scriptures at the hands of perverted theologians. But misinterpretation of the Scriptures is not one bold leap from truth to falsehood but a subtle change that requires generations to do its deadly work. I Tim. 1:13.

Verse 6. An honest man may be a stubborn man. If so, it will require a miracle to convince him. But God never lets a sincere man who is seeking Him to remain in ignorance and darkness. He revealed Himself to Paul, and He will reveal Himself to you.

He prayeth. V. 11. Paul had prayed since childhood but, this was not the prayer of a self-righteous man seeking help to overthrow those whom he considered heretics, but the prayer of the penitent who knew himself the chief of sinners.

Verses 10, 11. Ananias. Just a disciple, known only because he baptized Paul, but it is the work of thousands, unknown like him, to speak the word and give the start and daily encouragement to those who become known and famous. We cannot all be cornerstones; many a stone is needed in the

walls. They are all alike needful, but not all alike conspicuous. Eph. 2:18-22; I Pet. 2:5.

PAUL AT ANTIOCH.—Acts 11:19-30; 12:25

Lesson for October 15, 1933

Golden Text.—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth: to the Jew first, and also to the Greek.—Romans 1:16.

Golden Text. There is a spiritual obliquity somewhere of which no one should be proud when men forsake a living fountain and drink out of a cesspool, or else die of thirst trying to pump water out of an empty cistern (Jer. 2:13; 18:14), but no one needs to be ashamed to bathe at the fountain that cleanses (Zech. 13:1) nor to drink of that life-giving stream. Rev. 22:17. There is power in the Gospel (Heb. 4:12), for that Gospel is the Word (Jno. 1:1-5), the revelation of the Son of God. Rev. 1:1. To be ashamed of Christ is as though a firefly were ashamed of the sun, a tiny pool formed after a rain of the mighty ocean; a wheelbarrow of the revolving heavenly spheres. I am not ashamed of Him nor of His Gospel, but—can it be that He is not ashamed of me! Isa. 40:25-31.

The interim. The day that you find Christ is the day to begin witnessing for Him. But to have power in witnessing you must spend time in secret with God (Acts 1:8; Gal. 1:17), and before you are ready to go far afield as a missionary you must needs prove yourself in the community where you played as a barefoot boy. Gal. 1:21; Acts 11:25, 26.

Acts 11:19. The more violent the storm, the harder it is to put out a fire. And these early Christians were afire. Acts 2:3; Matt. 3:11. Henry Martyn breathed the same spirit when he wrote in his diary, "Now let me burn out for God." The storm of persecution carried some of these flaming embers as far as Antioch. Instead of putting out the fire Saul started a thousand.

Verse 20. Will any other wood besides the acacia (the bush of Moses, the wood of which was used in the tabernacle construction and symbolized the Jewish nation) burn? Ex. 3:2. Some thought not (v. 19) but others did, and soon that message of fire (Jer. 23:29) enkindled the souls of the Gentiles unto the love of the true God. May it envelop the world.

Verse 22. Reports usually change with the telling. How much had this changed in traveling from Antioch to Jerusalem? It augurs well for the spirit of the church at Jerusalem that they sent a large-hearted man (Barnabas—the son of consolation) to investigate. According as to whom they might have sent there might have been nothing but criticism of this innovation, with consequent discouragement. But not so Barnabas. V. 23, 24.

Verse 25. The church at Jerusalem had shelved Paul (Acts 9:30), but Barnabas took him off the shelf and found for him through the guidance of the Spirit the open door into the most fruitful life the world has ever known. As of Christ (Acts 4:11), so has it been true many times since. I Cor. 1:27-29.

Verse 26. If they will not hear you at Jerusalem (Acts 22:18) it is not because God cannot use you; He only cannot use you there. When He gets you to the place where He wants you, He will use you. Acts 22:21; Matt. 10:22, 23; Acts 18:9, 10.

Christians. A Greek word with a Latin ending but with a Hebrew meaning, indicating the universality of its scope. But who named the disciples thus and why? No one knows, but let us believe that the name was of Divine coinage, descriptive of citizens in the world-wide kingdom of God.

Verses 28, 29. The Lord reveals the future to us so that we can be ready to meet it as it comes (Gen. 41:25-36) for the good of His people.

PAUL IN ASIA MINOR.—Acts 13 and 14

Lesson for October 22, 1933

Golden Text.—And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

The Great Commission to the apostles and the early church has in the centuries since become largely the Great Omission. Had she continued to obey there would not be three-fourths of the world's population in abject ignorance of the Truth. But she has failed. Let not the church of to-day boast of her missionary zeal while her sons and daughters are indulging in pursuit of sensual pleasures, and spending more money for each of a dozen indulgences that destroy spiritual power than she spends to spread the Gospel. Let us again make it the Great Commission.

Verse 1. The faith of Jesus makes all people kin. It knows no racial divisions Eph. 2:11-15. The catalogue of David's mighty men contained the names of others besides those of Jewish blood. II Sam. 23:28-39. So here we have in common fellowship men from Africa, Palestine, Cyprus, and Asia; men of common as well as of exalted station, all laboring together, all alike burdened unto fasting for the extension of the borders of Zion. As David's mighties fought for the establishment of his kingdom, so these consecrated themselves to the establishment of the kingdom of David's Son.

The call. Verse 2. The calls of God are not single. Moses heard the call at forty but was not sent to deliver Israel until he was eighty. Saul heard the call at the time of his conversion, but now he hears it again in the Spirit, speaking through the Church, and with its benediction upon him he goes forth to the work for which God had prepared him.

Verse 3. Are you going forth to-day as an evangelist or missionary? I can tell you whether you will be a success or failure in this venture if I can be with you at the time you start. If you go forth light-heartedly and confidently you will come back a failure; but if you go forth with such a conviction of inability that you will throw yourself upon God in a spirit of utter helplessness and pray for grace, if you have such a burden that even a joke would be an anachronism then you will return successfully with joy. Psa. 126:6; Acts 14:27. If you knew the power of sin you would never venture forth in the battle against it except on bended knees and with a burdened heart.

Cyprus. This was home to Barnabas. Surely you will not ignore the home folks even though your call is to distant fields. And right at home many an Elymas with his sorcery needs rebuke that Christianity may become all in all.

John. Verses 5, 15. John Mark was off to a good start. But he was fickle. He did not keep on going. There are many more like him. What becomes of the volunteer bands in our churches and schools? Most of them never go farther than being a volunteer, some few start and after a brief period in the work return home to selfish pursuits and oblivion; a very few volunteer, start and continue until their whole life has been spent in answer to the call. To them II Tim. 4:6-8 means something. True, John Mark recovered himself and reëntered the work, but the failure made colaborers lose confidence. But one failure does not mean future uselessness.

Converting, confirming, organizing. Preach the Word for conversion, teach and exhort for confirmation, and organize the body for permanence. Disorganized bodies disintegrate.

WORLD'S TEMPERANCE LESSON.—Rom. 13:12 to 15:3

Lesson for October 29, 1933

Golden Text.—Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.—Romans 13:10.

The laws against murder do not make me love my neighbor; they do not even prevent men from committing murder. But I am glad we have such laws. But whether we have the law or not, if you love all men your hands will never be stained with their blood. People who love will not object to that law even if they do not need it, but people who hate need that law, with all its appropriate penalities, to restrain them. I Tim. 1:9. Even this morning the papers report that Maine has voted for repeal of the Eighteenth Amendment. I did not think that the Eighteenth Amendment would take away men's appetites, but I was glad the American people had expressed themselves as unwilling as a nation to continue to approve by law the putting of the bottle to any man's lips. Hab. 2:15. For a while our flag was free from that stain, but it seems that for the sake of revenue the American nation is voting to give again our glorious flag to the swineherd to wrap about the sows (souses) that wallow in the mire. But will legalized liquor make us all drunkards? No more than the want of a law against murder would make us all homicides. The law would just permit me to drink, it does not compel me to. And for three reasons I will not.

First, I have prestige. People will follow in my steps. I will not either by word or example encourage any one to put an enemy in his mouth to steal away his brains. But it does seem that the less brains a man has, the more determined he is to destroy that little. He needs to be taught how to conserve natural resources, not how to waste them.

Second, I have my own manhood to maintain. And the more the forces of evil are allowed to spend their billions to undo the work of home and school, and church, so much the more do I need to stand as a rock against these very forces. If for a time I made the mistake of being silent about the evils of alcohol and other narcotics I will be silent no more. You are surrendering the powers of the state to the saloon element, do not surrender the influence of home, school, and church to it or hope will leave us.

Third, There is a God. Like Cain of old I may deny my obligations to my brother (but my refusal to accept that responsibility will not remove it); I may refuse to properly care for my own person, but if I don't care for it, can I blame other people for not doing so who by all rules have less reason to care than I? But greater than my obligation to others, greater than my duty to myself, is my duty to my Creator and Redeemer. I can only render my duty to my God by rendering the first two as unto the Lord.

Men are the work of God. Rom. 14:20. To destroy their physical bodies with sudden violence is wicked; to destroy for the sake of filthy lucre their mental powers and noble manhood by teaching them the use of narcotics is fiendish; and to lead them to dishonor and curse their Maker by any means whatsoever is work fit only for the arch fiend, Diabolus.

Lancaster, Pa.

Worry hurts more than work, and, as Christians, we have no right to be the victims of worry, anxious care, depression, and forebodings. Instead of brooding over difficulties, let us tell them to Jesus, and spread out our needs within "the presence chamber of the Almighty," where alone peace and strength abide.—George Muller.

If we are to gain the inside view of our brother's life, it will be through the instrumentality of a very sensitive and refined imagination, which is itself the child of a truly fervent love. Love carries the finest divining rod. She can get within another's life, and she is so sensitive to movements where others find only the torpor of desolation and death.—J. H. Jowett.

REPORT OF THE GENERAL SUNDAY SCHOOL COMMITTEE OF THE MENNONITE CHURCH

As Submitted to General Conference at Hesston, Kans., Aug. 23-25, 1933

To the Mennonite General Conference assembled at Hesston, Kans., Aug. 23-25, 1933.

Dear Brethren, Greeting:

Our committee has had its regular bi-annual meeting in three half-day sessions just previous to this session of General Conference. The regular routine of work was cared for. The major part of our time in this regular meeting was taken up with hearing the reports of the various committees working under our committee, and with how we should advise and direct them in their further work.

Our general committee has seven sub-committees working under its direction. On all these committees there is a total of nineteen brethren used. The major part of our work is done in conjunction with and through these sub-committees.

Our executive committee has had eight meetings since our last report two years ago. These have been for the purpose of taking care of the many details of our work which arise between the bi-annual sessions of the entire committee.

Possibly the chief project during the past two years has been the work done by the Summer Bible School committee in enlarging and preparing new and additional courses for Summer Bible School work. Only the two upper grades have been published and made available for the present season's use. These have been given a hearty reception where used and seem to meet a real need.

Our Teachers' Training committee has given considerable time and study to the great need of more efficient teaching in our Sunday schools, Summer Bible Schools, and other avenues of Bible teaching in our local congregations. They have a plan, which has been adopted by our general committee, for sponsoring a program for Teacher Training throughout our church. The plan is herewith appended.

Our Examining Committee has examined the final papers for twenty teachers and granted certificates to the same.

In conjunction with the Mission Board we have assisted in encouraging and directing the work of the Quarter investment fund and savings boxes.

Our Examining Committee has been working with the Mission Committee of the Mission Board in consideration of the problem of revision of existing mission study books and in the preparation of new ones.

In view of the questions which have been raised regarding the method of organizing of the committee and in view of the enlarged field of activities in which we have been working, the following action has been taken;

Whereas the work of our committee in recent years, through the Summer Bible Schools and other activities of similar nature, has entered into a greatly enlarged field, and since other problems have come up in connection with our organization and work, therefore be it

Resolved, that we appeal to General Conference that some action be taken to provide for a study of our work in the light of present needs and that we express ourselves as being willing to co-operate in any way in the study of these problems with the view of working out a solution for them.

The statistical report prepared by our general secretary appears in the Mennonite year book.

Humbly submitted,

A. J. Metzler, Chairman.

Report of Teacher-Training Committee

During the past two years there has been no meeting of the committee, but there has been a little correspondence and a personal conference between the chairman and each member of the committee. In view of the unsatisfactory nature of the Teachers' Training work we have been offering, the committee has done nothing to develop the present plan, as we were instructed to do at the last meeting. But in view of the urgent need of more thorough preparation of Sunday school teachers, we recommend that the Mennonite General Sunday School Committee adopt the following plan:

I. Curricula

a. The Standard Training Course, consisting of at least 432 class hours, a class hour consisting of not less than one hour preparation and a 45 minute recitation. Included in these hours shall be the following specified requirements in various departments of study:

Bible	144
Personal Evangelism	36
Missions	36
Department Specialization	36
Bible Geography	12
Child Study	12
Pedagogy	12
Sunday School Administration	12
Menn. History and Distinctive Doctrines	12
Electives	108
	432

b. The Elementary Teachers' Course, consisting of 72 class hours with subjects distributed as follows:

Bible	36
Child Study	12
Pedagogy	12
Sunday School Administration	12
	72

II. Credit

a. Credit for the Standard Course can be given only for work done in such of our church schools as are approved for this work by the General Sunday School Committee. A diploma shall be granted upon completion of the course. The examining committee shall require and keep on file transcripts of the required credits earned.

b. The Elementary Course may be offered under teachers who are graduates of the Standard Course or its equivalent who are recommended by one of the approved schools. The course could be offered in our Special Bible Terms, Young People's Institutes, S. S. Normals, or in classes in the various congregations. For the completion of any unit of work, cards of credit shall be given by the teacher. When all requirements are completed, the certificates shall be sent to the examining committee and filed with their records, and a teacher's certificate shall be granted to the applicant.

III. Textbooks

Choice of textbooks shall be left to the teachers of the courses, subject to the approval of the Teacher Training Committee. Great care shall be exercised to guard against unsound teaching.

IV. Functions of the Teacher Training Committee:

a. To foster and encourage the carrying out of this plan throughout the Church.

b. To be ready to recommend textbooks and methods for the various units of the courses. This may include providing books by our own authors.

c. To co-operate and advise with the church schools in the administration of their part of this plan.

BIBLE STUDY

TABERNACLE STUDIES

XIX. Burnt Offerings—Continued

By the Bible Study Editor

We have given consideration to the nature of the offering of the burnt offering, also to the place and accompaniments of this sacrifice unto God. All of these particulars having been explicitly ordered by the Lord, there is undoubted importance attached to them in spiritual significance.

In the method of offering the sacrifice there is also much detail and, hence, there must be special significance. Only in the fulfillment of these details in the real sacrifice of God is it possible for us to discern the import of them. Also, as we look upon the details of the offering of the burnt offering, it is possible for us to appreciate more fully the significance of the atonement that has been made for us in the offering of Christ, the Lamb of God.

The offering for a burnt offering was slain at the door of the tabernacle of the congregation; that is, between the tent of the tabernacle and the altar of burnt offering. It was there that the one who brought the offering presented himself and his sacrifice before God. The sacrifice was in the position of an offering proceeding from the presence of God and going from thence to the place of sacrifice. It was most typical of our Divine offering proceeding from God to become our sacrifice for sin. We have noted this fact, and also the fact that in this place he who brought the offering presents himself also before God, meeting the sacrifice and proceeding in the act of service which appropriates the offering and all of the benefits that may be derived therefrom by the ceremony and the purposes of God connected with this divinely ordained service.

Making a Personal Sacrifice

The first act of making the offering was that of placing the hand upon the head of the burnt offering. There was no particular confession of sin in this act and no such confession was required according to the law. In the case of a transgression having been committed, or guilt found in the individual, a confession of the guilt was required even before the offering was made and an appropriate sin offering presented for the guilt and for forgiveness. Lev. 5:5. One who had not committed a tresspass was privileged to offer his burnt offering of his own free will. The ceremony of laying on of the hand was associated with all of the offerings. See peace offering, Lev. 3:1, 2; and sin offering, Lev. 4:1-4. The expression found in Lev. 1:4, "It shall be accepted to make atonement for him." seems to be the key to this significance. The sacrifice became acceptable unto God as from, and for, the one who laid his hand on the head of the sacrifice. None could send a sacrifice and another offer it to God for him. No priest could lay his hand on the head of an offering sent by another member of Israel. Every man who came to God was required to come with his own sacrifice. And no offering was acceptable unto God unless accompanied by the person whom it represented. His hand upon its head made the animal the representative of himself, both in the gift that was brought and in the benefits wrought by its offering.

How far away from God's love and approbation are those souls who think of Jesus Christ only in a substitutionary sense, but who have never drawn near to God in the name of Christ, making His death the merit of their acceptance; who have never personally laid their hands on the head of Christ, the well beloved Son, the only acceptable offering to the Father! How far from the hope of salvation and from the well pleasing offering unto God are the universalists who believe that all men will be saved by the offering of Christ as a substitute for the sinner, regardless of the requirement of acknowledgement of Christ and of faith in Him! How far from the truth is the assertion that all men will live again by the virtue of Christ's acceptance with the Father, though those dead have never presented themselves in the presence of God with their hand on the head of Christ to make Him their own and to make themselves accepted through the Only Begotten of the Father! It is only by the whole burnt offering that man may be wholly acceptable unto God.

By the laying of the hand upon the head of the sacrifice there is established a peculiar relationship between it and the offerer. He has designated the offering to represent him before God, and to represent him in all that may be required of it in the ordeal of making atonement. A personal faith in Jesus Christ makes Him our representative in all that He has done in the work of redemption. We speak of Him as "Our". Savior. Paul says, "I am crucified with Him." "Our old man is crucified with Him." "If we be dead with Him;" etc. Faith appropriates Christ and makes Him ourselves in the fullest sense. God sees us in Christ. "We are in Him." Have not we all laid our hand on His head and made Him our own offering for all things that God has required? But in the fulness of all of His perfections He has accomplished more than any of us could have accomplished. God has provided for us the best offering,—the Son of the herd,—that He might be both well pleasing to the Father and be effective in His redemption for us.

A Whole Offering

"And he shall kill the bullock before the Lord." Saul slew a part of the Amalekites and saved the king. He slew part of the cattle and saved a remnant. Saul had given himself only partially to the commandment of the Lord. The spirit of the offering unto God is that it shall be a whole offering. He who dies, dies wholly. Every sacrifice unto the Lord was by death, and the death of the sacrifice was both demanded by and was pleasing unto God. Let us not forget that the offering is a voluntary one, even though it requires death. The one who brought the offering was required also to slay it. He gave it all, wholly, and fully to the Lord. All that the offering could mean, all that it could contain, all that it could be, he gave it fully to the Lord. He did it of his own free will.

This offering does not apply in all of its particulars to the offering mentioned in Romans 12, but the spirit of its whole hearted giving is implied since it is the spirit of all sacrifice to surrender the life unto God.

In making His supreme sacrifice our Lord laid down His own life. "No man taketh it from me,—I lay it down of myself." In the spirit of doing the will of God in making atonement for men, our Lord willingly laid down His life. In the giving of His life unto God, with the assurance that the Father would care for it, He gave up His life into the hands of God. Thus we have consecrated our offering, Jesus Christ unto the Father, to make Him our acceptable offering, knowing that even the laying down of His life for us is acceptable unto God. He has made Himself our wholly surrendered sacrifice unto God. But we stand by His side, we lay our hand on His head, we make him what we desire to be; do we willingly and voluntarily, with a spirit of faith and confidence, and with glad assurance, lay down our life with Him? We must slay our sacrifice; do we lay down our lives and count ourselves dead in and with Him?

The law required that each person who brought an offering was required to slay it. In later years it became the office of the priests or Levites to perform this part of the ceremony. But, if others shall perform the most significant part of this ritual, as was the case in assigning this phase of service to the Levites, the most vital truth of the service is lost because the personal re-

lationship of the worshiper and his offering is removed. Thus did the tradition of the Jews make void the law. Christ died for us, but we must lay down our lives with Him.

The Blood and the Altar

It is essential that particular note is taken of the blood of each class of offerings and of any one particular offering of each class. With reference to the blood of the Burnt Offering it was always sprinkled round about upon the altar of burnt offering. There was no other use made of this blood at any time. It belonged to the whole burnt offering, every part of which, except the skin, was wholly placed upon the altar and was wholly burned. Let us not forget the significance of the blood of the sacrifice, as indicated in Lev. 17:11. "Have given it to you upon the altar to make atonement for your souls, for it is the blood that maketh atonement for the soul." Let us not forget how that the blood made atonement for the soul. "For the life of the flesh is in the blood." In that the blood was shed the life was poured out. That life, all that the body contained, was devoted unto the honor and service of God. It was given unto God as a perfect life in the person of Christ. It was devoted unto God and was sprinkled round about upon the altar upon which no unholy or unsanctified thing ever came. That blood and the life that was in it was wholly accepted and consumed by the fire of God's acceptance and was a sweet savour offering unto Him.

The sprinkling of the blood was not performed by the one who shed the blood of the sacrifice. It was sprinkled upon the altar by one of the priests. We have noted that Christ died for us and we with Him. We lay down our lives with Him, but it is He who, in the capacity of priest for us, takes our lives and presents them acceptably unto the Father. It is our Savior's presentation of Himself as a perfect offering that makes our lives also accepted because of His perfections. Thus we join in the sweet savours that arise in the presence of glory, in the glad devotions that make heaven a place of praise, and bring to the soul the assurance and the consciousness that the life we have given fully to Christ is a service of devotion that is pleasing to Him as Priest and in accord with the will of God our Father.

Another phase of the blood offering is noted in the fact that the blood was sprinkled. The sprinkling of the blood could be accomplished only when warm with the life that was in it. Wherever blood was applied it was sprinkled. He who passed behind the vail of His flesh became a living priest to offer his living blood as an atonement for sin in the presence of His God. In His body He died; but His life went on to be offered in the form in which it was poured out, to be the penalty for sin and the price of redemption from sin, before the throne of God in heaven. This was the act of the priest, to offer the sprinkled blood of the burnt offering upon the altar to make atonement for men.

The Perfect Sacrifice

The law required a perfect offering for the burnt offering. As far as could be judged before the slaying of the bullock, he was perfect. In the outer appearance there was perfection. "But the Lord looketh upon the heart." After the sprinkling of the blood came the flaying, the removal of the animal's skin. Every inward fault must be discovered, if any. Then every joint must be severed, and the inwards examined. No imperfect thing may be found, no part shall be lacking, else the offering shall be rejected. Thus was our Lord exposed to the judgment of men and of God, and no fault was found in Him. And thus is required for us the perfection which only our Lord can supply. Any man who required an atonement could bring the perfect offering, and lay his hand upon its head and make it acceptable for him to make an atonement for him. But ten thouand imperfect offerings could make no atonement for any imperfect man.

The perfections of each part was recognized in that the pieces which so widely differed were united in their places on the altar. The head,—an outer extremity, was placed with the fat,—the most inner part. The feet were washed from outer defilement, but were placed with the inwards which were cleansed from possible defilement. No occasion was left for the existence of any imperfection or possible condition of the rejection of this offering. All other parts were placed upon the wood which had been kindled with the fire on the altar, the whole being consumed as the fat fed and increased the flame which carried the sweet odor of a perfect offering heavenward to God. How, then, shall the perfect offering avail for the believer? Through the perfections of Christ the prayer of the apostle is offered, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He which calleth you who also will do it" (I Thess. 5: 23, 24). Without such a sacrifice upon whose head we may lay our hand and make Him our own we have no ground for a blameless and preserved life unto the coming of our Lord.

In the list of sacrificial animals the bullock is foremost. While our Lord is most frequently typified by the lamb, there is special significance in the use of the bullock as a figure of our Lord. He is a son offering. He is the chief of all offerings, the largest and the best. The bullock is thus used as an offering for the priests or princes of Israel. Lev. 4:3, 15.

There are virtues in any one offering that may be attributed to other offerings. While the burnt offering is ordinarily a sweet savour offering it has also the power to make atonement for sin, since there is connected with it the shedding of blood. The virtue of the bullock sacrifice is such that its value is imparted to other burnt offerings. The bullock was to be slain before the door of the tabernacle of the congregation. but the burnt offering from the flock,—sheep or goat, must be slain at the north side of the altar. One offering had come from the presence of God to be the whole burnt offering, a Son well pleasing unto God. All other offerings of a lesser nature were but memorials of the one who had preceded them or who was greater in the expression of His virtues and perfections. Two offerings differing in their character could not give expression to the same great truth of Christ. Thus in each order of service a special truth was set forth, yet all must be combined to represent the fulness of the great and eternal Son of God in His work as Savior of men. "By one offering He hath perfected forever them that are sanctified."

As the male offerings of the sheep or goats were used as burnt offerings the process of their sacrifice was similar to that of the bullock offering in all respects except as to the place of sacrifice. The path which the chief one had trod no other need tread. But the approach to God must be by the same way of faith and by the same spirit of service. There can be no approach to God except in the same principles of perfection and laying down of life as set forth in the example and provision of Christ our Leader and our Redeemer.

One more kind of offering was designed for the use of those who were not able to afford a bullock, ram or goat. Of the fowls for a burnt offering, one of either kind, a turtle dove or a young pigeon was sufficient. In the case of sin offerings two of either kind was required, one for a burnt offering and one for a sin offering. The use of the fowl required a different method of sacrifice, but the significance could be nothing different from that of the other burnt offerings. It was an offering made by fire, of a sweet savour unto the Lord.

Of the fowls such were used as were allowed for good among the people of Israel. The one who presented his free will offering brought it to the priest. It was accepted from his hand by the priest as for him, and was taken to the altar where the head was wrung, or pinched off at the side of the altar. Nothing is stated as to which side of the altar, but it could not have been the east side where the crop and feathers were cast away. Even the heavenly creatures, fowls which fly in the heavens, could not escape the judgment of death when representing either the Savior of men or the men who need salvation. The way of the cross is the only way to peace with God or to glory with God.

The blood of the bird was wrung out at the side of the altar. It was not burned on the altar where the head was burned. The blood of the fowls of heaven, while not burned as sprinkled upon the altar, was associated with the altar upon which the flesh was offered as a sweet savour. The margin suggests that all the filth of the bird was removed, and only the flesh was consumed. The cleaving of the bird exposed the inner part that no fault should escape detection. The heavenly offering must be perfect.

Let not the great truth of these offerings escape us. But One, the perfect One, may be our whole burnt offering unto God. The grace of His sacrifice for us is outstanding, for He gave himself that we might have an acceptable offering to present for us unto God.

"Christ our passover is sacrificed for us."

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

FASCISM—FRIEND OR FOE—WHICH?

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honor the **GOD OF FORCES:** and a god whom his fathers knew not shall he honour with gold and silver and with precious stones, and pleasant things.—Daniel 11:37, 38.

The outstanding topic of practically all magazines and newspapers these days is Fascism in one form or another—either Mussolini or Hitler, or lesser lights in Europe. Another star has arisen in the constellations of dictators, and this time it is the President of the American Republic, Franklin Delano Roosevelt. To this man has been delegated the most enormous powers. The experiment undertaken by this man is a tremendous venture with little data from the past to guide him. To assume such powers demands large support, and this the industrialists and a mass of people are giving him. With chaos staring the nation in the face, and communism looking in at the back door, some radical measures seemed necessary. We are not speaking against the N. R. A., with its "blue Eagle" as a national symbol, but only pointing out political and economic conditions which brought it about. However, we are among the millions that see something on the horizon that does not look good.

After all dictatorship is not democracy, and we all know what has happened in Russia, and what is happening in Germany. We also know what the Bible has to say prophetically about the end-time. It is this—that out of the turmoil of political and economic misery will emerge a system, headed by a person, none other than the **Antichrist.** This person will honor the GOD OF FORCES. In other words he will put across his program by force. He will trample under feet all human rights. This he will do—be allowed to do, because he claims that it is for the good of humanity at large. He will assume the role of the emancipator of men, and all the while will bring them under his cruel and despotic power. Political observers in Europe are alarmed at what is taking place. Even some cool observers seem to see another ghastly war in the near distance. It is true that Fascism is the foe of Communism, as was demonstrated in Germany, Spain, and Italy. On the other hand it is also a dangerous force in the body politic. Fascism is, after all, the rule of a minority. It is the rule of force, rather than the rule of reason, based on righteous laws, sanctified by the Spirit of the Lord Jesus Christ. While it claims today that it does not intend to interfere with faith and morals, what it will do to-morrow none of us knows. The only criterion by which we can judge is by its fruits up to date, and, by what we can deduct from the prophetic content of Scripture. We understand clearly that Fascism exalts the State above the individual. This is the same attitude as Communism, although it flirts with the capitalists while Communism flirts with the proletariat. Both mean class legislation, and this is always dangerous to human rights and liberties.

For an illustration, I think it is quite largely believed that the German Reichstag Building was fired by Nazis themselves. Thus far the accused have been given no trial. The world is looking on, and Hitler is afraid to proceed with the indictment. The Communists were accused of the conflagration, but it looks as though the four arrested men were made the scapegoats to hide the crime. It appears that the Fascists needed something to push them into the seat of power. This the destruction of the German Reichstag Building did. This is no brief or defense of the Communist Party, it is but looking at things from an impartial viewpoint. The Communists have their hands red with the blood of other crimes, more heinous.

Another illustration of the ruthlessness of Fascism is the treatment of other political parties in Germany and Italy. A third illustration is the abuse and boycott of the Jew. God's ancient people certainly have marred their past and present through sin and unrighteousness, but the attitude of the Hitler Regime is no solution to the problems of the nation. If the Jews were in agreement with Communist Russia, and if they did bleed the nation, there were other legal and more humane ways of treating them. To touch even Jacob—the unsaved among the Jews—is to touch a people with whom the Lord is not finished as yet, and for whom He has a future, nationally. Read Romans 9, 10, 11. These chapters speak of the true and Christian attitude towards the members of that nation, which is beloved for the fathers' sake, to whom Christ came, and for whom He died. To evangelize this group was the first order in the Great Commission, when He said, **"And beginning at Jerusalem."** First, go to the Jew, were the orders He gave. These orders have not been changed. To persecute, kill, boycott, and ostracize these people will solve nothing in Germany or elsewhere. What they need is salvation.

Another dnager in the Fascist Regime is its tampering with a "Free Church."

The first real challenge to Adolf Hitler in Germany comes from evangelical Christians who are protesting against being driven into a Germanized organization which is an adjunct of the state. On September 5, the Protestant Church of Germany was split wide open when the nonpolitical wing which had supported the election of the Rev. Dr. Friedrich Von Bodelschwingh for Reich Bishop against the Nazi German Christians, bolted the general synod and walked out in a body. The specific item which caused the breach, we are told, was the desire to include in the articles a clause limiting offices in the national Church only to Aryans. This, say the evangelicals, is against the whole genius of Christianity, which is not limited to any race. Careful observers think that perhaps the old German Protestantism is not yet dead. The "Free Church" question is one which has caused a vast amount of bloodshed and sacrifice. It has been a great issue among Christians in times past, and the heartfelt prayers of all our people ought to be with these fellow Christians in Germany as they try to work out a fair arrangement between "God and Caesar."

Perhaps the greatest menace of the German Fascist Regime is the enemies it is making all about its borders, and it seems like the ill omen of war. Already, thev are speaking of regaining their "Lost Colonies", which rightfully belonged to them, according to the political code of nations to-day, but which they forfeited when they lost the Great War.

In the United States, as well as Canada, there is brewing the spirit of Fascism. When it will ignite into national organization we know not, but we know one thing that when it does it will be farewell for many of the rights and liberties of to-day, and perhaps it may lead to civil wars and the shedding of blood. We want neither Communism nor Fascism, neither the rule of Capitalist or Proletariat, but the rule of RIGHT for all.

THE TWENTY-FIRST AMENDMENT—"LETTING GO OF THE TIGER'S TAIL"

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth.—Romans 14:21.

The question is rampant everywhere in the United States, "After Prohibition—What?" in other words, **"Where do we go from here?"** After repeal of the Eighteenth Amendment—**What?** When the Twentieth Amendment is written into the Constitution—**What then?** In plain language, so that the man of the street may understand, "When we let go of the tiger's tail, can we catch him by the head as he flies past." If we would believe the wets the millennium is just around the corner after repeal. When every man can get his drinks at every street corner, it will be good-bye to the gunmen, racketeers, and the bootleggers. Prosperity will then not be around the corner, but will come to greet us, and "better days will be here again."

On the other hand there is no use for the dry forces to get a panicky feeling. The Church of Jesus Christ has survived worse shocks than the return of liquor to America. The Church of Christ operated during the saloon days. The Church of Christ, after all, is not dependent upon the Eighteenth Amendment, but on the **"power of the Gospel of the Lord Jesus Christ."** Let us get back to preaching that Gospel, and live according to the Spirit of the Christ, and men will be able by His indwelling power to walk past the saloons, as well as to control their flesh. It may be that the professional dry forces are on the run, but the true militant Christians never expected to defeat Satan and sin through legislation.

On the other hand it may be illuminating to see why "Twenty States and More Have Voted Wet." This from the pen of a real authority, Mr. F. D. L. Squires, Research Secretary for the Association of American Business Men."

A fourfold inquiry into the twenty-odd "repeal" elections already forced upon as many states by dominant wet interests reveals:

1. Repeated evidence that many thousands of votes—in New York State amounting into hundreds of thousands—were either not counted or returned as "blank" or "void" by the wet election officials in thousands of precincts throughout the country.

2. In at least fifteen out of the first twenty-two states voting, wet politicians have defied constitutional requirements to safeguard the holding of a deliberative convention for consideration of the question of repeal prior to decision thereupon.

3. Either bi-partisan "wet" political alliances in control of election machinery or where that was missing, the powerful mandate of federal administration influences backed by threatened loss of patronage or increased taxes, has been the deciding factor for the most part obliterating all fair consideration of the merits of the question involved.

4. A sustained, continuous flood of wet propaganda, misrepresenting facts regarding prohibition, blaming all developments of crime, gangsterism and law defiance in recent years upon the Eighteenth Amendment.

Outstanding in all of these contests was the jamming through legislatures, frequently under suspension of rules, of early election dates—all of this bearing on its face the purpose of preventing fair and thoughtful consideration of the vitally important question to be decided.

Instead of permitting time for reasonable presentation of the suppressed facts germane to the question at issue, every device has been exhausted in speeding up the vote and cutting down the time for filing candidates' petitions and carrying on even the semblance of a campaign. The length of the campaigns so far held has averaged little more than 30 days each, evincing an amazing fearfulness on the part of the wets that any postponement, permitting the voters to carefully consider the merits of the question, might prove fatal to repeal.

The vote of New York State on repeal May 23, makes an extraordinary exhibit, the totals of which were certified to the Foundation by Secretary of State Edward J. Flynn.

In the last general election, 1932, New York State recorded nearly two million more votes than were cast in the repeal contest and while "blank" and "void" ballots in 1932 amounted to less than one per cent. of the total, on May 23, with the single ballot before them, more than 800,000 ballots were reported "blank" or "void," nearly 30 per cent. of the total. The election machinery was in control of the wets!

In Indiana so close was the election that a redistribution of 21,000 ballots would have elected a dry majority in the convention. In Illinois, Iowa, Michigan, New Jersey, Massachusetts, Connecticut, Rhode Island, and Oregon, the wets wielded the machinery for repeal, the largest wet majorities being recorded in the most corrupt districts of the principal cities.

In Tennessee most brazen political trickery and corruption piled up in two largest cities of the state and decided the result; while in Alabama, Arkansas, Arizona, and Missouri the personal word of the President and the claim that repeal was a vital factor in the administration's industrial Recovery program, were urged as a "mandate" to the voters to defeat prohibition.

Whatever the outcome politically, let us Christians, who are believers in self-control and temperance, stay by our tasks through example and testimony. If the Prohibition Law is lost, it may be lost for years, and this will increase our task, and the need for it. Just what form of control of the "Tiger" will be worked out we hesitate to say, but the nation at large, and many who have voted for repeal will want the traffic controlled. However, history confirms our opinion that the "Tiger" is a thirsty and uncontrollable beast. It may be that many who foolishly voted wet, may rue the day.

It is within all of our rights to be **teetotalers.** It is not only our right to let liquor alone, but our duty. We ought to be sober, clear-headed, steady-nerved. Liquor does not brighten, but dulls our sensibilities. It also breaks down the integrity of men and women. This it does slowly, insidiously—but surely. Many a man from an otherwise fine family is an illustration of such debauchery. It also breaks down the vitality of men. If for a short space of time the man finds joy in intoxication, the pendulum will shortly swing to misery, as he is getting sober. It not only destroys life, but it also kills the intellect. It fastens a habit upon men, which often can never be broken, except by the power of God. It likewise robs a man financially. Billions will be poured down the throat. Millions of pairs of shoes, untold quantities of needed food and clothing, will never be purchased because the cash went to the grog shop. If the United States expects prosperity to greet it by such a method, it is doomed to a "fool's paradise." Drink also wrecks and blasts the career. Between success and failure for many a man stands the flowing cup. It has the power to damn the soul as well. No wonder the "Good Book" says, **"Look not upon the wine when it is red."**

THE APPALLING MURDER RATE IN THE UNITED STATES

In the last days perilous times shall come. For men shall be . . . fierce . . . .—II Timothy 3:1, 2.

The murders committed in the United States, a so-called Christian nation, are fast becoming a stench in the nostrils of the world. The rate of murder per thousand population is appalling. When the value of human life has dropped so low, there are some reasons for the same. When the magazine covers feature pictures of gun-toters, and the movies glorify crime of every sort, it is no wonder that the present generation finds it easy to spill human blood. The South is increasingly getting into the limelight with its increase in murder as the following table of Murder Record of 28 Cities clearly shows:

The latest murder table comes from Frederick Rex, municipal reference librarian in Chicago, whose figures are reported to be compiled from official police statistics, and other statistics he regards as authentic. Mr. Rex made a survey of ninety-five cities, each having a population of more than 100,000. Elsewhere on this page will be found Mr. Rex's table of twenty-eight of the larger cities, with the number of murders and the rate of murder per 100,000 of population in 1932.

Jacksonville leads all the rest with a rate of 43.88 and is followed in its sanguinary trail by Atlanta, Memphis, Birmingham, Tampa, and Dallas. Chicago, whose crimes are bruited around the world, has a rate less than one-fourth of Jacksonville's, and the rate of New York City, also well advertised by its machine-gun gangs, is less than one-sixth of that of the foremost in killings.

Murder Record for 28 Cities

City	Murders	Ratio*
Jacksonville	61	43.99
Atlanta	122	43.10
Memphis	105	39.92
Birmingham	84	30.32
Tampa	25	23.14
Dallas	56	19.85
Camden, N. J.	21	17.64
Washington	78	15.82
Kansas City	61	14.66
New Orleans	60	12.65
St. Louis	102	12.25
Cleveland	88	9.53
Chicago	328	9.31
Denver	26	8.84
Omaha	19	8.71
Dayton	18	8.66
El Paso	9	8.41
Indianapolis	31	8.21
Long Beach, Cal.	13	8.07
Baltimore	64	7.80
Pittsburgh	51	7.49
Philadelphia	144	7.38
Columbus, Ohio	22	7.35
New York	478	6.62
Newark	28	6.25
Los Angeles	86	6.21
Detroit	96	5.58
Des Moines	7	4.79

*Per 100,000.

THE FANATICAL BLOODY MOHAMMEDAN MASSACRES CHRISTIANS

Yea the time cometh, that whosoever killeth you will think that he doeth God service.—Jesus Christ.

The old conflict between the Seed of the woman, and the seed of the serpent is constantly evident. The old enmity between Isaac and Ishmael has not died out with the ages. The following news from Irak makes sad reading, but world opinion is affected by the publication of such crimes elsewhere:

James Ramsay MacDonald may not know his Byron but he knows his Bible. To this God-fearing Scot the present obstreperous Assyrian minority in the Kingdom of Irak are precious remnants of early Christian tribes. Hundreds of them were being butchered last week by the Irak soldiers and Kurdish mercenaries of lean, falcon-eyed King Feisal.

These tidings so distressed Prime Minister MacDonald in Scotland last week that he broke off his vacation at Lossiemouth and flew 540 miles to London, alighting at dawn to hurry to the Foreign Office. After all it was the MacDonald Government which withdrew the British mandate over Irak last year, entertained King Feisal in London during the past June season. When King Feisal was in London fullest royal honors were paid to the "new nationhood" of Irak by Christian King George V who feted his royal Mohammedan guest at Buckingham Palace. With Assyrians being massacred last week Britain was obviously bound to try to save as many of them as possible. Unfortunately the British Minister to Irak, Sir Francis Humphrys, was on vacation in Norway last week, had to be recalled to London and then despatched post haste to Irak by agitated Scot MacDonald. Meanwhile in Bagdad, King Feisal who as a Mohammedan does not greatly object to the massacre of Assyrians or other Christians, tried to dodge all responsibility by insisting that his health is poor, that he must fly to Switzerland "to complete my cure."

Bagdad newspapers accused the Assyrians of coming down like wolves on Irak troops and starting all the trouble. Their story was that an Assyrian rebel chief named Yaku has been weaving back and forth across the frontier between Irak and French Syria where he is suspected of obtaining arms. Not long ago Yaku, after treating with agents of the Irak Government, agreed to return and give up his arms. Instead he swooped with wolflike treachery upon a small Irak force sent to accept his surrender, killed 20 Iraki, wounded 45. Worse than treachery, according to the Mohammedan point of view, was "the frightful mutilation by the Assyrians of our dead."

In reprisal King Feisal's commander on the Irak-Syrian frontier, fierce Bekir Sidqui Beg, hired Kurds to re-enforce his troops and started a slaughter of all Assyrians he could lay hands on, despite the fact that wolf-raiding Rebel Yaku headed a band of not more than 1,000 Assyrians, whereas the Assyrian minority in Irak numbers 40,000, mostly peaceful. In a few days of fanatical Mohammedan slaughter 600 Assyrian villagers were put to the sword, according to British investigators. In Bagdad suave Irak Premier Rashid Ali Beg called the British reports "exaggerated," partially confirmed them when he insisted, "No Assyrian

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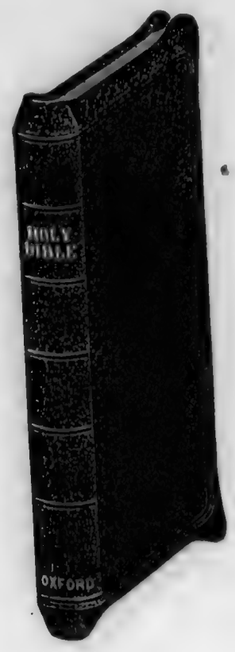

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1.—Chain Reference System.—The arranging of the references in connected chains enables the student to follow out any subject from one end of the Bible to the other. The study of persons, places, and subjects mentioned in the Bible is greatly facilitated by this chain reference system.

2.—Example Chains.—References relating to answers to prayer, the making of covenants, dreams and many other important Bible subjects are distinguished by the use of brackets. This feature will be found of particular value in the preparation of sermonic material.

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5.—Hebrew and Greek Translations.—Interesting Hebrew and Greek words translated by different English words are indicated. Rare words are marked with an asterisk, showing that all the occurrences of the words are given in the references.

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70] CHAPTER 20

n AND God spake all these words, saying,
2 I *am* the LORD thy God, o which have brought thee out of the land of E'-gypt, out of the p house of bondage.
3 t Thou shalt have no other gods before me.
4 Thou x shalt not make unto thee any graven image, or any likeness *of any thing* that *is* y in heaven above,

Mk. 10. 19. Lk. 18. 20. Ro. 13. 9. Jas. 2. 11. t Lv. 19. 11. Clt. Mt. 19. 18. Mk. 10. 19. Lk. 18. 20. Ro. 13. 9. k ch. 23. 1. Clt. Mt. 19. 18. Mk. 10. 19. Lk. 18. 20. Ro. 13. 9. l Dt. 5. 21. ‖ Nu. 16. 15.

neighbour's house, thou shalt not covet m thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.
18 ¶ And all the people saw the q thunderings, and the r lightnings, and the noise of the s trumpet, and the mountain u smoking: and when the people saw *it*, they 3 removed, and stood afar off.
19 And they said unto Mō'-šĕš, z Speak thou with us, and we will

Clt. Ro. 7. 7 & 13. 9. m 2 S. 11. 2. n For ver. 1-17, see Dt. 5. 6-21. o (ch. 18. 1). ch. 29. 46. p ch. 13. 3. Dt. 5. 6. q ch. 19. 16. Jb. 26. 14. r ch. 19. 16. 2 S. 22. 15. s ch. 19. 13, 16. ‖ Lv. 25. 9. t ch. 23. 13. u ch. 19. 18. 2 S. 22. 9. x ver. 23. 3 Read *trembled*, ch. 19. 16. Heb. 12. 21. y Cf. Dt. 4. 19. z ch. 19. 19. Dt. 5. 5.

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old men or children have been killed. No Assyrian women have been attacked."

Officially the Irak Government blamed the crisis not on Rebel Yaku but on the Assyrian Patriarch Mar Shimun, who was deported last week with his father and brother. At once the British Government offered these exiles asylum on the Island of Cyprus to which they flew in a British R. A. F. plane and demanded that King Feisal stay in Bagdad to punish the guilty—whether Christian or Mohammedan. To the Irak Legation in London falcon-eyed King Feisal promptly cabled:

"Although everything is normal now in Irak, and in spite of my broken health, I shall await the arrival of Sir Francis Humphrys in Bagdad, but there is no reason for further anxiety. Inform the British Government of the contents of my telegram."

FAIR PLAY

Isaiah gives a parable in which the owner of the vineyard did everything possible to produce the right sort of fruit. In Jesus' parable the Lord of the vineyard gave the husbandmen every possible opportunity to come to a realization of their responsibility.

God's dealings with men are always fair. Every person has a full and fair chance to meet God's requirements. No one is asked to do beyond his ability to perform. No one is asked to meet obligations of which he is ignorant. Neither is anyone to be taken by surprise unless he wilfully neglects opportunities of learning and doing.

The patience of God is far beyond any human forbearance. Yet men do not play fair with Him. He is left out of their calculations. They act as if God were a name rather than a living reality. They appropriate the Lord's Day for selfish purposes and accept the gifts which His bounty bestows with no tokens of recognition or gratitude. The influence and benefits of the Christian Church are daily received, yet many act toward the church as though it had no place in the life of the community and no claim upon the individual.

Even among professing Christians the service of God and the advancement of His kingdom are treated as though less important than minor pleasures, social engagements, or matters of daily routine. Fair play with our fellow men is recognized as commendable. We should not forget to play fair with God.—United Evangelical.

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CHRISTIAN MONITOR

NOVEMBER, 1933

IN NOVEMBER

By Ursula Miller

Sadness and Gladness meet
And, embracing, kiss each other
In November.

A host of lurking shadows creep
About the open door of Gladness;
The chill winds whisper as they sweep
The falling leaves with wistful sadness.
Migrating birds leave loneliness,
In farewell as they pass from sight;
The chill, cold rain in mournfulness
Comes fitfully, now gray, now white.

But Gladness hovers o'er the land
In kindness filled with gratitude.
The harvest meets our needs, demands
For warmth and shelter, fuel, food;
And beauty gives with lavish will
The colors which an Artist made.
We gaze with gladness at His skill
As Autumn enters unafraid.

Gladness and Sadness meet
And mingle in playful tears
In November.

Protection, Kansas.

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THANKFUL FOR REFINING FIRE

By Mary Miller

THIS November sun had risen into a cloudless sky—a peaceful, serene sky that seemed to Julia Martin to reach out gentle arms to pour its overflowing peace into the souls of men. Her heart stood still and waited as she looked up into its face, and her soul grew large and tender. She had a fleeting, unformed wish that she could always live thus alone with the sky. The very day seemed in a meditative mood and cast a pensive, wistful spell over her.

But she had no time for dreaming, she knew. They must be off to school! As they drove away the children's chatter about their lunches, their books, and their plans grated on her. She wished they would be quiet—and when they questioned her she heard and yet did not hear. Soon they arrived at the schoolhouse, the first ones to get there.

Danny, her tiniest boy was the next arrival. He always sidled up to her desk with questioning, hesitating eyes that looked up with bashful eagerness for his, "Good morning, Daniel." In answer he would squirm nimbly about like a squirrel frisking its tail, gradually emit a smile that exposed a lone upper tooth that flattened out at the lower end, and in the tiniest high-pitched Baby-Bear voice reply, "Good morning, Mith Martin." Although his face was always dirty after first recess and his overalls were two sizes too large, Julia had developed a special affection for him. Everything about him—his voice, his singing, his squirming, and his perpetually dirty face reminded her of the Baby-Bear story they had read and played so often. As a rule dirty children repelled her; but his dirty face she felt was a part of him—a part of his natural lovableness. His tiny voice, pitched away above the others as they sang, was amusing. But his laugh had the richest appeal. Julia knew that that was what had won her completely. Every now and then he would get uncontrollably amused. Julia would suddenly hear a snicker, and then two or three irresistible spurts of laughter away up the scale. Occasionally she affected a stern look, and then a serious, wide-eyed expression came into his face. In an instant, though, it had vanished and he had gone off into another spasm that began with uncontrollable snickers held in tightly with one—and then two dirty little fists—and finally erupted in more spurts that kept on going up the scale, doubling his little body into writhing contortions, and gaining in irresistibleness until the whole room set off after him.

This morning Daniel stayed by her desk. He had a request. "Papa thaid if the weather lookth bad, me and Roy thould get the cowth in at noon. He can't come home till after dark. He thaid we thould athk you if we could." Julia said he might and then sank languidly back into the pensive mood that still held her. She sat at her desk and looked out the east window. Thin, filmy wisps of clouds streaked the sun's face. Maybe—she thought—the quiet beauty of the day foreboded a change in the weather as Danny's request suggested.

The children were unusually noisy, she thought. She wished it were nine o'clock; and oh! how she did wish it were four o'clock! How could she ever drag through the day with its fluttering of papers, its half-prepared lessons, and its continual confusion when her soul longed most of all for quiet and order and solitude!

Nine o'clock came; and as it was the day before Thanksgiving, the pupils responded to roll call with Thanksgiving statements. Their expressions of gratitude included the usual list—everything from new shoes and ice cream to papas and mammas and Sunday school. Danny's testimony was like him. "I'm thankful for my baby thister, cawth she's the only thister we've got."

Her first-graders were vexing this morning. They read slowly and painfully, they had lost their pencils, wanted scissors, dropped their crayons, and persisted in waving their hands continually. She corrected, scolded, and threatened—and made a determined effort to catch hold of her fast-giving temper. She had just stooped to enjoin more carefulness on a nervous, fidgety, little first-grade girl who was in a hurry to get things over with and start on something else, when bang! went a whole desk load of scissors, books, pencils, and crayons to the floor with a deafening crash—and before she caught herself Julia had reached out and slapped the offender—her own little Danny—in the face!

Danny's eyes widened in hurt surprise and he burst into a fit of heart-broken sobbing, smearing the tears across his face with dirty little fists. The room was intensely quiet. She went to the window and looked out. She was ashamed—intensely ashamed. She felt that the children were ashamed for her. They were afraid of her and sat there trembling and cowering. She—a bully! She who advocated love and kindly understanding as the essence of Christian living! She—who defined the Spirit-life as a life under conrtol! And she had been so confident lately that her life was Spirit-filled.

Noon came. The clouds during the morning session had become darker and thicker and stretched themselves together to shut out the sky; and a sharp north wind was whistling outside. Danny walked by her desk with a hurt, nervous glance in her direction. She wanted to stop him—but she didn't.

During the noon hour the cold, the force of the wind, and the threatening aspect of the sky gradually increased. Roy and Danny had not returned by one, and Julia happened to notice that they had left their coats hanging in the cloakroom.

The pupils got out their books but kept anxious eyes on the windows. The wind sounded threatening, and the clouds grew darker and moved up closer. It was almost too dark to demand study, Julia thought. And why didn't Roy and Danny come back? Snow was now flying past the windows—a cold, hard, sleety snow that rattled on the sides and roof of the schoolhouse. She wished she hadn't let the boys go—and without their coats too! Their mother had no car at home and two small children. The snow was coming down with blinding thickness now, and with a stinging, cutting, slashing force. And her little hurt Danny out in it without a coat! The boy she sent out to look down the road for them returned to report with chattering teeth that he "couldn't see five feet in front of him." Julia turned away to hide her tears. "God in Heaven, save them; O God, don't let anything happen to them. Forgive me, and O God, give me the chance to take that hurt out of Danny's heart."

She made no more pretense of having school. She poured coal into the stove, told the children to "please, please stay in the schoolhouse while she and James went to look for Roy and Danny." While James drove up the car, she gave more directions—told Grace to go along, and grabbed a number of coats from the cloakroom. At the boys' home they stopped and Julia flew to the door. "We're going to look for the boys! Come; Grace will stay with the children."

They drove to the pasture, found the cows huddled into a group with heads turned away from the wind and their backs covered with snow. Julia jumped out of the car and called, "Roy! Roy!" The mother ran frantically about in the thick, blinding snow until Julia caught her by the arm and took

(Continued on page 325)

WHEN THE LEAVES FALL

When sunny days and frosty nights
Have wrought their mystic alchemies,
With amber warp and woof of flame
They weave their Orient tapestries;
And where the leafy tents of green
All summer long their shadows cast,
October's gay pavilions stand
Till levelled by November's blast.

Green leaves and golden—fair were they;
But beautiful, when they are gone,
The changing pageant of the skies,
The drifting clouds, the rose of dawn;
And, when those splendid curtains fall
That nightly foiled the peeping stars,
I note the blaze of sunset fires
And catch the ruby glow of Mars;

I see pale Venus' lamp of pearl
Across the purpling heavens' arch
Flash signal to the hosts of night
To recommence their stately march,
And watch while world on radiant world
With answering gleam wheels into place,
Until the fiery dot-and-dash,
Far-glimmering, fills the deeps of space.

So doth the near obscure the far,
The earthly hide the heavenly view,
And life must oft some glory lose
Ere we can see the stars shine through.

—Annie Johnson Flint, Courtesy Evangelical Publishers, Toronto, Ont.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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THE ADOPTED GRANDFATHER

A Missionary Story

By Nadine S. Roth

HELEN Dirkson Reese had ridden the last half hour in silence, something unusual for her. She was too absorbed in her thoughts to note the frequent inquiring glances of her husband (the erstwhile missionary minister's wayward son) in her direction until he took one hand from the steering wheel and laid it on her own small gloved ones lying idly in her lap saying, "Why this unwonted silence?"

"Oh," she replied, without taking her eyes off the raindrops trickling down the windshield," I was just thinking."

Her husband laughed. "Do you think only when you are silent?" He teased,

Helen flashed him a merry smile and retorted, "I can think and talk at the same time and often do."

"It's well that you can do both at the same time or—"

"Or I wouldn't take sufficient mental exercise," she finished laughingly.

"Of course, if you'd rather not tell me, I don't wish to intrude, and I beg your pardon for seeming to do so," said the young man.

"But I do want you to know—that is, if I can think of suitable words to tell, rather ask you—for I've been thinking of the loveliest thing for us to do. At least I think it would be lovely. I don't know what your opinion will be though." The girl hesitated and looked beseechingly at her husband. Moved by the look on her face he smiled tenderly as he said, "I'll try very hard to see this from your point of view."

"Well it—it's about Grandpa Sanes. I—I don't think he's exactly happy in the hurry and bustle of a public institution like the Mission. I think he'd enjoy a quiet country home much better."

"I know he would," agreed her husband, "But father has often tried unsuccessfully, however, to place him in one. No one seems to want an old man who was a former inmate of the poor farm. I suppose if people would know how really fine he is—"

"B— but Melvin, we— I wonder— well, we both know how nice he is, and—"

Her husband interrupted her with a long drawn out, "So-o-o," and then continued, "Well I might have known you were thinking of something to do for some one. You always are," and he beamed proudly upon her.

After a little more discussion the Reeses decided to adopt Grandpa Sanes for their own. The poor old man could not do enough to show his gratitude and appreciation to the young doctor (Melvin was now a full fledged M. D.) and his wife for what they did for him. Grandpa Sanes, however, was not the only receiver of blessing from the adoption; for his devoted cheerful Christian life, coupled with his childlike trust in God, were a constant source of inspiration to the young couple. Many a calamity was averted by their listening to the counsel and wisdom of this aged pilgrim.

Time flew by on blithesome wings. First Junior came to gladden the Reese home, and in the course of several years he was followed by a baby girl. Helen's happiness was complete. "It seems there is never a cloud in my sky," she reflected as she listened with a pleased ear to Junior.

"Heah' dwrink dranpa," he said as he was bringing Grandpa, who was almost laid up with a cold, the drink he had requested.

A fond glance in the direction of the bassinet where her tiny two and one-half weeks' old daughter slept was stayed at the window when she saw some half-grown pigs in the yard. Closer inspection showed that there were five of them. The front gate which, in the haste of a hurried call, the Doctor had forgotten to latch was swinging. A strong April wind was hurling snow, hail, and rain against the window, and each moment those pigs were doing more damage to the tender flower plants that the Doctor and Grandpa Sanes had worked so hard over. In no time they would be back of the house in the vegetable garden. And in spite of a doctor's wife's knowledge of how serious a run in the cold rain might be, she slipped on her sweater and went to drive the pigs from the garden. But as pigs have a way of doing, they scattered in every direction. She would no more than get one outside and start after the others, than that one would come back again and start pulling up flower plants.

She could not have gotten the hungry porkers out had not Grandpa heard the exasperated "Oh dear!" that escaped her when she first saw the pigs, followed by the sound of a closing door, and come to help her.

When later Helen gently reproved Grandpa for going out into the rain, he replied, "You shouldn't have gone out either."

From then on Grandpa's cold grew worse, and in spite of all the Reeses could do a bad case of double pneumonia developed. One morning as Helen watched the Doctor listening to Grandpa's labored breathing she saw the look which she so well knew—the look her husband wore when he told his patient's loved ones he had done all he could. At that look she crept miserably to the window. Soon she felt the Doctor's comforting arm about her.

"Oh Mel, it's all my fault—If he wouldn't have helped me—he—he's giving his life for me," Helen sobbed, burying her face on her husband's shoulder.

"Helen!" the sick man's voice rang out so authoritatively that it brought both the doctor and his wife to his bedside. Grandpa reached up and took Helen's hand as he slowly said between the labored breaths, "Why-do-you-cry? When- when- I- only- go- home- to- my- home? I-have-waited long-for-this-call-to-go." Helen threw herself on her knees and sobbed. "B-but if it hadn't been for me we might have kept you with us a little longer."

"Don't- say- that. I have often heard you say 'man- man- is immortal till his- his work is done. I am so glad mine is done and God was so good to let me do something for those I love so much. Good bye and- and- God-bless- you- my- children." And all was still

HOME, SWEET HOME

Happy the home when God is there,
And love fills every breast:
When one their wish, one their prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp His fame
And parents hold Him dear.

Happy the home where prayer is heard,,
And praise is wont to rise;
Where parents love the sacred Word,
And live but for the skies.

Lord, let us in our homes agree,
This blessed home to gain;
Unite our hearts in love to Thee,
And love to all will reign.—Sel.

save Grandpa's labored breathing and Helen's soft sobs.

Soon the labored breathing ceased and Dr. Reese gently removed the hand that could no longer stroke the bowed head, and helping his wife to her feet he led her out of the room.

They laid Grandpa Sanes to rest. It was the first time that death had touched their lives, and a saddened young doctor and his wife drove silently home from the cemetery. At last the woman more nearly sighed than said, "Junior will miss him so."

"We'll all miss him," said her husband as he took one hand off the steering wheel and laid it over the little ones resting so quietly in his wife's lap. Then he added tenderly, "My darling, what a blessing you brought into our lives when you suggested adopting Grandpa Sanes!"

The only answer was a falling tear on his driving glove.

* * * *

Among Grandpa Sanes' treasured articles, the Reeses found a worn envelope; inside of which was a quaint, old-fashioned photograph of a grave, kind-eyed young man, a sweet-faced trusting young woman, and a sunny child. Below the photo in small letters were these words, "Dominquez, Jamaica, West Indies." Likely it was the photographer's name. Across the back was written in the handwriting of Grandpa Sanes, "When the circle was unbroken." Through all the vicissitudes of a long, somewhat prodigal life he had somehow retained that photo of his missionary parents.

Because it seemed one of the most treasured of Grandpa's few possessions, the Reeses had it enlarged and put it in an easel. When they sailed to the Indian mission field that photo and Grandpa's worn Bible were among the first things they packed, and as soon as they had completed the language study and were settled in their own bungalow at their own respective station the treasured picture was set on their bedroom dresser, and Grandpa Sanes' worn Bible laid beside it. The latter especially was a great source of comfort and blessing as the years, toil-laden and fruited with blessing, glided by. But it was the quaint old-fashioned picture that brought an unexpected blessing.

It happened on this wise. During one of Helen's absences from the station a party of travelers from America came tiger hunting and shared the mission hospitality. Every available bed was filled, and one man, a talkative West Indian sugar merchant, shared Melvin's bedroom.

The merchant, Mr. Ferdinando, had not been in the room long until his attention was drawn to the picture that had been Grandpa Sanes'. He started, then stared and finally went over and scrutinized it carefully. It was the exact replica of the one lying in the bottom of his deceased father's old trunk.

On retiring that evening he inquired how they came to have that picture. "You see" Mr. Ferdinando explained, "I have one exactly like it among some things my father, who died about thirty years ago, left me. He especially wanted me to keep it; for he said, that we owed that family more than wealth could ever repay. Let's see, Wasn't the name Sands? No, that wasn't it."

"Was it Sanes?" asked the doctor.

"Yes, yes, that was it."

"You see my father was the son of an Englishman who didn't deem him worthy of a surname. So he was known by his mother's maiden name of Ferdinando. My grandmother died when father was about eight, and for almost a year he was just a little outcast getting along as best he could. Then Dr. and Mrs. Sanes came to Jamaica, took pity on him, and gave him a home. Later they adopted him. Father lived with them for eleven years when Mrs. Sanes died (shortly after that picture was taken) and Dr. Sanes, broken in health and bereft of his companion returned to Germany with his small son.

"Dr. Sanes left my father with ten dollars and a good job on a sugar plantation. Father married that year and together he and mother built up the Ferdinando sugar business.

"Could you by any chance be related to those Sanes missionaries?"

Melvin answered in the negative and told him all he knew of Grandpa Sanes' history.

"Well, well, so you gave him a home in his old age!" said the merchant.

Melvin nodded and said, "He has brought only blessing to us. We've never regretted it. The memory of his consecrated Christian life is an inspiration to us yet."

"Hm," Mr. Ferdinando cleared his throat," It's all very, very strange—meeting up with you here like this. Hm, well, good night." And he went to bed.

A few days later when the hunting party was ready to leave, Mr. Ferdinando called Melvin and Helen, who had just arrived that morning, aside and said, "It has been my good fortune to happen—well (but my saintly father always said, nothing ever happens). I- I fear I've been rather too worldly to give God His rightful place in my life. B-but from now on I'm going to put Him first. I'll start by asking you to accept this," and he handed them a traveler's check for five hundred dollars.

Dr. Reese gasped and the merchant smiled as he said, "I suppose you can use it, and I feel it a privilege to be able to do something for some one that has done a Sanes a good turn. For we Ferdinandos certainly do owe them much. So please accept the gift and may God bless you and your work." Then with a friendly, "Cheerio," and a wave of the hand he joined the waiting tourists and was gone.

Helen, as usual, was the first to speak. "O Mel, now we can buy the tent for our evangelistic tours. But I wish Grandpa Sanes could know of the blessing he has again brought us."

Dr. Reese's eyes were moist as he said, "He will know in that day, 'for their works do follow them.'"

AN IMPRESSIVE SKETCH FROM THE PAST—A WHOLESOME LESSON FOR THE PRESENT AND FUTURE

By J. B. Miller

Some years ago, on a trip by appointment, I arrived in a Michigan city, formerly an important northern lumber point, getting there in the evening after dark. After considerable effort I succeeded in getting a train out that night. But the prospective journey thus scheduled was complicated with many way-station waits and transfers, and because of this the whole night was a tedious one. I was obliged to travel on cross-country, branch roads. At first the trains were fair, but for the concluding lap of the journey I rode on a combined passenger and freight train. But **at last** I reached my destination, a busy, wholesomely active country town, in the midst of a large community of Amish Mennonites, Mennonites, and some other nonconformed congregations, in which community I had many acquaintances. Hence, though quite a distance from home, I felt quite at home, especially after the night's anxieties and strenuousness. I soon found my way to an inviting looking restaurant and enjoyed a tasty and appetizing meal. It was probably about 10 A. M. or thereabouts, but I called the meal breakfast, as I had had nothing to eat since the evening before, the stopping places on the way and the trains having had no provision for refreshment. The trainmen knew the way and carried their own supplies with them. But now I felt contented and happy. I was right in the midst of a region of brethren and friends whom I had known before.

Years before I had known of a firm doing business at this place, one which catered to the trade of the "plain people," and I decided I would look them up and see their wares. It chanced that the founder of the business himself was in, and one of the young men turned me over to "grandfather," who received and entertained me very courteously and genially. I explained that I did not wish to buy anything then, but having known of their firm and happening to be in their midst, had thus called. And, of course, I told him where I came from, mentioning that our region was next to Somerset County, Pennsylvania. Then he told me that he had originally come from Somerset County, Pa., and related to me much of his earlier life. I presume the presence of one from near his boyhood region had awakened and stirred early recollections, at least he talked freely and frankly of his early days. He said he had been a homeless boy, but was given a good home by a well-to-do man and his wife, who took good care of him and

sought to bring him up as they likely would have reared a child of their own, had they had one. And as he said, "They were like father and mother to me," there was a reverential atmosphere about us.

But here I will relate some knowledge of my own, gotten through happy, childhood-day experiences. Over in the northeastern part of Somerset County, Pennsylvania, was a manufacturing plant on, I suppose, a modest scale, where yarns, blankets, flannels, and other wollen fabrics, up to well-finished, durable men's suiting materials were made; and this concern had a large enclosed wagon in charge of a man who canvassed the regions near by, from farm to farm. It was a gala day for me when the signal rang forth, "Der Wull Mann kummt" (the wool man is coming), for his vehicle carried considerable quantities of the products made by that concern, and we liked to see the wares thus displayed for sale. On top of the wagon, high up, was a light steel guard rail around the outside like the arrangement busses now have to carry baggage, and in this annual visit, wool was bought or taken in exchange for goods, packed into large bags, and loaded on top. The name of the manufacturer was painted in large letters on the sides of the wagon. That name was a household word with us, and by me, held in boyish high esteem; and behold! that same name was the name of the man who had given the man of my story a home—it was he and his wife who were those foster parents! And this raised my esteem of the name of "Morgan" higher than ever before.

But to return to the man of my narrative. He went on to relate his story something like this: "I grew up, married, and had good prospects. But, unfortunately, my associates were men who lived aimless, careless, loafing, liquor-drinking lives. We went from bad to worse on this shiftless course. We earned little, and what we did earn was mostly spent for liquor. The circumstances of my family were indeed wretched. And one day, when I went home my wife was crying bitterly, and she said, "We haven't anything left." This aroused me from the indifference into which I had gradually sunk, and I resolved that henceforth I would turn a new leaf and take a new course. I decided I would have to get away from my old associates, or they would probably drag me back again into the former wretched circumstances. So I came here with my family, leaving our old Pennsylvania home. But oh, we were poor! But the folks took pity on us. We bought a secondhand cook stove—they let us have it on time; for we had nothing left to pay with. And we got some other articles the same way, just the barest necessities. I did whatever work I could get to do. Then we got along a little better, and I got a little more work. It was hard tugging at first, but my work increased, and opportunities multiplied. I embarked in small ventures of effort for which I had some special ability; then enlarged and expanded my interests as opportunity and means justified. And finally we established a considerable business."

And he pointed out two business blocks held by the family. I inquired of others, and their testimonies confirmed all that had been told me; and they freely commended this venerable neighbor as a dependable and worthy man and as a useful figure in the community. Some of the aged residents told me they remembered the family as having been very poor when they first came into their midst. But they spoke in approval and commendation of their efforts and conduct from their first residence there.

From what I could adroitly gather from even the old people they knew nothing or little of the desperate conflict with liquor and corrupt, lax habits, that their neighbor had in earlier years. And I feel sure it would have greatly surprised the younger people of the community to be told what a terrific battle, what strenuous and critical conflict, this respected neighbor of theirs had once gone through; or how precarious and dangerous his situation had been early in life. I regret that I cannot give all the details as they were given in the account told me. At that time I knew them well and had them fixed in memory, so that it seemed useless to note anything down. Since, I have forgotten some of the features in detail which I am sure would prove interesting and profitable as well, could I now reproduce them.

I am seeking to bring this narrative and its morals near home, dear reader. I am sure some readers of the Christian Monitor would know of these folks, having had frequent contacts with them, and to me it seems the story should have an especially gripping effect for good; for the tragedies of life—close calls in escaping dangers, and so on—in close touch and relationship with us are the more forceful. I would even have used names throughout, and could do so, were it not for the private, personal rights and interests which I wish to respect and protect. However, there was not the least intimation that I recall, requesting that I suppress anything.

Beloved reader, that memorable day referred to in the beginning of my story was throughout one of my outstandingly happy ones. To me it was a day glowing with brightness, with a vision of victory in the foreground.

Oh, what a contrast had been depicted to me vividly! First, a bright, promising beginning—then tragedy, in sure, sinister, hastening development; then the change for the good—victory, success, and a bright, happy conclusion and eventide! And though the sentiments of our nation concerning liquor privileges (?) seem to retrograde toward the dark ages, yet men and women can still follow the example of Daniel of old, who "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (Daniel 1:8).

And, **prevention is better than cure.** So why not **avoid** and **prevent** rather than wait to **reform and repent?** Are we justified in praying, "Lead us not into temptation"—which, however, we should do—and then carelessly let ourselves drift into it? "Thou shalt not tempt the Lord thy God."

But even right in the midst of liquor privileges of by-gone days, the example of the venerable character of our story, first a victim, later, an **overcomer** and a **conqueror,** should encourage us to-day to put forth renewed, and reinvigorated efforts, to either **maintain** and steadfastly **continue** a life of rectitude, sobriety, purity, and righteousness; or, having deviated and lapsed from such course and having fallen into dissoluteness, iniquity, corruption, and sin—**to repent, reform,** and **regain** such a desirable and blessed and happy state.

The principals of life's contests and conquests, if blest unto achievement by power from on high, "may be able to withstand in the evil day, and having done all, to stand." And may we all finally hear the plaudit, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Grantsville, Md.

THANKFUL FOR REFINING FIRE

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her back to the car. James drove slowly, carefully about in the pasture with the car lights piercing the whirling snow. After a half hour of frenzied looking and hoping they saw something huddled in a little draw ahead. Both women were out of the car and down on their knees beside the numb, tired bodies of the boys who had "tried and tried to find the way home." Julia carried Danny to the car with swelling throat as she saw his sad, tear-stained little face. Later she sat by him and rubbed his hands to bring warmth back into them; and when Danny's mother heard the story, she only reached over and pressed Julia's hand and bowed her head to hide the tears. After a time Danny opened his eyes and gazed wearily about him for a moment. Then as they fixed themselves on Julia, his eyes grew large and grave and with fast-coming tears he cried, "I didn't—mean—to—, Mith Martin."

She knelt by the bed, threw her arms about him, and cried, "Please, please, Danny, I didn't mean to either, and may God help me never to be so impatient again."

On Thanksgiving Day her testimony was clear and ringing. "I'm thankful that God humbles the overconfident, that He reminds us when necessary that our power is in Him, and that our mistakes may be stepping stones up closer to Him and to those we live with."

Greensburg, Kansas.

MISINFORMATION AS AN ALLY OF MODERNISM

By John Horsch

Modernism rejects the authority and questions the reliability of the Scriptures as the Word of God. It is impossible therefore, on the basis of the authority of Scripture, to convince a modernist of the truth or error of a given statement. Now on the most important points of the Christian message, such as the person, life, work, and teaching of Christ, there is, practically, no information outside of Scripture. Therefore, by saying that Scripture is untrustworthy, modernists assert that we know scarcely anything trustworthy about our Lord.

In spite of this evident fact the modernists nevertheless are obviously of the opinion that they know a great deal about Christ. They make assertions about Him which differ radically from the Scriptural record and testimony. Moreover, in their suppositions and speculations concerning Christ they differ fundamentally among themselves. And yet they find fault with us for refusing to accept their conclusions as historic facts. We insist that their picture of Christ is based on misinformation.

And not only do the modernists depart from facts established by Scripture, but they spread doubt and misinformation also in regard to certain historical facts which are established on reliable sources outside of Scripture. An example to the point is the fact that leading modernists, in particular among the Mennonites and Baptists, hold that the early Mennonites and Baptists defended the principle of general religious toleration, not only within the state (as is indeed correct), but in the church as well. These modernistic authors assert that the early churches of these denominations were such radical believers in religious liberty that they did not recognize the authority of Scripture, but permitted or tolerated all kinds of doctrinal and nondoctrinal teaching within their respective brotherhood. These authors would have us believe that every church or congregation of the early Mennonites and Baptists was in itself an independent unit in matters of faith and practice. We shall presently see that these assertions have no foundation in fact. In the present article we shall confine our attention principally to the Baptists.

The book "Baptist Confessions of Faith," by the eminent Baptist church historian, W. J. McGlothlin, shows convincingly that the earliest Baptists did not differ in faith and practice from the Mennonites. To make this statement is to answer negatively the question whether the Baptists took a liberalistic attitude in theology. As already intimated, a number of writers have expressed the view that the Mennonites also were theologically liberalistic. There is abundant and unanswerable proof to indicate the contrary.

The early Baptists did not differ from the Mennonites and other evangelical Anabaptists in their conception of religious liberty. Their insistence on liberty was not by any means due to an attitude of doctrinal disinterestedness or indifference. It was due to a recognition of the plain fact that true Christianity is necessarily based on voluntariness and that the use of force and coercion in religious things is always out of place. Like the Mennonites the early Baptists condemned all persecution and demanded the separation of church and state.

"The Competency of the Human Soul"

It has been asserted by various writers that the most significant tenet of the early Baptists was "the competency of the human soul in all matters of religion." Obviously, this statement may be intended to convey a meaning which is historically correct. The early Baptists insisted that the question of personal salvation must be settled individually with God direct. So far from ascribing to the church, or to the so-called sacraments, competency to save, they held that the experience of personal salvation is a prerequisite to church membership. They emphatically denied the need of ordination, or even of "higher education," for the understanding of the Scriptures, as concerns the Christian fundamentals and Christian duty. They taught that the believer is a member of a spiritual priesthood having free access to God through Jesus Christ. In spiritual matters they did not accept the authority of any person, or office.

Nevertheless, the Mennonites and early Baptists did not speak of the competency of the human soul; this expression is not found in their writings. Clearly they did not believe that the soul is competent to ascertain the way of salvation without the special divine aid which God's Word affords. A recent writer says, that the Baptist viewpoint excludes a denominational authority. However, the plain fact is that the Baptists recognized the Scriptures as their denominational authority. They did not approve the idea that Scripture is difficult to understand in so far as it treats on the fundamentals of the faith and on Christian duty. They did not believe that a religious authority is needed to interpret Scripture. While they did not hold creeds to be authoritative, they fully believed that any Scriptural teaching contained in a creed is authoritative.

The Baptist Confession of 1679, in article 37, says pertinently:

"The authority of Holy Scripture dependeth not on the authority of any man, but only upon the authority of God who has delivered and revealed his mind therein unto us. Scripture containeth all things necessary for salvation. Nor yet do we believe that the works of creation, nor the law written in the heart, viz., natural religion, as some call it, or the light within man, as such, is sufficient to inform man of Christ, the mediator, or of the way of salvation, or eternal life by him, but the Holy Scriptures are necessary to instruct all men into the way of salvation."[1]

The second London Confession, to which McGlothlin refers as "the most influential and important of all Baptist Confessions," says:

"Those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them."[2]

Both the Philadelphia Confession (previously printed in London) and the New Hampshire Confession, of 1833, declare Scripture to be the inerrant and infallible Word of God. This was without exception, the early Baptist position. While they did not accept a man-made creed as an authority, they indeed accepted the Scriptures as their authoritative creed.

The Right of Individual Interpretation

In the opinion of many writers the Anabaptists and early Baptists defended the right of individual interpretation of Scripture. This statement may be taken to mean that they, as intimated above, claimed the right to disown any human authority in matters of faith. However, this statement is often taken in a sense that is altogether unhistorical. The evangelical Anabaptists and early Baptists did not by any means approve the idea that any and all interpretations of Scripture are acceptable. The supposition that they gave liberty within the church for individual interpretation, without regard to the nature of such interpretation; in other words, that they took an attitude of general toleration toward any and all doctrinal opinions within the church, is without any foundation whatever. The statement, made by a recent writer that the words "utter, complete freedom, liberty" express the Baptist spirit, is unacceptable.

The Baptist confessions of faith indicate beyond the possibility of a doubt that the early Baptists like the Mennonites, stood for certain definite doctrines and practices. It is perfectly clear that they believed these doctrines and practices to be essential to a New Testament church. So far from considering them secondary or unessential, they were "resolved not only to suffer persecution to the loss of our goods, but also of life itself, rather than to decline the same," as they stated in their "Brief Confession," of 1660.[3] Certainly this is not the language of doctrinal indifferentism or theological liberalism. The willingness to suffer martyrdom for the faith has been described by a liberal writer as inconsistent with the implications of modern religion; he refers to such willingness as fanaticism. And it has been conceded by prominent modernistic writers that religious liberalism makes for indifference rather than for positive religious conviction and earnestness on which willingness for martyrdom is conditioned.

Clearly then the early Baptists did not grant liberty within their brotherhood for teaching that which they recognized as unscriptural. They were fully convinced that they held the scriptural teaching on the various doctrinal points. The view that their principle of liberty of conscience would give a member of their brotherhood the right to teach unscriptural doctrine was out of the question for them. They felt impelled in conscience to take a definite religious and

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CHRISTIAN MONITOR PULPIT

THANKSGIVING SERMON

By Wm. G. Detweiler

TEXT: What shall I render unto the Lord for all his benefits toward me?—Psa. 116:12.

A successful business man takes stock account periodically. Thanksgiving time is an appropriate time for us to take spiritual stock—an account of our blessings, to count them and name them one by one. In this short message we can meditate upon only a few.

1. **The forgiveness of sins.** When David in Psalm 103 recounted the benefits of the Lord to his soul, he mentioned first of all the fact that God forgave all his iniquities. Note that David says that God forgave all, not only some of his sins. Well might David say that this was a great benefit to him, for he had committed at least two grievous sins. But all of us were sinners; all of us had the sentence of death passed upon us; all of us deserved nothing less than the wrath of God. But God in His mercy forgives us when we believe in Christ. Truly we should praise Him for this.

Then, too, we should be glad for the way that God forgives. Men sometimes say that they forgive, but that they cannot forget. But David says in the same psalm that God has put away his sins as far as the east is from the west. Note, he does not say, as far as the north is from the south, which is a measurable distance, but, as far as the east is from the west, an immeasurable distance. Praise His Name! Then, too, God says, "I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34). "Thou wilt cast all their sins into the depths of the sea" (Micah 7:19). Again, God is said to cast our sins behind His back. In other words, He puts our sins so far away that He cannot find them to hold them against us any more. What a wonderful forgiveness this is!

2. **Healing of our diseases.** The second benefit that David enumerates is the healing of all his diseases. Before being saved, we were spiritually sick. From the crowns of our heads to the soles of our feet there was no soundness in us, but wounds, and bruises, and putrefying sores which had not been closed, neither bound up, neither mollified with ointment. Isa. 1:6. Like the man who fell among the thieves, we were stripped of our raiment, wounded and half-dead. But along came the Great Physician who stooped to us, bound up our wounds, pouring in oil and wine, His Blood and the Holy Spirit, and healed all our diseases. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:19).

3. **Redemption.** The third benefit that David recalled in the one hundred and third Psalm was that the Lord had redeemed him. We have been redeemed not "by corruptible things as silver and gold, . . . but with the precious blood of Christ." The world was interested to know that in a recent kidnaping case the kidnaped was redeemed with the ransom price of $200,000. But our redemption was far more costly. Do we thank Christ for redeeming us? "Bless the Lord, O my soul."

4. **The Holy Spirit.** Too often we do not appreciate what He means to us. It was through His convicting work that we were made to see our lost condition and our need of Christ. He regenerated us. Now that we are Christians, He leads us; He infills us; He empowers us for service; He bears witness with our spirit that we are the children of God; and, last, He brings forth in our lives those Christian graces without which our lives would be barren: Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Praise God for the Holy Spirit!

5. **The promise of Jesus' return.** "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Praise God for that blessed hope of His return, for such it is to those who are looking for Him.

6. **Material benefits.** "Who satisfieth thy mouth with good things." "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfieth the desire of every living thing" (Psa. 145:15, 16). Very frequently we pray, "Give us this day our daily bread," and yet all too often we fail to recognize in act and attitude that God is the One from whom all blessings flow. Ingratitude is one of the cardinal American sins.

7. **God's mercy to us as a nation.** Another benefit that we need to keep in mind is that God has dealt graciously with our country this past year. While many a nation has known by bitter experience during the last fifteen years the horrors of a political revolution, God has again seen fit to spare us that tragedy. Many of us may not, however, realize how near to a revolution we were early in the year. God has been calling loudly to the American nation to repent of her sins. We have had depression for more than three years. Previous to this we were boasting of our prosperity. We passed banking laws which we thought would make the recurrence of business panics next to impossible. We gloried in the fact that we were the greatest nation on earth. We rejoiced in the achievements of our hands and brains; we ate and were full; we built goodly houses and dwelt therein; our herds and our flocks multiplied; our silver and our gold and all that we had multiplied.

But the sad commentary upon all this is that our hearts were lifted up, and we forgot the Lord our God who had done great things for us. We said in our hearts that the power and the might of our hands had gotten us this wealth and the fine civilization of which we boasted. We forgot that it was the Lord who gave us power to get wealth. We served other gods; we bowed down at the altar of self; we worshiped the god of greed and gold; we brought our homage to the goddess of pride; we served the god of pleasure. God is warning us that if we continue to serve these gods, that like as He destroyed great and mighty nations before us, so shall we perish, because we would not be obedient to the voice of the Lord our God.

God has written on our walls, "Thou art weighed in the balance, and art found wanting." Will we heed the writing? God has sent to us the warning as to Nineveh, "Yet forty days, and Nineveh shall be destroyed." What are we doing as a result? Have we like the Ninevites proclaimed a fast, put sackcloth on our heads, from the least of us to the greatest of us, and sat in ashes? Have our rulers issued a proclamation to this effect, asking us to cry mightily unto God, and to turn from our evil ways, if perchance God would repent, and turn away from His fierce anger that we perish not? Call to mind what God said to His people, the Jewish nation, at the time of Solomon. If, because of their wickedness and departing from God, He would send them "depression," yet if they would do four things He would do three things for them. II Chron. 7:14. Note: if they would (1) humble themselves, (2) pray, (3) seek His face, and (4) turn from their wicked ways; then He would (1) hear from heaven, (2) forgive their sin, and (3) heal their land. Have we as a nation done this? Have we gone to the right source to end our depression? May the Lord help us to see our sin as a nation. Therefore, because of His mercy we need to praise Him.

8. **Religious Liberty.** We owe the Lord thanks for this. A fear is felt by many that the time may soon come when we shall appreciate this more than at present, that is, after we are deprived of this. Let us call to mind the religious persecution that has come upon other countries, Russia and Germany being outstanding examples at pres-

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Editorials

Giving Thanks

"Bless the Lord, O my soul, and forget not all his benefits" (Psa. 103:2).

In the midst of a time of depression, distress, fear, unrest, and strife people may be tempted to question just what there may be to be thankful for. We may think that the past few years have been very dark and that the immediate future looks little, if any better; that retrogression and degeneration are everywhere in evidence—in the home, the church, the nation, the world; and that, in consequence, there is nothing in sight that would cause any one to be thankful to God or to burst out in praise to Him for His goodness.

We say there may be a temptation to think of things in this way, and some people may even go so far as to express themselves in such terms. But a little thought will soon reveal the fallacy of such reasoning or thinking. In the first place, the fault of the depression has not been with God. During these years the earth has brought forth in abundance and if any one has been hungry or cold it was not because there has been a famine of things to eat or to wear. Wheat, and cotton, and other products of the earth have been so plentiful that people have not known what to do with the surplus. The bowels of the earth are full of coal, and if people suffered from lack of fuel it was not that the Lord has not given us a most generous supply. And so we can not blame God for not being good to us. He has given abundance to supply every temporal need, and if people have suffered from a lack of the necessities of life it was through the greed, ignorance, or mismanagement of man, who failed to use or distribute these great blessings so that all could benefit from them. And so in the midst of a world that is in many ways the victim of the greed, avarice, and unfaithfulness of man we should be all the more thankful that we have a God who is provident and faithful in caring for all His creatures.

Let us never be forgetful of all these temporal benefits—the sun, the rain, the air, the beauties of nature, the bountiful harvests which crown the year as an evidence of the goodness of God. Let us praise God for these, and such other blessings as home and friends and factors and elements that make life pleasant and worth while. But we must remember that there are greater blessings than those which we can see or appreciate with our natural senses. After all, these things have to do largely with life upon the earth; there are other things that concern life eternal. "For the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18).

Let us be thankful then, for Christ as our Savior, for the Holy Spirit as our Comforter and Guide, and for the Father who gives us all these rich blessings to enjoy. Let us be thankful for the Church here below and the privilege of being a part of this visible family of God. And then the wonderful Christian privileges we enjoy: Love, joy, and peace, and the other fruits of the Spirit; the bright hope of eternal life; the opportunities and joys of service in the Kingdom of God. As we begin to enumerate these blessing we are soon lost in wonder and praise, and words fail us. We might try to name them one by one, but even here we would probably fail; we could not think of them all. But it is good spiritual exercise. Our memories are given to us for a purpose. We are urged not to forget; so let us try to bring up all the memories that we can of blessings that have come to us, and to bless and praise the Lord for "all his benefits," temporal or spiritual.

Hard times, difficulties, perplexities, disappointments, persecutions, and other unpleasant experiences may be ours. God sends these things upon us for a purpose, and if we accept them in the right way, they too will become sources of blessing to us. Let us, then, thank Him also for the hard things in life, knowing that they will work together for our good. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

In this Thanksgiving season let us call to mind the many blessings we are enjoying as individuals, as families, as a Church, as a nation. And on Thanksgiving Day let us heed the admonition of our magistrates and of God's Word to "enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

Missionary Day

The third Sunday in November has been observed in the Mennonite Church a sufficient number of years to become almost a tradition, in some sections at least. It is well that we have a special day to remind us of our opportunities, privileges, and duties in the great cause of missions. The day was designed, in part at least, to foster the missionary spirit in the boys and girls and young people in the Sunday school. It provides a suitable occasion for them to bring in their returns from their investments of quarters through the Junior Investment Fund and their accumulations through the Savings Boxes. And then it also furnishes an occasion for the younger Sunday school folks to acquire missionary information, either through their own study or through instruction from teachers and other mature folks.

Material for missionary programs is furnished through a number of agencies. A booklet is being sent out to Sunday school superintendents and other workers. It contains general facts concerning Missionary Day and Interesting Facts Concerning our Missionaries and Missions in Our Foreign Fields. Suggestive programs are supplied for the Sunday School and Junior and Adult sessions of the Young People's Meetings. The Words of Cheer for October 22 and 29 and the Youth's Christian Companion for October 29 contain much missionary material. The Young People's Meeting Programs for Missionary Day will also be found in this issue of the Monitor, as well as other missionary reading.

The contributions of the children and young people, as well as older ones, as turned in on Missionary Day, have helped much in providing for the needs of missionary children and our various children's homes. We trust the response this year will be as generous as it has been in the past. The effort and training and inspiration thus received

by the young who take part in giving of their earnings and savings on Missionary Day will, however, be of even greater value than the actual gifts, important and helpful as they are.

But Missionary Day should also be observed by adults. Ministers should take occasion to preach missionary sermons. The Young People's Meetings should provide missionary information and inspiration for the more mature young people, as well as the church as a whole. And since there is such a great need for funds to keep our organized mission work going during these times of financial stress it might be well to hold a special offering on this day—so that not only the children, but every one, may have an opportunity to give back to the Lord some of the temporal blessings that He has given to us. Let us make Missionary Day a real blessing to ourselves and to others.

"The Fruit of the Spirit Is . . ."

Recently we were led to meditate upon the familiar passage in Galatians, in which are outlined the works of the flesh and the fruit of the Spirit. The more we study this passage the more we are impressed with the wide divergence in the lists of vices and virtues here enumerated. The carnal or fleshly nature of man, if allowed to dominate the life, certainly leads to indulgence in the most atrocious and abominable vices. Some are so hideous that they may have little appeal to us. Others may not seem to be so loathsome to our way of looking at things, but God places them all in the same category, as works of the flesh. All alike then, we believe, are displeasing to God, debasing to the character of man, and to be earnestly avoided by every one who is striving to live a Christian life. And the way to avoid these is made very plain: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

What does it mean to "walk in the Spirit," and what are the results of such a walk? These ideas are expanded and the questions answered in the verses that follow in Galatians 5:17-26. There is a conflict between the flesh and the Spirit for the control of the life. If we let the Holy Spirit dwell in our hearts and yield to Him the rule and control of our lives, then we walk in Him, and are led by Him. It is then that "the works of the flesh" find no place in our outward lives, because the life within is dominated by the Holy Spirit of God.

The results of this constant abiding of the Holy Spirit in our hearts are characterized as "the fruit of the Spirit," and this is analyzed or subdivided in such a way that we can tell just how far we are letting Him have the right of way in our lives. Nine different virtues are enumerated: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." What a beautiful cluster of fruit this is! We sometimes see a basket of luscious fruit that is a joy to behold and that elicits at once a desire to possess it. So it should be in the Christian life. These virtues should be in our hearts and manifest themselves in our lives in all the beautiful forms that love, and joy, and peace can bring, and our words and actions will be such that radiate not only these, but also "longsuffering, gentleness, faith, meekness, temperance." This is the fruit of the Spirit. People seeing it will admire, and diligently seek it if we show it in our lives as we should.

Will You Help?

The Christian Monitor, in a common experience with many other Christian publications, has felt the effects of the present financial depression upon the size of the subscription list. People have felt that they did not have the money to pay for publications and in cutting down upon their expenses have sometimes discontinued the Monitor. We regret to see this, of course, for this means that our sphere of usefulness as a publication is not as large as it was a few years ago.

We believe the Christian Monitor has a distinct place in our Church literature, filling a niche that none of our other papers fully supplies. As a paper of the magazine type for the Christian home and the Christian worker we believe most of our homes will find it a helpful visitor on their reading table. Our readers know, of course, the general type of material that it supplies, but we wish to call special attention to the helps for workers in the Sunday school, the Young People's Meeting, and Bible study in general. These alone should make it worth your while to take the paper into your home. The discussion of World News from a Christian standpoint is also a distinctive feature that we believe will be appreciated by every one who is interested in watching the trend of events in the light of both history and prophecy.

But we do not mean at this time to discourse at length on the virtues of this paper. We believe you know them. And besides we are planning some improvements for the Monitor for next year that we believe will make it more interesting and helpful than ever before. But we will have to let definite announcements to be made at some later time. Just now we want to call attention to how our present subscribers can help to increase the number of readers and thus help to widen the field of our influence and helpfulness.

First of all, we have a special offer to make to all who will take the trouble to get some of their friends to subscribe for the Monitor at the regular price of one dollar per year. Read the announcement on the back page of this issue. These worth while books and excellent Bible for Christian workers will be given to you as a reward for your help. Also if you send in two new subscribers your Monitor will be renewed for one year free of charge. By taking advantage of this offer you will not only be helping yourself to something worth while, but helping your friends and helping us. Let us work together and see how much we can do to increase our list of subscribers by the end of the present year. All new subscriptions will be dated December, 1934.

We also want to call attention again to our liberal offer to clubs. Ten or more to individual addresses will be sent at the rate of 75 cents per year; the same number to a single address at 50 cents per year. Young People's Meetings, Sunday schools, and congregations will find it to their advantage to go together and subscribe for a group in this way. Under the blessing of God we expect the Monitor to be of increased usefulness next year. Let us work together in mutual helpfulness and in prayer, as publishers, editors, contributors, and readers, that it may be so. Thank you all for your help.

Christian Life

THANKSGIVING IN ADVERSITY

By Homer M. Kauffman

We are approaching another season of thanksgiving. For the past three years there has been much hardship and suffering. Many people are out of work. Many are bankrupt or have mortgages that they cannot meet. On every hand there is adversity. Perhaps many are wondering why they need to be thankful when circumstances have been so much against them. Briefly we want to discuss the need for thanksgiving at all times and the results of ingratitude.

We will consider first the results of ingratitude. We believe the reason there is so much hardship at the present time is because the people have failed in gratitude. They have not recognized God as the giver of "every good gift and every perfect gift" (James 1:17). People had become prosperous and forgot where their prosperity was coming from. It was necessary for God to send adversity in order to show man that he is dependent upon Him. Without God, man can do nothing. How foolish it is then to forget God and refuse to thank Him for the blessings He gives us!

One thing that makes us feel sad is that the people are trying to bring about a return of prosperity without the help of God. The N. R. A. and similar movements do not recognize God in their plans, or if they do very little is mentioned about Him. Instead of the nation going to the house of God in thanksgiving they are holding parades and having celebrations of a like nature. It seems as though God is entirely forgotten. Where is the gratitude in this?

It fairly makes us shudder as we think of the judgment God will bring upon those who forsake and forget Him. Psalm 9:17, "The wicked shall be turned into hell, and all nations that forget God." Right here is an opportunity for Christians to testify and witness for the Gospel's sake. This nation needs to realize its responsibility toward God. It is a serious thing to think about.

One writer has made this remark, "Say what we will, we will never in the world get back to industrial health until we get spiritual health." This is true. The present depression is largely due to a lack of spirituality. And a lack of spirituality is closely related to a lack of gratefulness.

Thankfulness has so much to do with our spiritual lives. It is almost absurd to think of a person's accepting salvation out of sincere purpose of heart and not being thankful for it. Again the more thankful a person is for the Word of God, the more he will love it, and the more he loves it the more he will read it and the more good it will do him. Take away from a person all these spiritual blessings and what have they with which to meet adversity?

But in spite of the fact that the present conditions are hard in some ways, there is still much for which to be thankful. Each one, if he will, can recall, in his own experiences, many blessings which they have enjoyed from the Lord. We will mention a few of them.

We can be thankful that we have a generous government, which has been caring for the needy to a large extent. In some countries the people are left to shift for themselves as best they can. American cititzens have been blessed that they have received help during unfortunate circumstances.

Are we thankful that we can still worship God as we desire? In some countries this privilege is denied its citizens. Here we have a wonderful blessing. Yet there are some who are careless about the worship of God. When we think of the conditions in Russia and then think that such a time might come in our own land it ought to cause us to redouble our efforts not only to worship God ourselves but to persuade others to worship Him also.

And we may be sure that God, even though He allows hardship to come upon us, is a merciful God. We have seen this in the past few winters, which have been unusually mild and short. If God would have sent upon us the winters we had been having, there would have been a great deal more of suffering, no doubt, than there was.

The fruit trees and the gardens and the crops in general have been abundant during the past few seasons. This is another reason for us to thank God, even in the midst of adversity.

There is always something for which to praise God. We may not always be mindful of His blessings. Some of them come to us in disguise. Perhaps the Lord has some lesson for us to learn in sending trials. Our attitude toward adversity should be that which is found in James 1:2, 3. "My brethren, count it all joy when ye fall into divers temptation; knowing this, that the trying of your faith worketh patience." If we look for blessings, no matter what the conditions may be, we shall surely find them. "In every thing give thanks, for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

Scottdale, Pa.

WE GIVE THEE THANKS

For fertile soil and kindly skies,
For fecund seed, for strength and skill
To sow and harvest the supplies
Which now our bursting garners fill,
We give Thee thanks, O Lord!

For daily grace through daily prayer,
For daily aid in daily strife,
That we have been allowed to share
The Wine of Heaven, the Bread of Life,
We give Thee thanks, O Lord!

For every wise and holy thought,
For all of worth that we have won
For every kindness we have wrought,
For every kindness to us done,
We give Thee thanks, O Lord!

For faith—of all Thy gifts the best—
The vanquisher of worldly care,
For peace amid the world's unrest,
For hope amid the world's despair,
We give Thee thanks, O Lord!

Ours is the pilgrim's changeful lot:
Let light or gloom fall on our way,
May we press on and falter not,
Till in the land of fadeless day
We give Thee thanks, O Lord!

—Living Church.

THANKSGIVING AMID HARDSHIP

Following a period of famine and great hardship, in early colonial times, Captain Miles Standish returned to Plymouth from a voyage northward, bringing a goodly supply of provisions and the news that certain colonists had escaped a terrific storm. Governor Winslow writes of these blessings as follows: "Having these many signs of God's favor and acceptation, we thought it would be great ingratitude if secretly we should smother up the same, or content ourselves with private thanksgiving for that which by private prayer could not be obtained, and therefore another solemn day was set apart and appointed for that end, wherein we returned glory, honor and praise, with all thankfulness to our good God, which dealt so graciously with us; whose name for these and all other mercies toward His church and chosen ones, by them be blessed and praised now and evermore."—Selected.

There are two classes of offenders in this matter of the worship of song: those who, having a good voice, do not sing with the heart, and those having a good heart do not sing with the voice; and the latter is not the least culpable. For one who loves God; and adores Jesus Christ to sit silent when His praises are sung, keeping time to the melody only with the muffled beating of the heart ought to be considered almost an affront to the most High . . . . God would not have been pleased if the Israelite had gone to his neighbor's flock for a lamb because, forsooth, he might find one there that was whiter and more comely. And neither will Christ be pleased now if we borrow another's voice to utter our praises for His redeeming love, however exquisite and beautiful that voice may be. The offering must be taken out of the flock which He purchased with His own blood.

—A. J. Gordon.

THE GROWTH OF THE CHRISTIAN CHURCH AS REVEALED IN THE BOOK OF ACTS

II

By Sanford C. Yoder

This is a helpful study in connection with our present series of Sunday school lessons.

Description of Paul's Galatian Ministry

Galatia is a term that was used in two different senses during the first century after Christ. First it was used geographically to designate a particular section of country in the northern part of the central plateau of Asia Minor, touching Bithynia on the north, Phrygia on the south and west, and Cappadocia and Pontus on the south and east. Second, it was used to designate a political division of the Roman Empire, which division embraced Galatia and parts of Pontus, Phrygia, Pisidia, and Lyconia. Whether Paul used the term in its geographical or political aspect is a question, but it is likely that he had in mind the latter.

The name Galatia is said to have come from a band of Gauls that crossed over from Europe in the third century B. C., at the invitation of one of the native kings, and took possession of the land. After ravaging a great part of this region they were finally confined to a district whose boundaries were fixed for them. Under Roman rule this province was divided into smaller units for the purpose of government and embraced roughly the territory covered by the original political division that carried that name, including Pisidia, Phrygia, Antioch, Iconium, Appollonia, Lycaonia, Derbe, Lystra, and a district which was said to have been organized on the village system.

As far as our present records show, Paul's work in Galatia began with his first missionary journey recorded in Acts 13. There is a probability that he had done some work in this region during his stay at Tarsus previous to his ministry in Antioch of Syria, but we have no historical record of it. His first work seems to have been at Antioch in Pisidia where he was given the freedom of the synagogue on his first Sabbath day in the city. From here he set up a line of churches which Luke describes in Acts 13 and 14. From Antioch he proceeded to Iconium and thence to Derbe and Lystra and later returned the same way, confirming the churches as he went and ordaining elders in every city.

After the Jerusalem Council he again set out with Silas to visit these same places and confirm his former attitude toward Jewish ritualism with the decision of the apostles and elders at Jerusalem. The population of this section was interspersed with Jewish colonies and business men who had followed the highways of trade and were to be found in all parts of the world. Upon his rejection by the Jews during his first journey, Paul turned to the Gentiles and made converts among them, evidently without demanding of them submission to the rite of circumcision. His work was opposed chiefly by two classes of people. First, the Jews who rejected Jesus as the Messiah. This was the group that stirred up opposition to him during the time of the organization of the churches. Later the work was disturbed by Judaizing Christians who evidently followed Paul and insisted upon the Gentile converts submitting to the ceremonials of the Jewish Law. This created much disturbance and called forth the Galatian Epistle.

The Founding of the Greek and Macedonian Churches

These churches were founded by Paul on his second missionary journey with this exception that it is possible there had been some work done by this apostle during his residence at Tarsus. Following the Jerusalem Council, Paul suggested that Barnabas accompany him on a second trip to visit the churches they had established during their first missionary journey. With the question of Jewish legalism out of the way Paul felt that the way was open to continue the work more effectively. A controversy that rose over the question of whether John Mark should accompany them divided these two fine-spirited and liberally minded Christians. Barnabas visited Cyprus and practically dropped out of sight. Only once as I now recall is there reference made to him. It is possible that his fine powers were used in the Christian service, but there is practically no reliable record of his activities. Paul chose Silas to accompany him and he took to the field in Asia Minor, passing through and confirming the churches of Syria and Cilicia. This proved to be one of the eventful and fruitful efforts of the great Apostle. While visiting the Church at Derbe he found Timothy whom he circumcised as a matter of expediency because of the Jews, whom he knew he would meet in his travels.

After his visit among the churches he had previously founded, he launched out into new fields. There was a conviction that the Spirit blocked the way to further work in Asia, hence he planned to go to Bithynia, but the Spirit, he says, "Suffered them not." While traveling on, looking for an opening he came to Troas where he saw the vision of the Macedonia inviting them into Macedonia. From this Paul gathered that this was to be his field of labor and at once sailed from Troas and arrived at Neapolis, whence he went to Philippi the chief city of Macedonia, where he found a Jewish colony. Here Lydia was converted, the evil spirit cast out of the damsel, which raised a tumult and caused the arrest of Paul and Silas. Here also the earthquake opened the prison, and the jailer was converted.

From Philippi they went to Thessalonica where Paul preached in the synagogue. A church was established here also, but opposition of the Jews again made it necessary to flee and they came to Berea by night where there was a ready response to their preaching, but Jews who followed them down from Thessalonica again made it necessary for them to move on.

From there Paul went to Athens, where he encountered the Greek philosophers of the schools of the Epicureans and Stoics and matched his wits with them, having left Timothy and Silas at Berea. While here he sent for these two men to join him at once. At this place he delivered his famous address on Mars' Hill, one of the finest bits of oratory and logic in literature. For beauty of diction, compactness of argument and fine reasoning it is a model. It also gives one a clue as to his education in this, that he quotes from the Greek poets which gives some room for the idea that he may have been educated at the Greek University which is known to have existed at Tarsus as well as in the Jewish Law which he says he studied under Gamaliel. His fine oratorical effort at Athens, however, seemed to have had but little effect, and he decided to go on to Corinth.

Corinth was a place where the ends of the earth seemed to come together. Although not a seaport, it was located on the narrow isthmus on the highway of trade between the east and west. Like all cities of its kind it catered to a transient population that passed through its streets. This element also brought with it the sins and vices of other lands and planted them at its doors. Consequently Corinth was a pleasure-loving city, much given to amusement and vice. Here Paul found a fruitful field. He established a flourishing church, not one without weaknesses, but one that became prominent in the affairs of the early Church. The fact that he wrote two letters to these people brings us to a fair knowledge of its condition.

From here he went to Ephesus where Apollos had preceded him. Under the tutorage of Aquila, Priscilla, and later under Paul's teaching this man became one of the eloquent defenders of the Gospel. When Paul arrived here he found a number of disciples, but they had been imperfectly taught by those who knew only John's baptism. Paul corrected this and established one of his strong churches at that place. Here he taught in the school of one Tyrannus and wrought many miracles according to Luke's account. At this place also the silversmiths, who made their livelihood by selling silver images of the Ephesian goddess Diana, stirred up opposition that threw the whole city into an uproar.

We next find Paul again at Troas in Asia Minor when he ministered to the disciples. Evidently he had founded a church here during his former visit, or possibly some of the believers in Asia had come down and established the work.

Three things about this section of church history interest me. First, the main churches that were to figure somewhat in early history were established. Second, the number of new men who became prominent in the work—Timothy and Apollos. And third, the way in which they disposed of some of their difficult problems.

THE GREAT CHURCHES OF ASIA AND EUROPE

Ephesus

Here it may not be out of place to say a few things regarding the leading churches that sprang up as a result of Paul's ministry. These churches stand out predominantly in the history of the early church and conditions there called forth some of the finest and most profound letters from the great apostle to the Gentiles.

Ephesus was a city of the Roman province of Asia situated about three miles from the west coast of Asia Minor opposite the island of Samos. It had an artificial harbor which was accessible to the largest ships, thus giving it access to the sea. As a port it ranked among the most important of the country. It was also connected with the interior by a large valley, at the mouth of which it stood and which extended far into the interior. It was connected by highways with the chief cities of the province and was said to have been the most easily accessible city in Asia both by land and sea. It stood upon the sloping sides of two hills and commanded an excellent view of its surroundings. The soil of the country surrounding it was rich and the climate fine. Nature favored the spot as a place for a great city. By virtue of its location it became an important seaport and commercial center. It also rose to importance as a political center.

The early history of the city is shrouded in tradition and much of what is written concerning its origin and early development cannot be accepted as authentic. Tradition says that the early inhabitants built the city near the place where the Mother Goddess was born and built a temple there in order that they might worship her. One tradition holds that it was founded by the Amazons who held it until the early days of the Greeks when it passed into their hands and was made a Greek city. Gradually the Greek language and culture replaced that of the Orientals. From about 560 B. C. its history become more authentic. It was at this time that it came into possession of the Lydians, and three years later it was taken by the Persians. For years after this it was the bone of contention between the Greeks and Persians, until finally Alexander the Great took it, and at his death it fell to the portion of Lysimachus. Later, upon the rise of the Roman Empire, it became an important Roman city.

Ephesus and Pergamos were rival cities. Pergamos was the capital of the province and the seat of Roman influence and religion. Ephesus was a commercial center and seaport and was more accessible. However, its greatness was more to be attributed to the fact that it was the home of the goddess Diana. The goddess with her temple dates from the time of the Amazons, but there is no authentic history connected with it to indicate what it was like. However, it seems clear that it was seven times destroyed by fire and each time rebuilt on a larger and grander scale. The last time it was destroyed in 350 B. C., the night, it is said, on which Alexander the Great was born. It was 220 years in rebuilding before it was finally completed.

This temple with its goddess became renowned far and wide and exercised an influence over the people of that and surrounding regions that commanded their respect and obedience. Eventually lands were transferred to it, and money and other property came into its possession. Its priests became the bankers and money lenders. It also controlled the fisheries. People brought to it their money for safe-keeping and it became the controlling influence in the financial world.

But this temple contained not only the statue of the goddess. It was place of worship, a treasure house, an art gallery, because here treasures of art, and statuary, and paintings were collected. It also served as a kind of city of refuge, because no criminal might be arrested for any crime within a bowshot of its walls. Therefore, it became the harbor of vile men, and a village of criminals grew up surrounding it. Because of the vast number of people who came to worship here, great numbers of people were employed to make images of Diana to sell to visitors and strangers.

It was in this heathen center of Ephesus that Paul started a Christian Church and encountered such fierce opposition because his work interfered with the sale of the images and shrines. As the teachings of Paul and his coworkers spread the influence of the temple decreased, and by 262 A. D. when it was again destroyed by fire its influence had so far departed that it was not rebuilt again. Ephesus became a Christian city, and in 341 an important council of the Church was held there. However, the city lost its importance and dwindled away. Much of its sculptured stones and material were transported to Rome and Constantinople. At the latter place some of the material was used in constructing the Church of Saint Sophia. In about 1308 the Turks took the city and destroyed it completely after which it passed out of existence, and mud from the river which overflowed its banks covered the site. Excavations have since revealed its former site.

Development of the Church at Ephesus

Paul's work at Ephesus was begun after he left the church at Corinth to go his way to Jerusalem. Having with him Aquila and Priscilla, Paul landed at Ephesus and taught in the Jewish synagogue but stayed only a short time, in spite of the urgent invitations to remain longer. It seems from Acts 18 that his former hosts at Corinth, Priscilla and Aquila, had remained in Ephesus, while Paul went on to Syria and later returned through Galatia and Phrygia, strengthening the churches he had formerly established.

During his absence there appeared on the scene at Ephesus an Alexandrian Jew, Apollos, who preached John's baptism, but had evidently not come into touch with the Christian teaching. Priscilla and Aquila took him in hand, and, as Luke says, "expounded unto him the way of God more perfectly." Later he passed over into Achaia and preached in Corinth. It was during this time that Paul reappeared on the scene at Ephesus and took up the work at that place.

During the first three months he taught in the Jewish synagogues, but because of their attitude he transferred his headquarters to the school of Tyrannus, where he lectured daily for a period of two years. His ministry in this noted city seemed very effective. Because of the many people who heard the teachings of Paul the Gospel message reached all parts of Asia, and many were converted to Christianity.

At this place Paul seemed to have been endowed with special gifts, and many miracles were performed and many people were converted. With the growth of the Christian Church began the decline of the ancient religion and the influence of the Temple of the goddess Diana. This also caused a decline in the sale of images and shrines and started a riot in the city against Paul and his coworkers. Luke describes the incident very vividly and graphically. I think it is one of the finest descriptive sections of the Book of Acts. On the one side Paul had the Jews to contend with, and on the other the worshipers of Diana. Neither of these parties had anything in common as far as their religion was concerned, but when it came to fighting Paul they united in this lawless demonstration to put an end to his work. One cannot help but admire the coolness and shrewdness with which these Roman officials handled such situations, and in this instance it was effectively done. After this uproar Paul left the city, but evidently provided for the care of the church by ordaining elders to take charge of the work.

We next hear of him in connection with the work of the Ephesian Church when he was on his way to Jerusalem. He stopped at Miletus and sent for the Ephesian Elders to meet him. Luke gives a realistic account of that touching meeting at the close of which they knelt in prayer and followed Paul to the ship to see him off for his destination. Outside of the Ephesian Epistle this is the last recorded contact which Paul had with the Church at Ephesus. In the Revelation of St. John, chapter two, verses one to seven, we get a final glimpse of the condition of the Church for which Paul labored so hard and for which he was so much concerned. This last message has the following information to give regarding its standing at a time when opposition was growing in intensity against the Church:

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. . . . But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate."

Goshen, Ind.

"One battle every human being has to fight—the battle with himself. We cannot get away from ourselves as long as we live."

MISSIONS

HISTORICAL SKETCH OF THE MISSION AT COATESVILLE, PENNSYLVANIA

By A. K. Mast

Coatesville is a town about thirty-eight miles west of Philadelphia on the main line of the Pennsylvania Railroad, and on the Lincoln Highway. There are about fourteen thousand inhabitants. It has been known as an industrial town because of the large steel mills which in normal times employed thousands of men from all over the country. There are also washer works and large silk mills which employ at normal times many workers.

There are about twenty-four churches including the Presbyterian, Friends, Methodist, Lutheran, Slavic, Baptist, Catholic, Trinity, Polish, Jewish synagogue, Colored Methodist and Baptist, and others. In the city is a United States Veterans' Hospital with its thousand suffering inmates.

For a number of years the Millwood and Maple Grove joint congregation felt that something should be done toward supplying the spiritual need existing there. This was encouraged by the Eastern Mennonite Board of Missions and Charities.

The first work that we have any record of being done was in September, 1929, when several brethren, after locating a very satisfactory room, heated and rent free, organized a small Sunday school. Children were brought in and taught from the Word of God.

However, it was not until December of the same year that the church took an active part. On December 22, the Millwood and Maple Grove churches took a council of the congregation as to launching out in mission work in Coatesville. The Church decided in favor of this work, and on December 29 organized the Sunday school for that place, appointing John E. Kennel and John E. Kauffman as superintendents; Frank Stoltzfus, as secretary; and David Byler, as treasurer. Services were held every Sunday afternoon in the room formerly used by the brethren mentioned above. This Sunday school had a very small beginning. Only eleven children could be found that were willing to attend, but by the persistent efforts put forth by the workers the number soon increased until the room was well filled at times. But with this came other problems new to our people. The boys and girls did not come from Mennonite homes, and many were unruly, having grown up on the streets with very little teaching or training. The work took considerable patience on the part of the workers and others who were interested.

On June 8, 1930, the room where the Sunday school was held had to be vacated on short notice. This brought more problems. However, the Lord again manifested Himself by providing a large room on the third floor of the Washington fire hall, but there was a charge of ten dollars per month for rent. This was met, and the Sunday school moved its quarters to this building and continued there until the Mission building was completed in 1932.

As the interest and attendance grew it was decided that evangelistic services should be held. On Aug. 15, 1931, Joseph M. Nissley of the Altoona Mission, began a series of meetings in a tent on a vacant lot near by, which by the Spirit's power caused an awakening, and twenty-three souls confessed Christ, seven of whom were baptized as members of the Mennonite Church. These people,—the first converts as a result of the work, brought much joy to the workers and the Church. None of these had ever been members, nor attended services of other denominations. Among them was a mother who has remained faithful and has been a great inspiration to the cause. We wish also to mention that Bro. John W. Weaver, field worker of the Eastern Mennonite Board of Missions and Charities, preached two of the ten evenings that the tent meetings were in session.

Mennonite Gospel Mission Building, Coatesville, Pa.

It was at the close of these meetings that the church was stirred and it was moved that there should be a committee appointed to locate a possible site somewhere in the city to erect a church building. Whereupon the following brethren were appointed as an investigation committee: D. L. Fisher, D. G. Kennel, and A. K. Mast.

On November 3, 1931, Bros. John H. Mellinger and Eli G. Reist, of the Mission Board, met with the committee and looked over a number of possible sites, but nothing definite was decided upon that day. In the meantime other meetings in the interests of the work were held, and solicitors were appointed and sent out among members of the home church and others, including the Conestoga congregation. This resulted in about four thousand dollars being pledged toward the new building, but this not being sufficient, the matter was presented to the Mission Board. On March 15, 1932, at the Quarterly Meeting of the Eastern Mennonite Board of Missions and Charities this question was brought up and it was moved that they would pay the balance that was needed. At the same time they appointed Amos H. Hershey, John S. Hess, and Howard Greider to represent the Mission Board as a building committee, to work with the committee previously appointed by the Millwood and Maple Grove congregation.

On March 25, 31, 1932, the joint committees met in Coatesville to decide on a location for the Mission building, and as a result the site at 625 Walnut Street was decided upon as the proper place to locate. Efforts were immediately put forth to purchase and get possession. The lot was purchased on March 30, but possession could not be granted at once, owing to some difficulty in clearing up the title, and it was not until July 14, the same year, that final settlement could be made.

After that plans were immediately made to start the work of building. July 26, 1932, was the day set for the excavating, and truly it was a day long to be remembered by many. Early in the morning brethren began coming to the site, which had been a vacant lot, with picks, shovels, horses, and scoops, tractor and other equipment, eager to get a hand in this work which seemed to be such an important step forward in the cause of our Lord and Master. But before any work was done there was some time given to devotional services. Songs were sung, talks given, and prayer offered. Some of those taking part in these solemn services were Bros. John A. Kennel, Jacob H. Hershey, Sem Eby, Isaac Hershey, Abram Martin, Isaac G. Kennel, and John S. Hess. After singing Hymn 410, the work started with about one hundred and ten brethren taking part, some coming many miles from the various church districts through Lancaster and Chester counties. Those who registered gave their church homes as Weaverland, Millwood, Groffdale, Mt. Pleasant, Hershey's, New Holland, Goodville, Hess's, Lititz, Brunerville, Churchtown, Kinzer, Paradise, Mountville, White Horse, Hammercreek, and Maple Grove. The excavating was completed long before the setting of the sun.

On July 28 work on the foundation was started, and the building work went forward as rapidly as possible. The building answers a dual purpose. The main audience rom is 36 by 56 feet, the attached dwelling

which accomodates workers, etc. is 22 by 28. The basement contains class rooms, toilets, storage rooms, garage, coal bins, heaters, etc.

Bro. Jacob Hershey, Lititz, Pa., was contractor and builder. He deserves much credit for his untiring effort in rushing the work. The building was completed in ninety days. The main room is of cement block and brick veneer, while the attached dwelling is frame and brick veneer. One hundred fifty tons of crushed stone, twenty-three tons of cement, sixty tons of sand, five thousand four hundred forty-seven cement blocks, seventy-five bags white coat, one hundred ten bags lime, and eight hundred pounds of plaster were used. The roof is slate. One hundred eighty-three different people donated labor, a number of them repeatedly (not including day of excavating), constituting three hundred twenty-two donated labor days or parts of days. The total cost of building was $9257.17.

Dedication services were held November 12, 13, 1932. The following program was rendered: *Sermons* by John A. Kennel, John S. Hess, and Abram L. Martin. Subjects discussed, *The Chief Cornerstone,* Jacob Mellinger; *The Church and Her Mission,* Jacob H. Hershey; *Our Work in South America,* Jacob L. Rutt; *Children's Meeting,* Stoner Krady; *Helps and Hindrances in Mission Work,* John W. Weaver; *Contending for the Faith,* R. J. Shenk; *Mennonite Church History,* Ira Landis; *Abiding Essential to Life,* Amos B. Stoltzfus. Others present who took part in the services were Noah Sauder, Christian Kurtz, Ezra Weaver, Samuel Martin, John H. Mellinger, Frank Martin, John Darkes, Simon Hiestand, Casper Richie, Isaac G. Kennel, Jacob L. Martin, Sem Eby, and Frank Leaman. Amos S. Horst spoke on the subject, *"Come thou with us, and we will do thee good."* The report of the Building Committee was given by A. K. Mast. This was a meeting of much inspiration.

On November 20 the first regular services were held in the new mission building, with Sunday school and preaching by C. J. Kurtz, in the morning, and sermon by J. A. Kennel in the evening. Services have been held every Sunday morning and evening since that time. At present ministers are supplied from the various congregations.

At present there are twenty-three members from the city. The average attendance is about seventy-five from the city. The attached dwelling is occupied by David G. Kennel and family. Bro. Kennel is superintendent of the work.

Cochranville, Pa.

SIGNIFICANCE OF RURAL INTEREST IN INDIA

By Geo. J. Lapp

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. **But when he saw the multitudes he** was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:25-38). "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38). Many more passages could be cited of Jesus' compassion on the multitudes of the villages surrounding His places of activity and ministry. His ministry was that of working the works of Him that sent Him while it was day, for the night was coming in which no man could work. Jno. 9:4. His Father worked hitherto and He worked. Jno. 5:17. He taught and demonstrated a quality of mercy, justice, righteousness, and integrity unknown to His time and entirely unlike the world's methods and relationships, not only of that time but also of the present day. The people of this world are wiser (and more ruthless) in their generation than the children of light, and Jesus in His teaching laid down principles for righteous relationship which would, if carried out, establish standards of equity by which the hand of oppression would be lifted from the poor, the downtrodden, the slave, and the socially outcast. This, of course, presupposes a regenerated life on the part of all concerned, whether high or low, rich or poor, servant or served. Jesus definitely taught the new birth. He also definitely taught that He Himself would make atonement for the sin of the world. He gave His life on the cross and also taught that if any one would come after Him he should deny Himself and take up his cross daily and follow Him. No one, except those who have passed through the experience, know the humiliation of going among the lowly and oppressed and, with a heart of love identifying themselves with their afflictions and low estate and, seeking to bring them out of their sinful and unfortunate condition into the light of the Gospel and up to a higher standard of living. Read the life of Kagawa of Japan. He was persecuted, disgraced, and held in deep disdain because he sought to win the fisher folk to Christ and raise their standards of living and relationships. But it was not without fruit. His influence has spread and one needs but to read his "Economic Foundations of World Peace" to appreciate his Christian faith and character, the deep-seated Christian motive back of all his efforts and organization, and the significance of his great program to set on foot forces in Japan to offset the atheistic movement of communism in that country. He has seen the need of adapting and enlarging a program for reaching the masses of Japan because of the terrible consequences of a **social movement without Christ.**

What is true of Japan is also true to perhaps a lesser extent in India. There are forces at work strenuously seeking to eliminate all religion. There are societies of different names, which are atheistic, carrying on vigorous propaganda among both the intelligentsia and the masses of India. They are imitating the methods of the Christian forces by putting on programs for social uplift and reform, humanitarian efforts, and anything else which will give them contacts with the people to help them move in masses against anything religious and toward anything revolutionary. The leaders of these forces know that the Christian missionary and the Christian Church have from the very beginning of aggressive evangelism in India identified themselves with the poor and needy. These Christian forces have come to the front in times of famine when the starving were thrust out by their own relatives and acquaintances. They sought out the sick and the dying, the lepers, and also the **social lepers** of every community and developed the most highly efficient methods possible through hospitals, clinics, camps, homes, etc., to meet their needs. These same Christian forces, when the lowly were brought to Christ and came together into Christian communities, sought their economic, moral, sanitary, social, and any other welfare that would make of them self-sustaining, self-respecting, law-abiding, and, in life and relationships, really Christian witnessing communities. They sought to make them good neighbors that their relationships with their fellow men might also witness to the grace of God wrought in their hearts. To do this the Christian missionary still carries his cross with a smile and actually suffers the humiliation of being an outcaste with his outcaste Indian brethren.

If you could have gone with us some weeks ago into the villages of South India where these outcaste Christian communities live in their separate hamlets as untouchables you would have realized the truth of what I have just said. On the way to a mission station the missionary asked us if we would like to see the community in a village right by the road. We drove through the large village with its high walls, large houses, fair-sized grain and other shops, to the separate hamlet where these untouchables live. "Here," he said, "are the Christians' homes." Socially ostracized from the rest of the life of the village, the landlord growing fat from exploiting them, the poor people were forced into circumstances unfit for a human being. We walked in and out of their homes conversed with both Christian and non-Christian. They were so happy to think that some one would even consider them worthy of entering under their roof. Our hearts went out to them as they do with those of like condition in our own Mission field, although conditions in our own field are not quite as deplorable as in some other areas. But to return to this village. After our visit there it would not have been possible for us to enter the house of the caste people after visiting these untouchables. There was no handshaking with the seemingly intelligent landlord. He proudly kept his distance as he talked with

us while we sat in the motorcar. We too had lost caste with him. While our dignity was not hurt, yet we were conscious of the humiliation as the missionaries working among those classes always are. Whether we work with lepers, outcastes, clean festering sores, serve the suffering mothers at childbirth, or render any other service for amelioration or uplift we must carry our cross, and the great motive for it all must be to follow Him and to love and serve (and with the same purpose) as He, our Lord and Master, loved and served, that they might be won for Him.

The "Harijan" of June 24, a paper favoring the cause of the untouchables of India, records a non-Christian's observations on the "Transformation of 'Christian Harijans' (Untouchables)." He wrote, "A little observation in all such cases reveals that the Christian Harijans begin to adopt in a very short time comparatively cleaner ways and learn the need and value of more hygienic life than they had been used to. Is there anything in the mere change of religion by itself that necessarily leads to this result? The moment the Harijan embraces Christianity he is able to come into contact with persons and conditions other than those of his own class. He has occasions for comparisons which convince him that he should improve his ways. A new interest in life is created for him, and the example of others is before him to lead him higher and higher into healthier social and religious practices." He acknowledged the fact that their deplorable condition is due to the neglect of the other classes of Indian people, and he urges that untouchability be immediately done away with.

Through the good offices of the Christian missionaries and the attitude of all Indian Christians in India the people of higher classes in this country have come to acknowledge the Gospel way as the right way and there is a strong movement toward Christianity, not only on the part of the untouchables but on the higher castes as well.

But what of the Christian community itself? In certain areas they are falling away from their Christian faith, due to communistic propaganda. In other places thousands of the Christian communities from among the outcastes have no personal ownership except movable property. They are hired laborers subject to expulsion at any time the landlord sees fit. Many of them migrate from place to place in search of productive employment. Some of them are attached to the land of their estate on which they live. In our own field our Christians are socially ostracized even though the great majority have come from caste people. In many villages the barber will not shave them, the washerman will not wash their clothing, and while they are treated kindly by most classes of people because of their association with us as foreign missionaries, yet they are always put to social disadvantage. This has made it difficult for them to settle anywhere but in communities by themselves, or if one family lives alone in a village it is near enough to a Mission station to enjoy the social life of the community of the station. There are cases where our evangelist families live alone in their outstations and they, too, must suffer the inconveniences of social ostracism unless local conditions favor more lenient treatment. The Christian teachers of our schools live in outstations by twos and enjoy each others' associations and fellowship, which makes life for them more tolerable.

Rural interest, then, takes on three forms according to the circumstances in which the community is placed. For the Christian community itself, such improvements as will raise the standard of living socially and morally, along with a deepening of the spiritual life, and such improvements in methods of cultivation, animal and other husbandry, as will aid to a better living and to the possibility of better living conditions of which the community sadly stands in need. There is a necessity for the community itself to become a self-sustaining, self-propagating unit, and for this the sustenance is essential.

The second form of rural interest is that of the relation of the Christian community to other communities. India needs to know more and more about Christian neighborliness. The influence of the Christian neighbor tells for Christ. Being neighbor unto them that are in need, regardless of state or condition, enables the Christian of the home to make his life count for Christ. Practicing the Golden Rule in business and manifesting the Christian spirit in one's profession or trade,—these all bring the impact of the Gospel message to bear on the hearts and lives of the people out of Christ. This is an important feature of rural interest.

A third phase of rural interest is that in behalf of all men on a strictly noncommunal basis, through schools, institutions, and projects of various kinds demonstrating improved methods of living and working, and also showing the true spirit in which it should be done, always illustrating from **Christian life and teaching, and with Christian forces.** A group of Christian young men clean up a village, a Christian farmer demonstrates before groups of non-Christians improved methods of work. This is the Christian way to build up a healthier environment for the Christian community and also to form contacts for Christian evangelism.

Space forbids doing justice to this very important subject, and may God grant us the true spirit in which to continue this Christian interest in the work of our communities.

Dhamtari, C. P., India.

PRAYER FOR MANLINESS

By Wayne H. Yoder

Father, in Jesus' name I come to Thee,
Asking Thy grace and true humiiity.
Forgive me, Lord; to-day I was aware
That I was patient and great wrongs did bear.
To humble be, and know it, is more than
A man can be—help me to be a man.

Father, I thank Thee that from heaven above
Thou sentest Thy Son, to tell us of Thy love.
To-day I frowned upon a sinner rare,
Who cursed his God, and made a jest of prayer.
I should have told him of Thy wondrous plan
To save us all. Help me to be a man.

I praise Thee for the strength Thou givest when they
Thy servants, do Thy gentle voice obey.
To-day in my own strength I did the work
That others should have done; and I did shirk
The duty that so plain before me lay—
Help me to be a man, O Lord, I pray.

Fill me, O God, with Thine own Spirit true,
Help me to be a man, my work to do,
Help me in strength to gentle be, and kind,
Give me humility, not my own mind,
Give me a love for Thee, and not my own
Rule Thou my spirit, keep in me Thy throne.

Pettus, Tex.

DISSATISFIED

There is some justification for dissatisfaction if self is the object. If we wish to be honest with ourselves we will acknowledge that we are not all that we should be. A confession of this nature will do no one harm. Most folks are too slow in making it. It is not the humble in spirit who receive stern treatment in the Bible. Indeed this attitude is encouraged and becomes the necessary step in spiritual advancement.

It is the proud and haughty spirit which receives rebuke. This attitude is the precursor of a fall. It is the enemy of most of the desirable virtues, because they cannot dwell where it is present. It is an enemy of love, for it is able to love only itself. It is directly the opposite of humility. It is blind to any good in others. It denies the spirit of Christianity which requires loving preference for others.

Any one who has the slightest knowledge of Jesus will know that He loved to deal with persons who felt that they were not what they should be. The lowly mind and heart is open. It desires light and help from any possible source. For the person who is conscious of his limitations there is hope. The supreme reason for pressing on is present with the one who knows that he has not yet reached the goal. In the heart of the person who does not think too highly of himself, there is room for Christ.—H. E. M.

"The very essence of sin is pride. Sin is taking our own way and going across God's way. Sin is the dethronement of God and the enthronement of self. Nebuchadnezzar spoke of great Babylon which he had built by the might of his power, and for the glory of his majesty. Satan fell through self-exaltation; and the antichrist will oppose himself above all that is God, or, that is worshiped."

Every man goes down to his grave carrying in his clutched hands only that which he has given away.—Rousseau.

Educational

FROM THE HOLY LAND TO THE HEART OF EUROPE

XXIII. In Sight of the Famous Lorelei Rock

By Anis Ch. Haddad

One has a much better opportunity to view the scenery of the Rhine and enjoy it from the railroad along the river bank than from boats. On the latter we miss the effect of the blue water and the boats themselves, which lend animation to the picture. The road is generally low and level and close to the water, but at times it ascends the wooded hills, with only an occasional glimpse of the river. The country here is magnificent. On one side of the road rise the high mountains, here with gently sloping sides covered with vineyard terraces, and there sharp and precipitous. On the other side over the slightly rolling landscape, decked with varicolored farms and meadows, winds the gorgeous Rhine, resembling, as it reflects the rays of sun, a golden serpent in a bed of moss.

Just at dusk we reached the foot of a very high and craggy mountain, crowned with the ruins of a massive ancient castle, a huge tower in the center. The scenery is so mangnificently wild and grand, and the road curls around in such a curious, picturesque manner, that the view is not to be forgotten. Mile after mile we dashed down the hills at tremendous speed, yelling to some sleepy farmer far ahead and flying past almost before he had time to turn around. We were on our way downstream of the romantic Rhine, the legendary Rhine, of castles, kobolds, robbers, knights, maidens, and dwarfs. We may weave our own romances into every ravine of the "Seven Mountains" and clothe every crag with a ballad and invest every castle with a lovelorn damsel. Nobody will mind us. The whole thing, however, has become tainted with opera. On the left bank the castle of the famous Lorelei is just in sight, and we look eagerly for the "rocks."

These rocks and their legends are now forever associated with the fascinating name of Heinrich Heine. This is natural. Whoever gives the best expression to the common sentiment or the familiar incident or story carries it off as a prize, and it lives with him forever. We will together learn of this interesting legend that has come down the ages.

Above Cobelenz where the Rhine flows through hills covered with vineyards, there is a steep rock, round which many legends have been woven—the Lorelei rock. The boatman gazes up at its gigantic summit with awful reverence, when his boat glides over the waters at twilight. Like chattering children the restless waves whisper round the rock, telling wonderful stories of its doings. Above on its gray head, the legend relates that a beautiful but false nymph, clothed in white, with a wreath of stars in her flowing hair, used to sit and sing sweet songs, until a sad tragedy drove her forever away.

Long, long ago, when night in her dark garment descended from the hills, and her silent comrade, the pale moon, cast a silver bridge over the deep green stream, the soft voice of a woman was heard from the rock, and a creature of divine beauty was seen on its summit. Her golden locks flowed like a queenly mantle from her graceful shoulders, covering her snow-white raiment so that her tenderly formed body appeared like a cloud of light. Woe to the boatsman who passed the rock at the close of the day! As of old, men were fascinated by the heavenly song of the Grecian hero, so was the unhappy voyager lured by this being to sweet forgetfulness. His eyes, even as his soul, would be dazzled, and he could no longer steer clear of reefs and cliffs, and this beautiful siren only drew him to an early grave. Forgetting all else, he would steer towards her; already dreaming of having reached her; but the jealous waves would lash round his boat and at last dash him treacherously against the rocks. The roaring waters of the Rhine would drown the cries of agony of the victim who would never be seen again. But the virgin, to whom no one had ever approached, continued every night to sing soft and low, till darkness vanished in the first rays of light, and the great star of day drove the gray mists from the valley.

Ronald was a proud youth and the boldest warrior in the court of his father. He heard of this divine, enchanting creature, and his heart burned with the desire to behold her. Before he saw the water nymph, he felt drawn to her by an irresistible power. Under the pretense of hunting, he left the court and succeeded in getting an old sailor to row him to the rock. Twilight was brooding over the valley of the Rhine when the boat approached the gigantic cliff. The departing sun had long sunk below the mountains, and now night was creeping on in silence; the evening star was twinkling in the deep blue firmament. Was it his protecting angel who had placed it there as a warning to the deluded young man?

He gazed at it in rapture for some time until a low cry from the man at his side interrupted him. "The Lorelei," whispered he, startled, "Do you see her—the enchantress?" The only answer was a soft murmur which escaped from the youth. With wide-open eyes he looked up and lo! there she was. Yes, this was she, this wonderful creature! A glorious picture in a dark frame! Yes, that was her golden hair, and those were her flowing garments. She was hovering up above on the rocks combing her beautiful hair: rays of light surrounded her graceful head, revealing her charms in spite of the night and the distance, and as he gazed, her lips opened, and a song thrilled through the silence, soft and plaintive like the sweet notes of a nightingale on a still summer evening.

From her height she looked down into the hazy distance and cast at the youth a rapturous look which sank down into his soul, thrilling his whole frame. His eyes were fixed on the features of this celestial being where he read the sweet story of love. Rocks, stream, glorious night, all melted into a mist before his eyes, he saw nothing but the figure above, nothing but her radiant eyes. The boat crept along, too slowly for him, he could no longer remain in it, and if his ear did not deceive him, this creature seemed to whisper his name with unutterable sweetness and calling to her, he dashed into the water.

A death-like cry echoed from the rocks, and the waves sighed and washed over the unhappy corpse. The old boatman moaned and crossed himself, and as he did so, lightning tore the clouds asunder, and a loud peal of thunder was heard over the mountains. Then the waves whispered gently below, and again from the heights above, sad, and dying away, sounded the song of the far-famed Lorelei.

The sad news was soon brought to the king, who was overpowered with grief and anger. He ordered the false enchantress to be delivered up to him dead or alive.

The next day a boat sailed down the Rhine, manned by hardy, bold warriors. The leader looked up sternly at the great rocks which seemed to be smiling silently down at him. He had asked permission to dash the diabolical seducer from the top of the rocks into the foaming whirlpool below, where she would find a certain death, and the count had readily agreed to this plan of revenge.

The first shades of twilight were gliding softly over mountain and hill. The rock was surrounded by armed men, and the leader, followed by some daring comrades, was climbing up the side of the mountain, the top of which was veiled in a golden mist, which the men thought were the last rays of sunset. It was, however, a bright gleam of light enshrouding the nymph who appeared on the rocks, dreamingly combing her golden hair. She then bound them round her forehead. She cast a mocking glance at the threatening men approaching her.

"What are the weak sons of the earth seeking up here in the heights?" said she, moving her rosy lips scornfully. "You sorceress!" cried the leader enraged, adding with a contemptous smile: "You, we shall dash you down into the river below!" An echoing laugh was heard over the mountain. "Oh! the Rhine will come himself to fetch me!" cried the maiden. Then bending her slender body over the precipice yawning be-

low, she tore her jewels from her forehead, and cast them triumphantly into the waters. Then a storm burst forth, the Rhine rose, covering its banks with foam. Two gigantic billows, like snow-white steeds, rose out of the depths and carried the nymph down into the rushing current.

The terrified messengers returned to the king, bringing him the tidings of this wonderful event. Ronald whose body a chance wave had washed up on the banks of the river was deeply mourned throughout the country.

From this time forth, the Lorelei was never seen again. Only when night sheds her dark shadow on the hills, and the pale moon weaves a silver bridge over the deep green stream, then the voice of a woman, soft and low, is heard echoing from the weird heights of the rocks. The Lorelei has vanished, but her charm still remains. You can find it, oh traveller, in the eyes of the maidens near the Rhine. It blooms on their cheeks, it lingers on their rosy lips. The Lorelei has vanished, but her charm still remains!

* * *

The Lorelei is another of the pleasant places in the sun that here abound. Trees everywhere, trees clothed in the glory of autumn. Roadways lined with fine golden-leaved maples, making a passageway of sunlight on a gray day. Groves of beech, silver-boled, slowly strewing the ground at their feet with rust and gold and copper. Oak shrubs in sober russet tunics, sumacs flaming along pasture fences, ash trees in purple brown, elms in saffron, rock maples in scarlet—what splendor of costume!

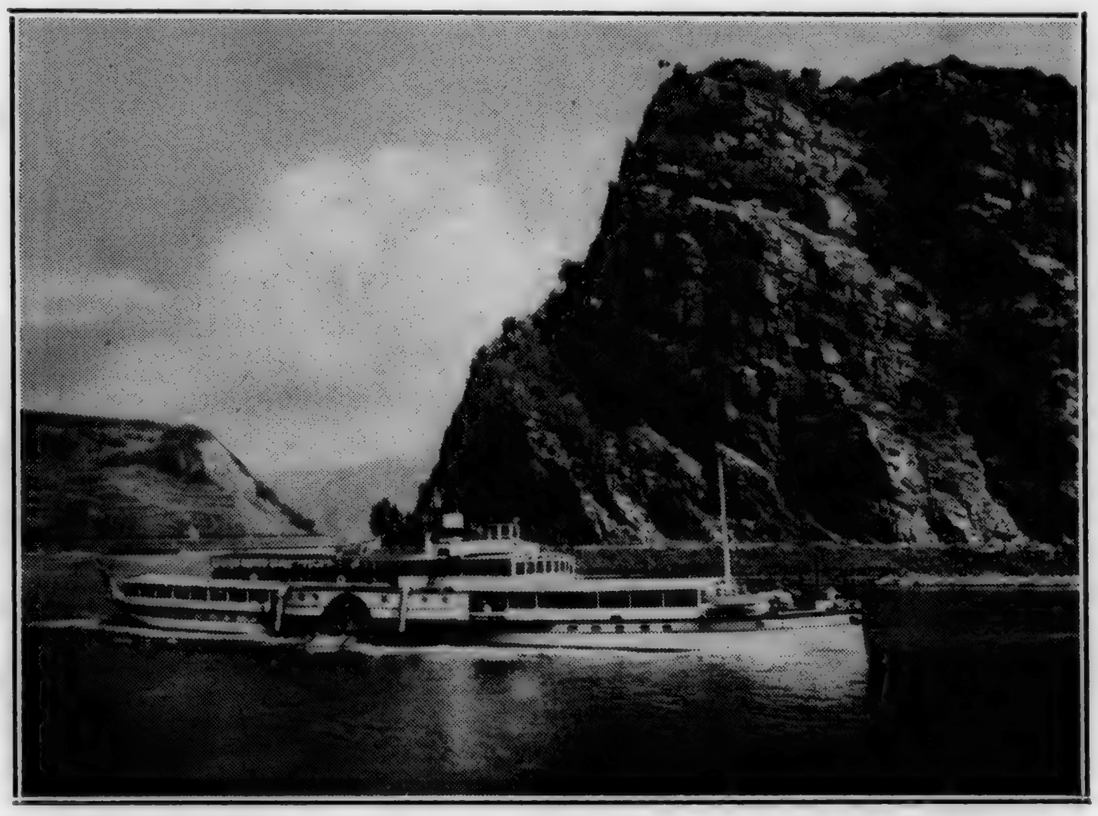
From the carriage window, what a colorful and varied panorama is stretched before one! Far away are ranged mountains, dim and amethystine; and nearer, hills in misty blue; and nearer still, hills darkly wooded and mysterious; while close at hand are craggy slopes with glowing crowns, their sides scattered with gray boulders and dark juniper.

Harvesting is going forward in the fields and orchards. Great lumpy squashes, deep orange and moss green; cabbages, purple and pearly white; crimson beets and amber corn, and apples, fragrant, scarlet striped and russet—are all being gathered into baskets and sacks and wheelbarrows. The creaking sound of carts is heard as they slowly move along through orchards, stopping here and there for more apples. A dog gallops after it, barking. Along the plowed ground a man guides two horses. Their harness jingles faintly as they turn at the end of the furrow.

There is a beautiful sloping acre not far from the famous rock Lorelei, which a number of great elms divide into aisles and nave, while at one end a curving hawthorn and maple hedge complete them with an apse. On one side I hear the soft and sibilant fall of wet grass before the scythe. The rain and sun alternating are like two lovers in dialogue; the rain smiles from the hills when the sun shines, and the sun also while the rain is falling. When the rain is not over and the sun has interrupted, the nightingale sings, where the stitchwort is starry amidst long grass that bathes the sweeping branches of thorn and brier. A potent, warm, and not quite soothing, perfume creeps over the grass and makes the blossom something elfish.

Color all about! Great clumps of russet bracken in the swampland, and the misty lavender of asters at the roadsides. Truly one would find no more pleasant way to spend a September afternoon than to lie on the curly brown grass of a hilltop and breathe the dry sweet air, fragrant with acorns and moldering leaves, with ripe apples, corn husks, and bonfires, and watch the glorious pageantry of autumn.

Here is a bit of beauty. The distant rugged peak is one of those magnets that attract tourists from all parts; then a deep fringe of forest and, tucked away like tiny beads on that fringe, at every half or even quarter mile, a succession of chalets, where peasants manage to live. They keep a few goats and cows, though these are driven higher up during the heat of summer. So it is not only the rugged peaks that draw the tourists to the Rhineland. Surely it is also the clear, fresh, lofty atmosphere of freedom that breathes in the spirit, of which mountains are an outward symbol.



Silence and Peace Brood over the Lofty Crags of Lorelei

In the same way I remember the willows that lean this way and that along the river—like prehistoric sculpture in winter, but in summer a green eave and full of voices. Never have I seen sunsets like those which make this part of the world great purple clouds and the clouds overhead more solid than they. When I see the rain a white cloud and the hills a grey cloud, I seem never before to have seen the sweetness of rain!

September is nowhere so much itself as among the elms of the Rhineland. The trees, whether they stand alone or in societies, are most perfect in autumn. Something in the soil, or climate, preserves their farewell hues as in a protracted sunset. Looking at them at nightfall, it is hard to believe that they have been amidst ten thousand sunsets and remained the same; for they ponder great matters. When spring comes into the land I can picture a mulberry that suspends its white blossom among black boughs, over a shining lawn; and the bells of the neighboring villages that seemed to be in league with spring as we heard them from the fields. And how well a conversation would grow and blossom in this beautiful Rhineland!

We soon have to say farewell to the Rhineland which claimed our thoughts and memories at every turn among these mountains. We divine her, we are conscious of her, we seek her beauty behind rock or thicket, her beauty heralded by a blue haze. Her memories shine out into the distance, her genius and her vitality have strewn heroic memories over every fold of earth; it is through her that everything has a meaning, a name, a blossoming of memories, that everything is noble, infinitely noble. We must love the countryside of the Rhine. From every side comes the sound of bells, and their tones seem to echo the magical tones of the clear sky. The lower notes mingle in a network of vibrations which spread themselves heavily through the air like a haze of heat; the high notes keep distinct and sharp, like the glittering crest of a tree in flower, a miracle of sound within this miracle of light, a mighty hosannah within this canticle of white freshness. One is overpowered by so much splendor.

To see the rays of the evening sun falling through the copious foliage of tall trees upon the autumn roses, so carefully tended and trained to caress each ancient wall, is to catch something of the spirit of the German homeland that will not quickly be forgotten.

Next month: **The Bells and Songs of Stuttgart in Dawn.**

Jerusalem, Palestine.

MOUNTAIN BLOSSOMS

I remember some time ago admiring the beauty of a friend's rhododendron bushes, when he said to me with a smile: "Yes, I used to be rather proud of them myself, but I lost conceit of them when some time ago I visited India, for there on the slopes of the Himalayas I saw the rhododendron as it ought to grow: no longer a shrub, but a forest tree, and crowned with magnificent blossoms." So it is with us and Christ. We pride ourselves upon the attainments we reach in the little gardens of our own planting, but He would have us enjoy the rich sunshine and the beautiful summits of the great mountains, where abundant life is possible, and not the dwarfed existence with which we are too often satisfied.—Sunday School Times.

THE RIGHT MOTIVE FOR SECURING AN EDUCATION

By Erma Schertz

Since the aim of education is and always will be "preparation for complete living," our motive in securing an education is to prepare for complete living. Preparation for complete living requires the acquisition of knowledge drawn from the two fields of all human activity—man, his experience and achievements, and external value; and training to intelligent and productive activity in the use of this knowledge and to proper enjoyment of it.

To live completely means to be as useful as possible and to be happy. By usefulness is meant service, that is any activity which promotes the material or the spiritual interests of mankind, one or both. To be happy one must enjoy both his work and his leisure. One man's usefulness and happiness may be best promoted through intellectual activity, another's through the work of his hands; one man may be most useful and happy as an artist or a musician, another as a moral or spiritual leader. The kind of work a man voluntarily engages in, and its value for himself and society will evidently always depend on his dominant interests, on his motives or incentives to activity and on his skill.

In the actual work of education we commonly divide this preparation into three periods: Primary, secondary, and higher education. The stage of primary or elementary education may be appropriately called the stage of nutrition. In that stage life is full of wonders. Everything is yet to be discovered. The mind of the child is to be opened and the world is to be let in. The teacher who looks upon education as the process which thus begins to reveal the world of nature and the world of man to his pupil, who regards himself as the pupil's guide and interpreter, will keenly feel, back of the commonplaces of his routine, both the responsibilities and the privileges of his vocation. As yet, however, the mind of the child has only been aroused, it has been touched by life with its manifold forms and it thrills and pulsates with its own awakening. This has been the purpose and should be the result of primary education.

The pupil's secondary education begins before he completes his grammar-school course and continues throughout the entire high-school period. The special aim of secondary education and the teacher's greatest responsibility, therefore, consists in the discovery and special development of each pupil's dominant interests. During this period there comes the difficult task of wisely using the course of study as a means of discovering and developing one's individual capacities. The modern high school aims to provide an introduction to the culture and training demanded by modern life, but in so doing it seeks also to adapt its opportunities and demands to the tastes and capacities of individuals. It aims to discover and systematically to develop a human being's interest and capacities—intellectual, moral, aesthetic, manual or constructive. In the secondary school the pupil acquires the capacity to appreciate and react on the resources and the problems of modern civilization. He is enabled to realize that he owes a duty to society as well as to himself; and hence that the prizes of life, in order to possess lasting worth in his own estimation and in the estimation of his fellow man, must be earned; that man's highest and most permanent ideal is service.

Ability involves responsibility; therefore the question that concerns us is: Have we, along with the preparation for service, the spirit of service! If, in our college work, we gain the preparation and do not acquire the spirit, our life will be an injury to the world and not a benefit. Have we acquired the spirit which will lead us to use our energy and ability in the interests of those who have been less favored than ourselves? Life is not worth living without some worthy form of service to which we may devote ourselves with all the ardor, all the intelligence, all the skill, with which we may be endowed by nature or which we can acquire through training.

It is true that of the students who enter college to-day only a meager few look forward to Christian service of any kind, the larger number having, as a matter of fact, but the slightest possible interest in religious matters. The primary purpose of our first colleges established in the United States was the defense of Christianity, together with the education of men to foster its interests. If in our school life to-day we are to promote a higher life, we must have the consciousness of God's living, loving presence within the soul. Could some mighty genius reduce all knowledge to a system and firmly grasp the whole, for him as for the common man the vital question would still be of faith and hope not of knowledge. Milton says, "The end of learning is to know God, and out of that knowledge to love Him and imitate Him." If knowledge is to become wisdom and the soul is to grow, it must be rooted in God, for He is the source of all wisdom. He is the first and final principle of all knowledge. He is the type of all high and holy living.

Education is not merely or chiefly a scholastic affair; it is a life work. Man grows old, still learning many things, entering day by day into more vital communion with truth, beauty, and righteousness. A man's real world—the world in which he lives nobly or miserably—is not that which lies around him but that which he creates and fashions within his soul.

Jesus, the Master, the greatest of earth's teachers and philosophers, is striking the keynote of life when He asks us to surrender freely and wholly to Him as the autocrat of our lives. He asked us to bend our strong wills to His, to yield our lives, our plans, our ambitions, our friendships, our gold, absolutely to His control. It is then that we can extract the largest measure of human happiness from life.

Ignatius Loyola said, "I have studied at Barcelona, at Salamanca, at Olcola, at Paris, what have I learned? The language of doubt; but in me there was no harbor for doubt. Jesus came and my trust in God has grown by the doubts of men."

May we as young people securing an education trust God so freely that there will be no harbor for doubt, so that our preparation for complete living will be complete in that it includes faith in the Word of God which is richer in truth than any other of the world's possessions. It is a Book which will guide our thought unfailingly to the only source of wisdom—to God. We not only owe our services but ourselves to God. May the Spirit of God burn that fact deeply into our hearts.

Washington, Ill.

TRANSLATING SECOND TIMOTHY 3:16, 17

By James M. Gray

This timely article, we believe, will be very helpful to our readers in this day when the doctrine of the inspiration of the Bible is questioned in many quarters.

These verses in the King James Version read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

In the Revised Version they read: "Every scripture inspired of God is also profitable for teaching (doctrine). . . ."

The question arises as to which of the two translations is the more correct, and we have been asked to express an opinion about it. Our opinion is that the King James Version is the more correct for the following reasons:

1. It is more consistent with the context which speaks of the Holy Scriptures as able to make one "wise unto salvation" (v. 15), which the Scriptures would not be so competent to do if only part of them were inspired and part were not inspired. And the rendering of the Revised Version makes it possible at least, if not necessary, to suppose that some Scriptures were inspired and some not inspired, and that the profitableness attached only to the former.

2. The King James translation is more consistent with the mental characteristics of the apostle Paul. For him to say that "every scripture inspired of God" is profitable, would be a weak truism not commonly found in his writings. It would be equally unlike Paul to leave it for his hearers to determine which Scriptures were inspired and which were not.

3. The King James Version is more consistent with usage in the translation of the Greek tongue. To appreciate this, the English reader should be informed that the verbal copula "is" has to be supplied in the translation in two instances, after the word "Scripture" and after the word "and." Omitting the verbal copula, the verse reads thus: "All scripture given by inspiration of God and profitable for doctrine. . . ."

It is thus seen that "is" must be inserted somewhere, and the question is, Where? The revisers, by placing it after the phrase "inspired of God," make that phrase part of the subject of the sentence instead of the predicate. This does violence to the sense of the Greek word **kai** (and) which follows, and which they are thus obligated to translate by "also." To this we will refer later, but just now we would call attention to the fact that by making the phrase "inspired of God" part of the subject instead of the predicate, the revisers have contradicted the principle upon which they have translated other passages of Paul having a similar construction.

One of these passages thus translated, is I Timothy 4:4, which reads thus: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." If the revisers had rendered this phrase on the same principle as they rendered II Timothy 3:16, it would have read thus: "Every good creature of God is also nothing to be refused. . . ." That would be an empty platitude, would it not? But no more so than in the case of II Timothy 3:16.

Another instance is Hebrews 4:13, which reads: "All things are naked and opened unto the eyes of him with whom we have to do." If the revisers had rendered this phrase on the same principle as they rendered II Timothy 3:16, it would have read thus: "All naked things are also exposed to the eyes of him with whom we have to do." What lank tautology that would be! As a matter of fact, however, the revisers have not changed the rendering in these two instances, and therefore they may well be challenged for doing so in the other case.

4. Coming now to the translation of **kai** by "also," it will be seen that the word is made emphatic instead of merely connective, and in a way that weakens the whole sentence. It emphasizes "profitable" instead of the words which follow it, as if one should say, "All scripture is profitable for doctrine, but not essential."

We believe there is good authority for saying that in no Greek writer of any age can a single example be found in which **kai**, following an adjective belonging to the subject of the proposition, is made emphatic of another adjective belonging to the predicate. Heinrich quoted by Lange on this text says, "It would be no more abitrary to leave out **kai** altogether than to translate it in this instance by 'also.'" But for a very full and satisfactory discussion of the matter, students may be referred to Tregelles' **Commentary on Daniel,** Bagster, 1852, pages 285-288, and **Remarks on the Revised English Version,** by Benjamin Wills Newton (Fellow of Oxford), Houlston and Sons, London, 1881, pages 5-34.

We have thought it unnecessary to say anything about the change of the word "all" to "every," for, although we believe that the former is perfectly correct, yet, as "every scripture" includes "all scripture," the one may be as satisfactory as the other.

Much more could be said about the King James rendering, but perhaps the foregoing is sufficient for the present. It is well to keep in mind also, however, that the King James rendering is written in the margin of the Revised Version, and the revisers themselves say that the "marginal renderings are such as are necessary and which the passage or the words fairly admit."—Editorial in the Moody Monthly.

HISTORIES OF LOCAL CHURCHES

XXVIII. Central Mennonite Church, Near Elida, Ohio

By Leland Brenneman

The Central Mennonite Church located near Elida, Ohio, is an outgrowth of the Pike and Salem congregations of the same place. There was considerable dissatisfaction among some of the members and finally an appeal was sent to the Ohio conference. After much deliberation a committee of three was named to investigate the situation, and do what they thought advisable. This committee was composed of S. C. Yoder, D. D. Miller, and D. H. Bender. After considerable deliberation the committee arrived at an agreement. They heard both factions and granted the one group the right to organize a new congregation.

Certain restrictions were also put in the agreement. All members who signed the agreement were charter members of the organization. The new congregation was subject to the Ohio Mennonite Conference. All members were also required to be members in good standing with the Church and in full harmony with all the doctrines and beliefs of the Church.

In order to avoid difficulties concerning the securing of a new place of worship it was agreed upon that the new church built or secured in any way dare not be within a radius of two miles from either the Salem or Pike church. In connection with this the Pike and Salem congregations paid the newly formed congregation one thousand dollars. This money helped purchase the present building. Temporary seats were rented from the town hall and the first services were held January 10, 1926.

Bishop S. E. Allgyer was present at the opening services, He and A. I. Yoder were given bishop oversight of the new congregation. Simon Brenneman, M. L. Troyer, and C. D. Brenneman were elected trustees to serve three, two, and one years respectively. Sunday school was also organized. R. R. Brenneman and M. L. Troyer were chosen Sunday school superintendents. The Sunday school began with an enrollment of one hundred and one, and began to grow from the first.

The church had a charter membership of fifty-five. Services were held from the first with Andrew Brenneman as minister in charge. For two years the temporary seats were used until the seats from the Zion Mennonite Church near Bluffton were secured. The cost of the seats was three hundred dollars. In the fall of 1927 M. L. Troyer was chosen as deacon.

At present the church has a Sunday school enrollment of one hundred and twenty-three and the church has a membership of eighty-five.

The women of the church have also organized a sewing circle. They sew for the various missions or any one in need. The first officers were: Emma Moore, president; Salome Augsburger, vice president; Lena Culp, secretary; and Lessa Brenneman, secretary of literature. The visitation committee was composed of Rebecca Troyer and Anna Diller. The organization has done and is doing a good work.

The need for an organization to take care of the social part of life was also felt. To meet this need a literary society was organized. It was organized with R. R. Brenneman as president; Esther Brenneman, secretary; Edwin Brenneman, treasurer; John D. Brenneman, critic; and William Diller, usher. Much interest has been taken in the work and a decided benefit has been the reward. One unusual thing about the society is that the older people attend as well as the young.

This Central Mennonite Church is small in number, but it is going forward in the work of the Lord.

Elida, Ohio.

AS GOOD AS OTHERS THINK YOU ARE

It is related of Saint Francis of Assisi that he one day met a peasant who asked him, "Art thou Francis?" And Francis acknowledged his name, it may have been with something of pride; for it was a name far-famed for piety and good deeds. But the peasant uttered this warning:

"Take heed that thou be as good as men believe thee."

It was a startling admonition, and might have seemed superfluous, for Francis was a saint, and he who warned him a peasant. But Francis was good enough and sensible enough to know that a wise word had been spoken, and he took the warning to his heart.

It would be well for every man reputed to be good if some one should thus admonish him. He to whom men look up has great need of humility. For if he fall, many will be caused to stumble by his fall.

—The Youth's Evangelist.

There is enough nicotine in the average cigar to kill two men.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Rewards and Punishments are written in the experiences of life all along our pathway in time. It is but natural that we may expect that what God has written in the natural world shall also be written in the spiritual. The certainty of rewards and punishments is especially impressed. If we do not learn the lesson, it is not because God has failed to write it plainly, but because we are heedless of what He has made so plain. Pleasure and pain are among the first experiences of the infant. It expresses satisfaction when the experience is pleasant. It cries when the experience is unpleasant. Soon it learns that certain actions bring forth the pain while other actions bring the pleasure. How earnestly the little one avoids the hot stove when it has felt the pain often enough to know where the trouble lies! How delightedly it leaps forward for the arms of mother because it has found love and comfort and satisfaction there! And what the child learns in the natural world we ought to learn in the moral and spiritual. The virtues that bear fruit of righteousness, and peace, and joy, should leave upon us the impression that we should follow them, while the vices and iniquities that bear evil fruit should leave upon us a fear of the pain and anguish that follow in their train. Trash is for the fire. That which is good is for the garner. Wicked souls will be punished in time and in eternity. The righteous shall be rewarded. The punishment does not always follow immediately, neither does the reward. But there is no possibility of escape and there can be no failure in the laws of God. Without His remedy for sin, sin will surely bring its own punishment, and no man can hold back the servants of God from sure reward if they cling to the way of life.

Missionary Day makes its round to us again according to the time chosen. We trust that as many congregations as possible will be able to use the opportunity to impress the duties belonging to Christian people in bearing the message to others.

With the return of Thanksgiving Day we may profitably consider the grace of gratitude and seek to encourage the same in the lives of all. As a grace, gratitude has its fullest expression in the lives of the children of God. What a sad spectacle the Christian professor makes who is continually complaining of people and circumstances and his lot in life. It may be due to ignorance on his part, but it does not show a very bright light. To be ignorant of God's goodness and to fail to recognize it as it comes to us both in the pleasant and unpleasant experiences is to fail of much happiness and to spread gloom upon the lives of others. May we truly be grateful children.

No Christian should be ignorant of the **dark character of secret societies.** The wicked band together in self interests to accomplish their end and make their bands strong by secret plots and oathbound promises and penalties. Selfishness and fear hold the shackles so that men are not easily released from them. But thanks be to God for the light of Christ which brings these evils to light and shows the way of freedom. Even death cannot harm those who are secure in the fellowship of the Redeemer.

REWARDS AND PUNISHMENTS.—Rev. 21:1-8; 22:11-15

Topic for November 12

MOTTO

"Whatsoever a man soweth, that shall he also reap."

MEDITATIONS ON THE TOPIC

I. **"God shall bring every work into judgment."**—When that day of judgment comes, then rewards and punishments set in. By reading God's Word we may become acquainted with the standards of life, which, if lived, will bring a sure reward; and we will also know that the opposite of these standards will bring a sure punishment. And there is no way to "get by" as some people seem to be able to do in their dealing with fellow men. A man may lie and steal and abuse his neighbor and even kill those whom he hates, and have a scheme by which he can evade the conviction and punishment which is his due according to the law of men. But when a man does such things he is under the all-seeing eye of God and cannot escape conviction before His judgment bar, and will meet the sure punishment that comes for such evil deeds.

But the man who meets the facts of life in honesty of heart will discover by the revealed Word of God that there is a way which brings a sure reward to those who walk in it. It is the way of life through Christ Jesus. It is the way by which all our sins may be blotted out by the blood of Jesus, and our hearts may be made after the pattern of our Master through His regenerating grace and power. Then our life may be exercised in the things that are right. We follow after righteousness. Then just as surely as good seed brings the kind of fruit after its nature so surely will the life be rewarded that lives after the principles of godliness. And while we might contemplate many of those rewards that are manifest in time, we may also consider much more what the rewards will be eternally.

II. **The Text.—Rev. 21:1-8; 22:11-15.**—These passages contain suggestions of the two ends of life. The glorious reward that comes to the righteous and the terrible punishment that comes to the wicked.

III. **Suggestions for Junior Programs.**—This is a lesson that well applies to all ages. From earliest childhood we have all been learning the lessons of rewards and punishments. If there have been such abnormal lives among the boys and girls that they have failed to receive the true outlook of life in reference to righteousness and wickedness they are indeed unfortunate and should have our sincere pity as well as an earnest effort to reveal the whole truth of life to them.

Parents and teachers who have been true to their trust have taught by word and deed how that the child who obeys is blessed and how the child who disobeys is punished. Chastening for the good of childhood is a law of kindness which true parents will not neglect and which even our loving Lord does not neglect in our lives who are His own by regeneration. It is well to impress how much greater the punishment falls upon those who go on in an evil course in face of the warnings and who neglect the course of righteousness in spite of the blessings that are impressed. The mighty God is all-seeing and all-knowing. None need despair of a reward. None need think that they can escape the punishment that is their due if they continue to sin. The Scriptures may well be made a reading lesson and the topics as suggested in the outline for Juniors may well be developed either by capable juniors or by adults who will adapt the instruction.

OUTLINE STUDY

I. Rewards of the Righteous.—I Cor. 3: 8, 13, 14.

1. Glory, honor, peace.—Rom. 2:10, 11.
2. Incorruptible and undefiled, enduring.—I Pet. 1:4.
3. Overcomer's blessings.—Rev. 2:7, 10, 17, 26, 28; 3:4, 5, 12, 21; 21:7.
4. Eternal house.—II Cor. 5:1; Phil. 3:21.
5. Gladness, strength, etc.—I Chron. 16: 27.
6. Pleasures forever more.—Psa. 16:11.
7. Shining.—Dan. 12:3; Matt. 13:43.
8. Mansions.—Jno. 14:2.
9. Eternal life.—Rom. 2:7.
10. No more evil.—Rev. 7:13-17; 21:4, 5, 27.
11. Eternal joys.—Rev. 22:1-5.
12. Blessed associations.—Heb. 12:22, 23; Rev. 5:11; 14:1; 19:6.

II. Punishments of the Wicked.

1. Trouble.—Rom. 2:8, 9; Matt. 24:51; 8:12.
2. Torment forever.—Rev. 14:11; Jude 13; Mark 9:43, 45, 47, 48; Matt. 25: 46.
3. Shame.—Dan. 12:2.
4. Separation.—II Thes. 1:9.
5. Fire.—Matt. 5:22, 29; 10:28; 18:9; 23: 33; Rev. 21:8; 20:15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Reward."**
2. Memorize a Passage from the Outline.
3. Assign from the Outline above Some Special Rewards to Describe.
4. Enumerate the Business That Overcomers Are Promised.
5. What Are the Terrible Things Reserved for the Wicked?

For Seniors.

1. The Basis of Rewards.
2. The Basis of Punishment.
3. The Eternal Nature of Future Rewards and Punishments.
4. "These sayings are faithful and true" (Rev. 22:6).

YOUNG PEOPLE'S MEETING TOPICS FOR 1934

January

7. Plans for Improving My Life.—Heb. 5:10-6:12.
14. Bible Precepts and Examples—Obedience (Jr.).—Gen. 22:15-18; Rom. 6:11-23.
21. Our Responsibility toward the Unsaved.—Ezek. 33:1-11; II Cor. 5:14-21.
28. Names of God.—Ex. 3:11-17; Rev. 3:12.

February

4. Great Hymns of the Church.—Col. 3:16; Isa. 12.
11. Bible Precepts and Examples—Honesty (Jr.).—Prov. 11:1-11; 19:19-22.
18. Our Responsibility for Knowing the Word.—Prov. 3:1-26; II Tim. 2:14-26.
25. The Grace of God.—I Tim. 1:12-17; Gal. 5:1-26; Tit. 2:11-14.

March

4. Opportunities of the Sunday School.—II Tim. 3:14-17; I Tim. 4:12-16.
11. Bible Precepts and Examples—Returning Good for Evil.—Rom. 12:17-21; I Pet. 2:18-25.
18. Meeting the Needs—Foreign Missions.—Psa. 22:22-31.
25. The Triumphant Christ.—Rev. 1; Jno. 12:12-19.

April

1. The Reality of the Resurrection.—I Cor. 15:1-28.
8. Bible Precepts and Examples—Faithfulness (Jr.).—Heb. 3.
15. Opportunities of the Young People's Meeting.—Eccl. 12.
22. Ordinances—Baptism.—Acts 10:34-48; Rom. 6:1-6; Acts 2:37-47.
29. Lessons on Trust.—Matt. 6:24-34; Psa. 125.

May

6. Bible Precepts and Example—Unselfishness (Jr.).—Luke 10:25-37; II Cor. 8:9.
13. Mothers of the Bible.—Gen. 21:1-8; I Sam. 1:9-28; II Tim. 1:1-5.
20. The Indwelling Spirit and His Work.—I Jno. 2:15-29; Rom. 8:1-17.
27. Meeting the Needs—Home Missions.—Mark 5:15-20; Luke 24:46-53.

June

3. Christian Guidance.—Psa. 23; 73:24; Jno. 16:13.
10. Bible Precepts and Examples—Self-control (Jr.).—I Cor. 9:27; Dan. 1:8-16.
17. Social Gatherings.—I Kings 8:65, 66; Dan. 5:1-4; I Cor. 10:31.
24. Ordinances—Communion.—I Cor. 11:20-34.

July

1. The Promotion and Practice of Peace.—Matt. 5:9; Rom. 14:16-23; Jas. 3:17, 18.
8. Bible Precepts and Examples—Courage (Jr.).—Psalm 27.
15. Sacrificing for the Cause of Missions.—Phil. 2.
22. Ordinances—The Holy Kiss.—Rom. 16:16; Acts 20:37; I Cor. 16:20; II Cor. 13:12; I Pet. 5:14; I Thess. 5:26.
29. "Keep Thyself Pure."—Psalm 24.

August

5. Preparation for Service.—II Timothy 2.
12. Bible Precepts and Examples—Industry (Jr.).—Prov. 6:6-11; 31:10-31.
19. The Indestructible Word.—Jer. 36; Isa. 40:8.
26. Our Great High Priest.—Heb. 4:14-5:14.

September

2. Studies in Romans.—1:1-2:16.
9. Studies in Romans.—2:17-3:31.
16. Studies in Romans.—4:1-25.
23. Studies in Romans.—5:1-21.
30. Studies in Romans.—6:1-7:6.

October

7. The Worker Whom God Uses.—Acts 11:1-26.
14. Bible Precepts and Examples—Companionship (Jr.).—Proverbs 2.
21. Gospel Standards of Speech.—Psa. 39; Col. 2:4-6.
28. The Second Coming of Christ.—Jno. 14:1-31.

November

4. Gospel Standards of Prayer.—Matt. 6:5-15; Jno. 16:23-28; Jas. 4.
11. Bible Precepts and Examples—Compromises (Jr.).—Rom. 14; II Cor. 6:14-18.
18. Missionary Day.
25. Gratitude in Adversity.—Hab. 3:17-19; II Cor. 6:1-13.

December

2. Gospel Standards of Reading.—Phil. 4:8; Psa. 19.
9. Bible Precepts and Examples—Service (Jr.).—Matt. 20:25-28; Gal. 6:1-10.
16. The Church of Christ.—Eph. 4:1-16; I Tim. 3:1-16.
23. "Come and Worship."—Matt. 2:1-12.
30. The Transformed Life.—Rom. 12:1-21.

PERSONAL THOUGHT

How plain the lessons of future rewards and punishments are! With what blessed expectation may the righteous go forward in their way without discouragement! With what dread should the wicked think of their doom that they might escape it before there is no longer any hope!

SEED THOUGHTS

Where will you spend eternity?
This question comes to you and me!
Tell me, what shall your answer be?
Where will you spend eternity?

Many are choosing Christ to-day,
Turning from all their sins away,
Heav'n shall their happy portion be,
Where will you spend eternity?

Leaving the straight and narrow way,
Going the downward road to-day,
Sad will their final ending be,—
Lost through a long eternity!

Repent, believe this very hour,
Trust in the Savior's grace and power,
Then will your joyous answer be,
Saved through a long eternity!

—E. A. Hoffman.

Oh, remember that as certain as the historical fact—He died on Calvary; so certain is the prophetic fact, He shall reign, and you and I will stand there. I durst not touch that subject. Take it into your hearts, and think about it—a kingdom, a judgment seat, a crown, a gathered universe; separation, decision, execution of the sentence.—A. Maclaren.

When God comes to us in judgment, if we are not in Christ, all will be alike. Learned or unlearned, high or low, priest or scribe—there will be no difference.—Selected.

MISSIONARY DAY

For November 19

MEDITATIONS FOR MISSIONARY DAY

I. **The Joy of the Master** was in that which was before Him for the future. That future expectation gave Him the willingness to suffer in the present, "who for the joy that was set before Him, endured the cross, despising the shame (Heb. 12:2). We ought to get the vision of the Lord Jesus for the future if we would count the privations and toils of the present as very light indeed compared to the glory that awaits us above. The souls that are privileged to enjoy heavenly bliss because Jesus **despised the shame** and went on enduring it till the work was finished, will fill heaven with their echoes of rejoicing forever. And the souls that may be gathered there in His name through our willing and joyful service will thrill our hearts through eternal ages. Why then should we think it a burdensome task to give ourselves in sacrificial service for the sake of spreading the Gospel message?

We hope that the observance of Missionary Day by the young and old will help to inspire such a vision in the hearts of all the workers that no task may seem too hard and no sacrifice too great if it contributes to the great work of gathering precious souls into the heavenly home. Paul wrote to the Thessalonian brethren after this same joyful spirit: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy" (I Thess. 1:19). It is not enough to be able to count souls who have confessed His name at some time, but we feel that we want those souls to go on progressing in the Christian experience until that triumphant day when Jesus comes to take them home.

YOUNG PEOPLE'S MEETING PROGRAM

Song.—487, Church Hymnal, "I Love to Tell the Story."

Scripture.—Acts 1:1-14.

Prayer.—Keeping in mind the need of salvation which exists in all parts of the world.

Song.—492, Church Hymnal, "Where Cross the Crowded Ways of Life."

Topics.—A Glimpse of Our Present Mission Work (See Gospel Herald Mission Supplement of Aug. 3, Aug. 17, Sept. 7, 1933, for missionary information).
Opportunities in the Home Field.
My Work and Responsibility as an Individual.

Song.—491, Church Hymnal, "Lord, Speak to Me."

Closing Exercises.

Note.—Additional Helps may be found in the November "Christian Monitor," and the "Youth's Christian Companion" for October 29, 1933.

JUNIOR MISSIONARY DAY PROGRAM

MOTTO: "Go ye into all the world, and preach the Gospel" (Mark 16:15).

Scripture.—Read or recite in concert, Acts 1:6-8.

Song.—"Jesus Bids Us Shine," Songs of Cheer, No. 50.

Prayer.

Song.—"In the Cross of Christ," Songs of Cheer, No. 49.

Recitation.

Essay or Select Reading.

Talk.—How Young People Can Help Others Who Are in Need.

Recitation.

Song.—"Toiling for Jesus," Songs of Cheer, No. 53.

Talk.—"Earn All You Can; Save All You Can; Give All You Can."

Recitation.

Verbal Reports from Juniors on, How They Earned Mission Money.

Closing Recitation.

Song.—"Stand Up, Stand Up for Jesus," Songs of Cheer, No. 52.

Closing Prayer.

Note.—Material for recitations may be found in "Words of Cheer" for October 22, and October 29, 1933; and in the "Youth's Christian Companion" for October 29, 1933. Books of recitations and other program material may be obtained from the **Mennonite Publishing House**, Scottdale, Pa. See their catalog.

PERSONAL THOUGHT

We should never be weary in well-doing. We need a properly adjusted vision which will help us to take courage and press ever onward in the Lord's work.

SEED THOUGHTS

Joy in God is the strength of the work for God; but work for God is the preparation of joy in God.—Sel.

Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand are pleasures forevermore.—Psa. 16: 11.

Oh how sweet it will be in that beautiful land,
So free from all sorrow and pain;
With songs on our lips and with harps in our hands,
To meet one another again.
—Mrs. Ellen H. Gates.

Sowing in the morning, sowing seeds of kindness,
Sowing in the noontide and the dewy eve;
Waiting for the harvest and the time of reaping,
We shall come rejoicing, bringing in the sheaves.—Knowles Shaw.

THE GRACE OF GRATITUDE.— Psa. 100; 116:12-19

Topic for November 26

MOTTO

"In every thing give thanks."

MEDITATIONS ON THE TOPIC

I. **The Grace of Gratitude** is more strongly appreciated in the face of striking ingratitude. Even ungodly men and women feel the power of gratitude when they see the baseness of those who treat their fellow men in an ungrateful manner. So perverted is the human mind that even those who despise ingratitude in humanity toward humanity, fail to sense their own baseness in their attitude toward God. Yet God has ways to touch even the selfishness of the human heart by His loving-kindness, which awakens them to their baseness and fills their hearts with gratitude. One of the ways in God's providence to awaken this grace is to bring men down by privation till they are made to recognize their dependence upon a higher power. There is nothing that makes us appreciate sunshine more than to be without it for a season. There is nothing that makes us appreciate sunshine more than to be without it for a season. There is nothing that brings appreciation of showers like an extended drouth. Thus God endeavored to show Israel in Elijah's day, whence their blessings came. Thus we may well learn to-day from the world-wide privations that have come in consequence of men's base ingratitude.

If we may only be made to stop and consider, that we may truly see that all things are from God and that without His assistance we could not even draw one breath, how differently we might view even our privations! God even sustains us while He deprives us and continues to show His long-suffering while His chastening hand is upon us. Thus the prophet viewed it when He said of Israel's afflictions, "It is of the Lord's mercies that we are not consumed, because his compassions fail not" (Lam. 3:22).

II. **The Text.—Psa. 100.**—This Psalm exhorts all lands to sing praise unto the Lord in consideration of what He is and what He does for all.

Psa. 116:12-19.—Here the writer of the psalm had received a special answer to prayer and had been delivered from destruction. He makes inquiry as to how he may return some tribute of thanksgiving to the Lord for all His benefits. He answers his own inquiry and makes a resolution as to how he will conduct himself before the people.

III. **Suggestions for Junior Programs.**—This is a subject in which the juniors may easily have a part. We need to remember the many things that are a blessing to our lives and to consider from whom they come to us. Many do not return thanks to God because they are not made aware of the source of their blessings. Right thoughts in the hearts of the boys and girls will also make it easier to translate their thoughts into actions. After there has been a list of blessings from God drawn up and contemplated, let thoughts of how we may express our gratitude for these things also be expressed. Put the suggestions into practice as far as possible and give proper instructions as to what further may be done to fulfill other things suggested.

It is of the grace of God that we are made a chosen people to show forth the praises of Him who has called us out of darkness into His marvellous light. Do we truly manifest this grace by our expressions of gratitude?

OUTLINE STUDY

I. Causes for Gratitude.

1. God's Mercies:
   a. In longsuffering.—II Pet. 3:9.
   b. In providing salvation.—Jno. 3:16.
   c. In forgiving sin.—I Jno. 1:9.
   d. In answering prayer.—Rom. 10:12, 13.
   e. In giving new life.—Eph. 2:4-7.
2. God's Providences.
   a. Fruitful seasons.—Acts 14:15-17; Psa. 145:15.
   b. Guardian angels.—Psa. 34:7; 91:11, 12.
   c. Ordered steps.—Psa. 37:23.
3. God's Being.
   a. He is.—Heb. 11:6.
   b. In the world.—Psa. 46:10.
   c. With His people.—Psa. 48:14.

II. Ways of Expressing Gratitude:

1. Call upon His name.—Psa. 105:1.
2. Sing and talk about His works.—Psa. 105:2.
3. Glory in His name.—Psa. 105:3.
4. Seek His face.—Psa. 105:4.
5. Remember His doings.—Psa. 105:5.
6. Worship.—Psa. 116:13-19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, **"Thanks," "Thanksgiving."**
2. Memorize a Passage from the Outline.
3. Good Things God Does for Me.
4. Special Blessing I Have Received this Season.
5. What I Can Do to Show My Gratitude.
6. Memories of Past Mercies.

For Seniors.

1. The Sin of Forgetting.
2. The Sorrows of Forgetting God.
3. The Blessings of a Grateful Heart.
4. How Receive and Keep a Grateful Spirit.

SEED THOUGHTS

We thank Thee, O Father, for days yet to be;
For hopes that our future will call us to Thee.
Let all our eternity form, through Thy love,
Our Thanksgiving Day in mansions above.
—Will Carleton.

For gifts that we have from His hand,
Who is Lord of the living,
Let there ring through the length of the land,
Thanksgiving! Thanksgiving!
—Clinton Scollard.

Do not let the empty cup be the first teacher of the blessings you had when it was full. Do not let the hard place here and there in the bed destroy your rest. Seek, as a plain duty, to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—A. Maclaren.

Thankfulness is the tune of angels.— Spencer.

We praise Thee and bless Thee,
Our Father in heaven,
For the joy of salvation
Thy Gospel has given.

We praise Thee and bless Thee,
Once sinful and sad;
By the Word Thou hast given,
To Christ we were led.

We praise Thee and bless Thee;
The Spirit hath come
To dwell with and teach us,
And guide us safe home.

We praise Thee and bless Thee
For food by the way;
The manna from heaven
Provided each day.

We praise Thee and Bless Thee:
Thy Word has gone forth,
That Christ shall be King and
Reign over the earth.

We praise Thee and bless Thee,
And wait His return
To fulfil every promise
He made to His own.

We praise Thee and bless Thee:
We'll reign with Him then,
To praise Thee and bless Thee
Forever. Amen."—El. Nathan.

SECRET SOCIETIES.—Eph. 5:1-16; Matt. 5:14-16

Topic for December 3

MOTTO

"O my soul, come not thou into their secret."

MEDITATIONS ON THE TOPIC

I. **Organized Secrecy** could have purposes that are for good and noble ends, but the secret principle would necessarily be omitted as soon as the end was accomplished and its benefit was made known. Children band together for a pleasant surprise to mother, but the secret is out when the gift is given. Leaders consult and keep one another's counsels for the good of the cause, but they do not bind one another by oath or penalty, and the obligation ceases when the purpose of keeping the counsels are over.

Secret societies that bind their members by solemn oaths and penalties are dangerous tools for evil. The present "underworld" which seems to baffle governments and the cause of justice in governments is an outgrowth of the evil principle that has been promoted by organized secrecy. Many of the strong bonds of organized secrecy are fears under which men are held who perform their part in the secret plots of the wicked. Whether the fear comes from "the underworld" schemes which are worked out to defy the law, or whether they are from secret societies for the selfish benefit of its members they operate on the same principle and bear the same kind of evil fruit.

There is nothing to hide from others in the true and honest life. Christian principles are not promoted by fear of men. They are rather promoted by the open-hearted manifestation of the truth which commends itself to every man's conscience. Cf. II Cor. 4:2. Those who love darkness prove themselves evil by their desire for secrecy. Those who do the truth desire the light so that what they do may be made manifest that it is right. Jno. 3:20, 21. Therefore true men are

glad to have their lives fully brought to light that they may bless others and bring themselves to the highest good.

II. **The Text.—Eph. 5:1-16.**—Darkness in this passage is symbolical of evil. The secret doings of those who abide in darkness are too shameful even to speak of. Light is symbolical of all that is good and right and true. Those who are in Christ are in a place of light.

Matt. 5:14-16.—The Christian is a bearer of light. He cannot promote his business of light-bearing by hiding his light in secret organizations.

III. **Suggestions for Junior Programs.**—The principle of uprightness and truth are to be emphasized. We hide what we are ashamed to have true and good people know. If father and mother may not know our most secret doings with others they are dangerous practices for boys and girls to carry on. So if there is an organization in which the principle of its operation is secrecy, it is dangerous for men to be bound in. We need to impress this principle upon young lives so that they may be safeguarded in life from evil, under whatever guise it may come to them. In following the Suggestive Outline for juniors you may develop a line of thought helpful in impressing the facts that are needful at this stage of their growth. The Scriptures in the Outline Study will be helpful in the junior meeting in bringing the light to bear upon the evil of secret societies. Illustrations could be drawn from life to impress more fully the evils which organized secrecy produces.

OUTLINE STUDY

I. Against Christianity.

1. Opposite to the example of Jesus.—Jno. 18:20.
2. They furnish a harbor for evil.—Jno. 3:19, 20.
3. They are contrary to the desire of true men.—Jno. 3:21.
4. They take the oath which Christ forbids.—Jas. 5:12; Matt. 5:33-37.
5. Their dark penalties are unchristian.—Rev. 21:8.
6. The association forms an unequal yoke.—II Cor. 6:14-18.
7. The ceremonies are idolatrous.—I Cor. 10:14.
8. Their charities are selfish and coercive.—Rev. 13:17.
9. Christ is often excluded from their religion.—Jno. 14:6; Gal. 1:8, 9; II Jno. 10.
10. Their light is under a bushel.—Matt. 5:14-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, **"Light."**
2. Memorize a Passage from the Outline.
3. Christ Wants True Men and Women.
   a. People Who Come to the Light.
   b. People Who Want Their Sins Taken Away.
   c. People Who Confess the Truth.
4. Why Secret Societies Are Wrong.
   a. They Bind Men to be Secret.
   b. They Yoke Together the Good and the Evil.
   c. They Disobey Christ's Commands.

For Seniors.

1. How Secrecy Militates against Christ and the Church.
2. Secretism against Uprightness of Character.
3. Secretism against the Welfare of Society and the Nation.

PERSONAL THOUGHT

Enter into no compact with men whose secret is not to come to light. We are foolish to bind ourselves to a secret whose character we do not know.

SEED THOUGHTS

We understand that all classes of people in all walks of life have things which they hold confidential, things not for public scrutiny. But there is nothing in any well-regulated church, or family, or business, or social organization that needs to be bound down in a system of grips and signs and passwords to which one must be sworn to eternal secrecy before they are admitted to the organization. Organized secretism is entirely contrary to the spirit and letter of the Gospel, and furnishes too much of a harbor for all sorts of mischief and wickedness. "Let your light shine," is one of the prominent traits of the Christian Church. Its doors stand ajar, and a continual invitation is extended for people to come in, examine its tenets of faith, rules and regulations, and it makes the acceptance of these the basis of membership. On the other hand, applicants for admission into the lodge are sworn to eternal secrecy before they are admitted. The essential difference between the Christian Church and the secret lodge is the difference between light and darkness. "In secret have I said nothing" (Jno. 18:20), should be the testimony of every child of God.—Doctrines of the Bible.

No man can belong to a secret society without violating scriptures pertaining to oaths, the unequal yoke, hiding lights under a bushel, fellowshiping with unfruitful works of darkness, etc. Any church which carries a consistent testimony against the lodge stultifies itself when it tolerates or harbors members who habitually violate all these scripture teachings. Churches, like individuals, should heed the apostolic admonition, "Keep thyself pure."—Doctrines of the Bible.

A little leaven leaveneth the whole lump.—Bible.

MISINFORMATION and MODERNISM

(Continued from page 326)

doctrinal position, and they insisted on their right for freedom to do so.

Every Church an Independent Unit in Faith?

From what has been indicated above it is seen that the early Baptists did not consider each local congregation within their brotherhood as an independent unit as concerns matters of faith and practice. Clearly, they would not have recognized a church which would refuse to take a fundamental position on Christian doctrine, as a true Baptist church. In plain fact the idea of liberty as the foremost principle of their brotherhood would have been obnoxious to them. They must have realized that unbounded liberty cannot be made the foundation of a Christian church. Liberty is an essentially negative principle. It does not unite men religiously. People in general—atheists not expected—believe in liberty. The idea of creedlessness, of individualism, of unbounded doctrinal liberty (in other words, of relativity) implies the assumption that God has never definitely spoken. It is the logical foundation for rationalism and unbelief.

Regrettable historical misinformation then has been spread by certain writers concerning the doctrinal position of the Mennonites and early Baptists. The pertinent assertions of these writers imply that the modernists are the true representatives of the faith of the early Mennonites and Baptists. Now, it is apparent that between evangelical Christianity, as defended by the early Mennonites and Baptists, and modernism there are the most fundamental and radical contrasts. The one is in fact the repudiation and denial of the other.

Such is not only the conviction of fundamental believers; it has been admitted by leading modernists as well, such as the editor of the Christian Century, the most widely read modernistic journal in America.[4] Dr. Frederick Lynch, who evidently would not desire to be classed as a fundamentalist, says, "Really, Shirley Jackson Case and J. Gresham Machen hold not only two utterly variant theologies but two different religions."[5] Shirley Jackson Case is a theological professor in the University of Chicago, a Baptist, and J. Gresham Machen is an outstanding defender of fundamentalism.

Representing another religion, the modernists have not the right to demand recognition by Christian churches and, on the other hand, the church has no right to recognize the modernists as of the same religion. Clearly, to the extent that the church tacitly concedes to modernism a rightful place within its borders, it is to-day under a process of de-Christianization. Of this there is increasing evidence on every hand. The general attitude of Protestantism to modernism is a striking indication of a lack of backbone. The theological schools of Protestantism, many of them, are the very strongholds of modernism. Protestantism, in so far as it permits modernists to hold the most influential positions of influence in the church, presents to-day a sorry spectacle.

True, among those who accept an orthodox creed there are such as do so only nominally, giving merely intellectual assent to the truth. On the other hand, however, by the denial of the truth the possibility for vital Christianity and true revival is destroyed.

Misinformation concerning the doctrinal position of the early Mennonites and Baptists has to a considerable extent been accepted as historical even by such as have not embraced modern religious views. They supposed that the writers in question knew whereof they spoke. This is indeed unfortunate. Historical misinformation of this kind has proved a boon for the cause of modernism among the Mennonites and Baptists.

As an item of interest it may be noted in conclusion that the Baptists of Germany do not accept the view that Baptists should not stand for anything definite in doctrine and that every Baptist congregation is a unit in itself in matters of doctrine and practice. A church historian of note, Dr. Ludwig von Gerdtell, was expelled by them from their brotherhood for denying Christ's preëxistence.

Scottdale, Pa.

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(1) McGlothlin, **Baptist Confessions of Faith**, p. 151 f.
(2) **Ibid.**, p. 230.
(3) **Ibid.**, p. 111.
(4) **The Christian Century**, January 3, 1924.
(5) **The Reformed Church Messenger**, September 21, 1933.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

PAUL IN JERUSALEM.—Acts 15:1-35

Lesson for November 5, 1933

Golden Text.—Where the Spirit of the Lord is, there is liberty.—II Cor. 3:17.

II Cor. 3:17. The Mosaic law was the letter (II Cor. 3:6), the ministration of death (3:7), the ministry of condemnation (3:9); the Gospel is the spirit (3:8), the ministration of righteousness (3:9). The first blinds and kills, the second enlightens and enlivens; the first brings into bondage (Gal. 4:25), the second brings us to liberty (Gal. 4:26; Jas. 1:25). This liberty does not remove restraint to do wrong; but removes the veil that blinds us to truth, and by the new birth removes the handicap that keeps us from becoming like Him. II Cor. 3:18; II Peter 1:4. Liberty is not freedom to do what I would but power to do what I should.

Certain men. Verse 1. See verse 24. Jer. 23:21; Prov. 13:17. The messengers whom God sends to teach are taught by the Spirit and their message is truth, but those whom He does not send (false prophets) prophesy the deceit of their own hearts. And they always have a large following. II Peter 2:1, 2. Though condemned in judgment these teachers continued until they had turned the unbelieving Jews into bitter hatred of Christianity and the way of truth was evil spoken of. If God repays us in kind according to our deeds what must be the penalty to those who hinder people from entering the kingdom. Luke 11:52.

Verse 2. Zeal without knowledge is fanaticism. I Tim. 1:7. Having neither reason nor spiritual enlightenment as the source of their belief, it is manifestly impossible to convince them by these means. What a pity it would have been if the elders and apostles at Jerusalem would have taken the same position. Three convincing arguments. (1) The conversion of the Gentiles. As a result of Paul's preaching the Gentiles turned from idols to serve the living and true God and gave every evidence of being accepted. Experience is stronger proof than logic. (2) Conversion of Cornelius. Peter had proof in the way that God dealt with him and the family of Cornelius that God made no difference between Jew and Gentile but that alike He purified their hearts by faith. Vv. 6-9; Rom. 3:30. (3) The more sure word of prophecy, II Pet. 1:19; Vv. 13-18. Contrary to some very modern "certain men" the Lord through the prophets had foretold the present Church age during which time God is calling out from every nation a people for His name. God didn't spring something new upon Judaism. His "new deal" was not an experiment, the result of failure of His original. Had they read the prophecies aright they would have recognized the Savior and understood His plan for the world.

The judgment of the Conference. Vv. 19-31; Matt. 11:30. God is not a cruel Master. He loads His servants with no unnecessary burdens (v. 28); He wants them to be peaceful and contented, not troubled. V. 19; Luke 10:41, 42; John 14:27. In daily life He wants in us a living demonstration that it pays to be a Christian **now.** I Tim. 4:8. In accordance with this principle the Conference decreed a fundamental difference in principles of conduct between believers and the world, to be demonstrated by holy living, abstinence from things which would dishonor God or bring Christianity down to the level of base heathenism. Not circumcision of the flesh but circumcision of the heart is necessary. Phil. 3:3; Col. 2:11.

PAUL IN MACEDONIA.—Acts 15:36; 17:15

Lesson for November 12, 1933

Golden Text.—Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16:31.

Chapter 15:36-41. Whose attitude was right toward Mark? Both. If Paul had not showed Mark the seriousness of his breach of confidence on that first missionary journey, and if Barnabas had not stood by him to encourage him to make good after failure, Mark would probably never have become the author of the second Gospel, the founder of the Church at Alexandria, and a martyr for his Lord. He needed Paul to show him his instability, and he needed Barnabas to keep him from despair. But what about Paul and Barnabas? Paul doubtless took his own advice (Eph. 4:26) and they parted in mutual goodwill, and later Mark regained the confidence which he had lost. II Tim. 4:11.

Acts 16:1-8. Not all men make good team mates, but in the person of Silas, and later of Timothy, Paul found the ideal companion in labor. Phil. 2:19-22. No man, however gifted, can accomplish much unless he has the **gift** of making and keeping friends who will join hands with him to help him realize his ambition. When church leaders fail to hold the confidence and love of their subordinates and followers, they have failed in their calling, and under such conditions churches become corrupt and decay.

Verses 9, 10. The vision. Prov. 16:9. The judgment of man is ever fallible. God alone is inerrant. But God will lead fallible man if he will allow himself to be led. But too often we are like Israel. Hos. 4:16. These men were westbound. They were not suffered to turn south into Asia, and forbidden to go north to Bithynia, and they would not turn back, so their only alternative was to go westward to Troas and wait for orders.

Who was this man? Not Luke, for he joined their company at Troas, but all Europe sent the call of spiritual need. So many lands send out their S. O. S.'s to-day. Are God's people straightway seeking means to enter the open doors?

VeVrse 13. Those that gathered at the place of prayer were Jews and proselytes. If you want to help people you must go where they are. The best prospects are always the religiously inclined.

Verse 14. Lydia was seeking. She had forsaken idols and accepted Judaism. But she was still seeking. Because of this God opened her heart and led her on to know the Lord. Jer. 29:13.

Verse 15. Faith is always proved by works. There are grave reasons to doubt your conversion if you are not willing to do more for God and His servants than you used to do for your companions in evil. Rom. 6:19.

Verse 25. Paul and Silas were not whining Christians. Like Napoleon's drummer boy, who knew not how to beat a retreat, these men knew not when things went ill with them (Rom. 8:28; Phil. 1:12-20) and kept on praising God. Not murmurings but thanksgivings cause God's earthquakes.

The jailer. The unusual impresses people. For the prisoners to stay in prison was so unusual that the jailer saw the hand of God in it. This led from fear of death to fear of God, from fear of failure as a keeper of the prisoners to the fear of failure as the keeper of his own soul. These unusual men could answer his singular question. They did. He believed, and all his house, in their Savior, the Lord Jesus Christ.

Again we have evidence of salvation—the brutal jailer becomes a tender nurse.

PAUL IN ATHENS.—Acts 17:16-34

Lesson for November 19, 1933

Golden Text.—For in him we live, and move, and have our being.—Acts 17:28a.

Verse 16. Knowledge brings burdens. Eccl. 1:18. But to become stirred requires

contact. The man who, like the ancient Persian kings, does not allow human misery to be mentioned to him is living in a fool's paradise and has no sympathy or burden for any. If once you see how people fare when in the depths of sin you will try to deliver them.

Verse 17. When and where should we speak for the Lord? Now. Wherever you can get a listener. Synagogue or church or place of prayer, from house to house, market places, schools of learning, before kings, among earth's wisest and best learned, as well as among the ignorant—these are the places to teach the Word. Verse 17; chap. 16:13; Acts 2:46; Verse 1; Acts 19:9; 26:27; Verses 12-31; I Cor. 9:20-22; Rom. 1:15.

Verse 21. Some people seek knowledge for the sake of knowing, others for the sake of doing. There are too many of the first class, but too few of the second. If, instead of thanking the preacher for his fine sermon, you would go out and live it, then his sermons would have the effect that God intended.

Verse 22. To have worldly knowledge or wisdom does not qualify a man to speak on religion. On that subject he may be woefully ignorant, as such knowledge comes by revelation and cannot be found by searching alone. Job. 11:7; I Cor. 2:11-16. The Athenians, the world's wisest, were the world's most superstitious. Knowledge of the true God drives out superstition. Carnal religion thrives on superstition and is very tenacious of its life. After 1900 years of Christian teaching, civilized America has 15,000 superstitions. Like Athens we are too superstitious.

Verse 23. The more mixed a person's religious beliefs are, the more dim his knowledge of God becomes. Jno. 4:22.

Verse 24. Only the belief that there is an infinitely wise and powerful Creator (Himself uncreated) can satisfy the human intelligence as to the origin of the universe. And if the origin of matter can only thus be satisfactorily explained, how much more the origin of life. Some scientists conjecture that life was brought here from some point in space, but if so, what produced it there? From the microscopic bacteria to the giant cetaceans God gave to all life and the powers of reproductive existence.

But God's creation is threefold. (1) Matter (Gen. 1:1); (2) animal and vegetable life (Gen. 1:21); and (3) human life (Gen. 1:27); and this last creation is also threefold. (1) Matter composing the body; (2) animal life with is powers of reproductive existence; (3) a soul or a spiritual personality which is to seek after God. Verse 27.

Verse 26. Of all strange perversions of Scripture in its application to humanity this is the capstone. Paul here teaches the unity of the race, yet this scripture is often used in argument to justify religious segregation. The Jew felt religiously superior, the Greek intellectually so, and the Roman politically, but Paul tells us all that we are all morally and spiritually blind (Eph. 4:18), and that we all must grope after God alike, but that He is near to all and if we seek after Him in repentance (v. 39) our moral blindness and senseless superstition will give way to spiritual vision and knowledge of the truth.

Verse 29. We are God's children by creation (Psa. 100:3; Luke 3: 38) but we have wandered from Him through sin. Rom. 3: 23. Christ has redeemed us (I Pet. 1:18), and reconciled us (Rom. 5:10; Eph. 2:16), and preached peace to all (Eph. 2:17), and reinstated us into His family (Eph. 2:19) as children. Rom. 8:17; Eph. 3:6.

Was Paul's work at Athens a failure? Paul's testimony (I Cor. 1:26) and the testimony of human experience is that not many wise are called—that is worldly knowledge seems to be a barrier to simple faith, but let those who are more successful in winning souls than he was find fault with his sermon on Mars' Hill.

PAUL AT CORINTH.—Acts 18:1-17; I Cor. 1:1-2:8

Lesson for November 26, 1933

Golden Text.—For I determined not to know any thing among you, save Jesus Christ, and him crucified.—I Cor. 2:2.

Aquila and Priscilla. In this family we have an ideal union. They were of the same race, they both worked at the same trade, they loved the same Lord, and devoted themselves to the spreading of the Gospel. Into this home came Paul and abode. Laboring with them in their trade he earned his bed and board, and on Sabbath days taught the everlasting Gospel. Week days he instructed his hosts in the deep things of God so that later they could teach the way more perfectly to Apollos (Acts 18:26), who in turn could teach others. Acts 18:27, 28; 18: 5, 6. Companionship brings courage. Paul reasoned and persuaded open-minded Jews in the synagogue when he was alone, but the heart was pressed down for the obstinate ones. When his colaborers arrived courage came, and he overcame his fear and declared the truth to all. But such was the opposition that even with the comfort of their presence his courage again seemed to fail, but God in a vision encouraged him. As Moses needed Aaron and Hur to hold up his arms, so Paul needed Silas and Timothy, and the three needed the support of the everlasting arms. Deut. 33:27; Psa. 63:8.

I Cor. 1:1-10. The grace of God may enrich men with special gifts and yet they may still be lacking in humility, in love, and in unity. We can be perfectly joined in the same mind only as we have the mind of Christ.

Verse 11. Don't be a gossip, but if it is necessary to tell the preacher anything sign your name to the statement.

Verses 12, 13. Men like sheep follow a leader. Different preachers appeal to different people. Temperaments attract or antagonize. If preachers would only exalt Christ so that the hearers would see Jesus only there would be no divisions among the people of God. Ambition for leadership is the prime cause of sectarianism and leads to unbelief and heresy. Jno. 5:43, 44. Neither Paul, Peter, nor Apollos sought honor from men, and yet the crowd divided in their preferences. Had these men been like many moderns the church at Corinth would have been torn asunder. There are about 200 so-called Christian sects in America, but there will be no compartments in heaven. And yet we pray, "Thy will be done in earth, as it is in heaven." Apparently there is something very wrong here. Logic fails to work.

Baptize into a name. "Into the name" or "in the name" signifies identification with the person or by authority of the same. To be baptized into the name of Christ means to be identified henceforth as one of His, and "in or by the name" means by authority of (vs. 10) so that when Paul teaches unity in doctrine he is giving a commandment of Jesus Christ.

Verse 17. The Master and the apostles left the rite of water baptism largely to the assistants, as they did also physical ministrations. They gave themselves to the more important work of teaching and prayer. I would rather, at the great day of record, have it said of me that I led ten souls to the cross than that I baptized a thousand with water. It is easy to exaggerate doctrine until the Cross is overshadowed; it is easy to be attracted by the forensic appeal of the gifted orator so that the Gospel is lost in the mellifluous flow of gilded words. A burning heart gives the lips speech.

Jew and Gentile (vs. 22). Not what people desire or seek is what they need. Had Paul given the Jews a sign they would still not have believed; had he used the wisdom of men the Greeks would have been pleased and attracted but have remained unsaved; but when he preached the story of redeeming love through the Cross of Calvary he gave to the Jews a sign (the cross and resurrection, Matt. 16:4) and to the Greeks a wisdom which none of the princes of this world knew. I Cor. 2:8. And this cross was the power of God and this Gospel the wisdom of God—a power and wisdom exceeding anything of man as the heavens are higher than the earth. Isa. 55:8, 9.

Lancaster, Pa.

OLD PEOPLE NOT USELESS

An old man sitting in an arm-chair, feeble and helpless, may be the most useful member of the household. Let me say three things:

1. Old people are a blessing, because of their accumulated wisdom. You have made the journey of life. You have the rich experience. That boy is a bright boy who forms the acquaintance of some aged person.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to it. The age that is wise rises before the hoary head.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful member of society.—Sel.

SYNAGOGUE LIFE IN PAUL'S DAY

By Henry T. Sell

This article in the form of a narrative is designed to give a comprehensive idea of how synagogue worship was conducted in the days of Paul and how he brought the Gospel message to the people through these Jewish services. This article will be especially helpful in connection with the study of the Sunday school lesson for November 26, in which Acts 18:1-7 is given as part of the lesson scope.

I am a Roman shipmaster. My name is Cornelius Petronius. My home city is Alexandria, Egypt. I own, as my father did before me, a fleet of vessels trading in all ports of the Mediterranean Sea. I came first in contact with Paul, the great Christian missionary, in Corinth, where I had gone on business.

I was led by him, in the synagogue of Corinth, to believe in, and devote my life to, the Christ whom he taught. Afterwards, on a later trip, I met him in Ephesus.

The fame of Corinth, the great commercial city of Greece, with its four hundred thousand population, is known throughout the civilized world. Its streets are crowded with merchants, sailors, and adventurers from all quarters. Its great square is surrounded by what may be called "Architects' Dreams" realized in marble. To crown all is the magnificent temple of Venus on the summit of the Acrocorinthus—a rock rising sheer, at one side of the city, to a height of eighteen hundred feet. The ascent is by a marble staircase. The adornment is made possible by unlimited slave—unpaid—labor. It is here that the vices of the East and West meet and hold high carnival. It is here that, in the temple of Venus, with its thousand priestesses, religion is made to minister to the basest passions in man. Knowing the city, as I did, it would seem a poor place to preach a pure religion that went counter to everything in which the average Corinthian believed. Yet, as was afterwards seen, this Christian religion, preached by Paul, had here one of its greatest successes.

I had always been very much interested in religious matters, hence when one of the merchants told me, half laughingly, that Paul, the agitator, was preaching in the Jewish synagogue I determined to hear him, for I had heard much about him from my ship captains.

Would He Be Disappointed in the Speaker?

On the next Sabbath morning I made my way to the Jewish synagogue, which was located not far from the public square, in the center of the city.

I had no difficulty in entering. There were no secret rites. The services in their entirety were open to all. The large room was quite crowded, and I had some difficulty in finding a seat.

After the liturgical services and other exercises were completed, Paul was asked by Crispus, the chief ruler of the synagogue, to speak. I confess that I was somewhat disappointed in the appearance of the man. Maybe it was because I had anticipated too much. But after he got well into what he had to say my disappointment vanished. I was held spellbound.

The man seemed to be inspired. Yet there was no raving, as often occurred when the devotees of the heathen gods were speaking. Paul reasoned carefully and closely about the Jewish religion, and showed wherein it differed from the religions of other peoples. Then he proceeded to show how, from the Scriptures, everything pointed to a Savior who would come, in due time, to redeem the world. Then, citing all the proofs, he showed how this Savior had come in the person of one Jesus Christ. In conclusion, he told his personal experience. It was then that the personal conviction that he had reasoned rightly entered into my soul. I believed all that Paul believed.

My temptation now is to go on and tell how this belief led me to associate myself with Paul and devote my means to helping him in his work.

But I want to describe the Jewish synagogue and its mission—turning reluctantly aside from some interesting experiences after I became a Christian, in Corinth. I may not get everything down correctly, being a Roman, but I will do the best I can.

The synagogue, found everywhere where Jews were found, made for them a religious unity. It was a place of worship, a school, and a law court. It was here that their religious beliefs were kept alive and the sense of a separate nationality was fostered. The order of services, in every synagogue, was everywhere the same.

The exact origin is disputed. Its greatest impulse was received, and its standardization completed, during the Babyonian captivity. With the capture of Jerusalem and the destruction of the temple there was no place to keep alive the Israelitish beliefs save in the synagogue.

The building was usually in the form of a rectangle, and faced the south. If possible it was built on the highest point of the city or village—overtopping the other buildings. Failing in this, a long pole was projected from the roof to advertise its location as widely as possible. Two doors—sometimes three—were made for entrance at the front. On the lintels were representations of the seven-branched candlestick, an open flame between two Paschal lambs, a vine laden with bunches of grapes or a pot of manna between representations of Aaron's rod. Sometimes there was a portico in front.

Inside, in some cases, there was a partition through the center five or six feet high, separating the men from the women worshipers, but it did not run clear to the platform. In other cases the center was used for the men, and there were low side galleries, screened by lattice work, for the women. At the rear end was a platform with the pulpit. At the back of the platform was the ark in which were kept the sacred rolls and manuscripts. In front of the ark was the "Vilon" or curtain. The ark was movable, so that it might be taken out and carried in procession. In front of the curtain before the ark were the seats for the elders who constituted the local sanhedrin. The place for the one who led the devotions was in front of the elders.

In attending worship, which was ordinarily held on the morning and afternoon of the Sabbath and on Monday and Thursday, besides the Festival Days, the people hastened with quick steps—thus showing their eagerness for the services. But on departing they walked slowly—thus showing their reluctance to leave the synagogue. A perpetual light was kept. There were lamps for evening service. Alms boxes and notice boards were placed near the entrance doors.

In order that the regular services might be always held and begin on time ten men of leisure were told off to attend every service. Women were not counted as members of the congregation, yet they attended the services in about equal numbers with the men. The women might take part in the services. The worship did not exclude any one. Gentiles might freely enter every synagogue and many did so.

There was a "Chief Ruler" in every synagogue. He was next in rank to a scribe. He had the care of the service and the duty of maintaining order. He decided who was to conduct the public worship, but, if he did so, he had to be specially invited. There was an attendant who had charge of the building. There were also attendants for certain purposes. There were also certain officials. All the attendants and officials were chosen by the congregation.

The preparation for the Sabbath and the synagogue service began on Friday night. The Sabbath lamp was lighted, in the household, and the festive garment put on. The table was provided with the best the family could afford, and the benediction offered.

When the congregation had assembled in the synagogue the one who had been asked to conduct the opening services would ascend the bema, and standing at the lectern would begin the service by two ancient prayers. The invitation to prayer was couched in the words—"Come and offer." The prayer was considered in the light of a sacrifice. After the prayers there would follow "The Shema," or Jewish creed, which consisted of three passages from the Pentateuch so arranged that the worshiper took on himself the Yoke of the Kingdom of Heaven and then the Yoke of the Ten Commandments. Then after certain eulogies and benedictions, with prayers suited to the day, this liturgical service would be concluded with an "Amen" spoken by the whole congregation.

Just Before the Sermon—

Then would begin what had really been the primary object in founding the synagogue. The "Chazzan," or minister, would approach the ark and bring out a roll of the Law. On the Sabbath, at the least seven persons would be called upon to read portions from the Law. On Monday and Thursday, three would be called upon; on New Moons and intermediate days of the week, four; on Feast days, five; on the Day of Atonement, six. On the Sabbath it was usual to call upon a descendant of Aaron

first, then a Levite, and afterwards five Israelites. A reading from the Prophets followed the reading from the Law. Thus, although far from Jerusalem, the Jews were kept in touch with the sources of their religious beliefs.

The discourse or sermon was now in order. No ordination was necessary to give the sermon. It was usual to call upon any rabbi or distinguished stranger—or he might be undistinguished—who might be present. It was not unusual to ask questions at the close of the address. This is how Paul, making his way from city to city, came to get a hearing in the synagogues of the places he visited. Here he would naturally be asked questions and would explain why and how he taught the way of the Christ. This was the starting-point of his work.

While the synagogue had a most admirable method of calling out the talent of its members, and cultivated freedom of speech to a remarkable degree,—with the free way of electing its officials by vote of the congregation,—yet this freedom was kept within very definite limits and strictly within bounds, for just as soon as Paul began,—in every case,—to present the Christ that ended his speaking in that place, while individuals might follow him, as many did.

I realized how limited the liberty of the synagogue was when, one Sabbath morning, Silas and Timotheus, two traveling companions of Paul, who had just come to Corinth, came with him to the services. When Paul was asked to speak, at the sermon time, he at once presented the cause of the Christ and devoted all he had to say to Him and His claims. Those of the strict Jewish party could not wait for him to finish what he had to say, but made such an uproar that the place was a bedlam with their blaspheming rather than a house where the worship of God was carried on. But many believed through that sermon, on the Christ, even Crispus, the chief ruler of the synagogue, many Jews, and citizens of Corinth. The Christian services, much benefited by the change, were now carried on in the near-by house of one Justus.

It is needless for me to tell, what every one knows, how the glad tidings of the Christ became known throughout the whole city, and how it was carried by merchants and sailors to the remotest ports of the Mediterranean Sea.

Some three years after this—in the meantime by letters, having kept constantly in touch with Paul, I met him again, face to face, in Ephesus, where he had much the same experience as in Corinth. He had preached in the synagogue, been turned out, and was now setting forth the way of the Christ in the school of one Tyrannus.

Ephesus is the chief city of Asia Minor. This is the center of the sea and land routes. What is done here is quickly known over the whole country. The Temple of Diana, one of the wonders of the world, is situated in the heart of the city. All that art, the best Greek art, can do for the adornment of a building has been lavished upon this building. The religion taught is one without morals, and worse than this is a positive teaching of sensuality. The temple precincts are "Sanctuary." This "Sanctuary" harbors men and women who are past-masters in every vice and crime. Did any one wish to know how to commit a crime? Here was the school.

Paul had even greater success here than in Corinth. The whole city was moved. Those who adhered to the Temple of Diana felt, through his preaching, their prestige going.

The synagogue was a failure as an active force or even a protest against the vicious and malicious tendencies of the pagan religions. It did nothing, and did not pretend to do anything, to stem the tide of evil. It was content to be allowed to live and conduct its services. Not so the religion which Paul preached. Here was a direct and uncompromising attack on evil in all its forms and a trumpet call to a pure and righteous life in Christ. No wonder the two, the synagogue and Paul, could not get on together.—Sunday School Times.

THANKSGIVING SERMON

(Continued from page 327)

ent. Are we more deserving than the Christians of other lands? Let us at this Thanksgiving season praise Him for our religious liberty, and pray for those who are suffering for His name's sake.

What Shall We Render to God?

Having considered briefly a few of the many benefits, what shall we render to Him for them? A few returns follow.

1. **Let us bless the Lord.** All our powers and faculties need to engage in blessing His Name: "My soul, and all that is within me." May we praise Him from our hearts, and not only with our lips.

2. **We need to humble ourselves under the mighty hand of God.** We need to recognize that every good gift and every perfect gift is from above, and cometh down from the Father of Lights; that it is not the might of our hands, nor the ingenuity of our minds that has gotten us the blessings that we enjoy.

3. **We need to seek His face and turn from our evil ways.** This applies both to us as a nation and to professing Christendom. Instead of seeking unto fables, as we have done in both religious and educational circles, we need to return to the Lord. We have forsaken God, "the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13). Some of these broken cisterns that we have hewn out are the cisterns of higher criticism, of infidelity, of communism, of mammonism, of godless education, and now when we come to draw we find no water there to quench our spiritual thirst. We need to return to Him who said, "Whosoever drinketh of the water that I shall give him shall never thirst" (John 4:14). Also, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come, And whosoever will, let him take the water of life freely" (Rev. 22:17).

4. **We need to reconsecrate our lives, our abilities, our time, our money, our children, our all, to the great task of bringing the whole Gospel to the whole world.** God is calling loudly to the Church to spare no effort. He has showered many benefits upon us even in this time of depression. He expects us to show a response. No greater response can we give than turning to Him in humility and saying, "Lord, what wilt thou have me to do?" and then heeding His command, as He replies to our prayer, "Go."

5. **We need to pray for revival.** As a last response to the question, "What shall I render to the Lord for all his benefits toward me?" let us set ourselves to the task of praying for revival. Pray that God may revive His work, if Jesus tarry but a little longer. Pray for the rulers of the land that they may so rule that we may continue to lead a quiet and peaceable life in all godliness and honesty. Pray for the purity of the Church. Pray for the purity of the seed that is sown in the foreign mission work of the various churches. Pray for the educational institutions of our land that they may return to God and the Bible. Finally, pray that God may lift up a standard against the enemy who has come in like a flood.—Isa. 59:19.

Canton, Ohio.

THE STORY OF TWO BOYS

Two boys left home with just money enough to take them through college. They both did well at college, took their diplomas in due time, and got from members of the faculty letters to a large shipbuilding firm with which they desired employment. When the first boy was given an audience with the head of the firm, he presented his letters.

"What can you do?" asked the president.

"I should like some sort of a clerkship."

"Well, sir, I will take your name and address, and if we have anything of the kind I will write to you."

The other boy then presented himself and his papers.

"What can you do?" the president asked him.

"Anything that a green hand can do, sir," was the reply.

The president touched a bell that called a foreman, and the college graduate went to work sorting scrap iron. A week passed, and the president, meeting the superintendent, asked, "How is the new man getting on?"

"Oh," said the superintendent, "he did his work so well that I put him over the gang."

In two years that young man was the head of a department and on the way to a salary larger probably than his friend will ever earn.—The Youth's Companion.

Prayer is an acknowledgment of faith; worry is a denial of faith. Prayer is putting my hand in God's, trusting to His loving guidance; worry is withdrawing my hand, and denying His power to lead me. Prayer leads through the door of faith into the presence of God; worry leads through the door of anxiety into the darkness of loneliness and discouragement. If prayer rules the life, victory results.—Selected.

BIBLE STUDY

TABERNACLE STUDIES

XX. Burnt Offerings—Concluded

By the Bible Study Editor

Besides the sacrifices of animals, whose blood must be shed and whose flesh was wholly burnt on the altar, there was required a "meat" offering. The nature of this offering is indicated by what is said of it. Lev. 2:1. "His offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon." Along with the meal the offering shall be accompanied with salt. Lev. 2:13. We may also note that there was also an accompaniment of a drink offering with every burnt offering. This was commanded by the Lord when He gave commandment to Moses. Ex. 29:39, 40. It was so instituted by Moses when he established the worship and ordained the services of the tabernacle. Num. 28, 29. Each kind of offering required a certain portion for a meat offering and for a drink offering. The drink offering was wine; and the kind of wine seems to be indicated, as fermented wine, since it was to be offered at all seasons of the year.

Meal Offering unto the Lord

A meal offering, called meat offering, could be made unto the Lord instead of an animal sacrifice. The quantity of the offering of flour or of cakes is not mentioned. But when the meal offering is part of the flesh sacrifice the quantity of it is indicated. Num. 28, 29.

As an accompaniment of burnt offerings, each offering of a bullock required three tenth deals of fine flour mingled with oil; each ram required two tenth deals of the same mingled with oil. The accompanying drink offerings for such sacrifices were half an hin of wine unto a bullock, a third part of an hin unto a ram, and a fourth part of an hin to a lamb. Num. 28:12. While the flour mingled with oil was burned on the altar with the sacrifice, the wine was poured out in the holy place, in the court before the Lord. The wine was called strong wine. Num. 28:7.

The Meal with Frankincense

When the meal offering was an accompaniment of a burnt offering it was offered without the oil and the frankincense. When it became a burnt offering in itself there was required the anointing with oil and the frankincense. In the offering of the flesh sacrifice there was present the fat and the shed blood, which were burned upon the altar. In connection with the meal there was no fat and there was no blood, except that which burned on the altar from the daily sacrifice or other burnt offerings made unto the Lord by fire. The fire itself was an indication that the blood atonement had been made and the meal offering was placed upon such a fire and upon the altar of the Lord where atonement by blood was recognized.

The oil was the fuel of the fire which burned the fine flour, as the fat was for the fire which burned the flesh offering. It assisted the acceptance of the sacrifice, even as the Holy Spirit becomes the aid to our acceptance with the Lord. We have no virtues to offer and no power to kindle the flame of God's grace and mercy. The Holy Spirit became our quickening power as well as our Intercessor to make our prayers and our service acceptable unto God.

The frankincense partakes of the nature of the incense which was offered on the altar of incense, for the three ingredients of the incense were mingled with pure frankincense. Ex. 30:34. These spices were ground fine, crushed and mingled, as the pleasing virtues of Christ were wrought and presented by the crushing experiences of His life among men, but proved His acceptable Sonship and obedience through it all. The virtues of another nature were placed upon the fine flour in order to give it the sweet savour that was acceptable unto the Lord.

The fine flour in itself was without the quality to be placed upon the altar. There was no blood to be shed, no fat and flaying and separating as the Lord required of the burnt offering. But there were those who were poor and needy and had naught with which they could share in the expression of devotion unto their God. Here was a gracious provision made by the kind Father of Israel and by our kind Heavenly Father. Even the gleaners in others' fields could present much an offering unto the Lord, for this burnt offering was not required of all the worshipers every day. It was to be a freewill offering, and to be presented to the Lord when occasion afforded or required. It may be that the poor and the widows grinding at the morning hour of their little store of grain would prepare the oblation also that was carried to the temple with a little of the widow's oil and a little frankincense, and on that day the little memorial of it would ascend unto heaven mingled with the sweet odors of the morning sacrifice or with the clouds of odors rising from the most costly sacrifices of the most able and most pious of God's children. It was also a sweet savour unto the Lord. Lev. 2:2.

The Memorial, and the Priests' Portion

Not all of any meat, or meal offering was to be burned. The Lord was not wasteful or extravagant of the things that belonged to men. For it was the Lord who gave gifts to men and all that God requires is that men shall respect His love and honor Him with proper memorial. So much of grace has God shown to us that all of our life would not avail to do honor to Him. He asks for a memorial. Let the worshiper bring much meal and oil as a thank offering to be offered wholly unto Him. He comes before the priest and presents the gift of His love of his own freewill. It was given to the Lord before it was brought to the actual place of sacrifice.

The next step in the progress of the offering is that of the division of the offering. He takes a handful of the meal, upon which he has poured the oil, and he takes all of the frankincense which are given to the priest, who places them upon the altar burning with sacrificial fire. God accepts the willing devotion of his heart in the handful as if it had been all of the offering. The remnant of the meal, whether more or less than the handful offered on the altar, is devoted to the priests. Lev. 2:3. It is a thing most holy unto the Lord. Lev. 2:3. The meat offerings, either those anointed with oil, or dry meat offerings, they were devoted to the priests and their sons, each to share alike in them. Lev. 7:10. Some of the meat offerings were to be devoted only to the priest who offered the handful, or memorial, on the altar. Lev. 7:9.

It is evident that in the meat offerings, or meal offerings, there could be no shedding of blood, no giving up of the life. "Without the shedding of blood is no remission," and there is no approach unto God save through the Mediator who laid down His life for the sins of men that they might be reconciled unto God. The process of this offering of meal as a burnt offering sets forth this principle of approach and acceptance unto God very distinctly. The memorial handful was burned on the altar that was consecrated unto God by blood, and upon which the shed blood of the whole burnt offering was sprinkled, and the body was consumed as a sweet savour unto God. The bloodless offering was made acceptable by that which had shed its blood. The remnant of the offering was to be eaten by the priests who were consecrated unto God by the blood of their sacrifices, and ministered unto God through the atoning powers of every sacrifice which they offered, even as Jesus, our great High Priest, offered Himself unto God and presents us unto the Father by the virtues of His atoning blood poured out for

the sinners to make them acceptable unto Himself and unto God. Thus it is that every offering made by the believer unto God which is outside of Jesus Christ, our Offering for sin, must be taken upon Christ, consumed or assimilated as a part of His own body and life, made a part of Himself and partaker of His virtues, in order to have that acceptable approach and presentation to the Father which was always a part of the priestly ministry. It was thus that the gift of meal, anointed with oil, could be presented in the holy place in devotion, and in the most holy place of God's presence, when transformed by the life of the priest of God who offered Himself to become our Intercessor in the holy place and our Mediator in heaven itself.

The Meal, a Bloodless Gift

There is a special significance in the nature of the meal offering. Tithes of every kind were to be brought to the Lord and devoted to His service by presenting them to the priesthood of God. All of the sons of Levi shared in the gifts of the tithes. The firstfruits of the fields and of the males of the flock belonged to the Lord, and certain of the first fruits were offered on the altar as was the meat offering,—Lev. 2:12, 14. It is evident that the use of the meal offering as a burnt offering had in it some other significance than that it was a portion belonging to the Lord or offered at the command of the Lord. It partook of the nature of a freewill offering when there could be no animal sacrifice. It was a provision of grace, by which the gift of the worthy worshiper could be presented unto God with joy and a feeling of acceptable worship. But it could not be a gift of whole grain; for it must be of fine flour. The wheat was wrought upon by the hand of man. It was bruised and crushed and ground to a special degree of fineness so that it could be called flour. It was presented to the priest as the work of man. Our works have a place, a very important place, in the service of our God and in the offerings which we present to Him.

There is no good thing in our lives that may be offered unto God in its own perfection and virtue. The finest of the wheat God gives to men as the result of their labor, but when it is presented to God it must be broken and crushed. Even the crushing of it is a human experience. It is thus presented unto God. Paul found in himself no good thing." All of his accomplishments and the works in which he boasted he counted as dung. Phil. 3:7. In the same spirit the apostle states the attitude which every believer should take toward the works of his life and the deeds of the body, which he teaches should be mortified, or made dead. Rom. 8:13. It is this spirit which David appreciated. "A broken and a contrite heart, O God, thou wilt not despise" (Psa. 51:17). Thus also Jacob was broken at Jabbok, and Moses was humbled and broken after he had accomplished His greatest work in receiving the law from the hand of God in Mount Sinai. He invited death as he saw the waywardness of the people whom he had led out of Egypt; his work was as nothing in his sight and even the tables which he carried from the presence of God were cast down and broken. "He that humbleth himself shall be exalted." Let every one of our deeds, all of our good works, every special accomplishment, be crushed and broken ere we present them, even a handful of them as a memorial before God.

The Pharisee desired to present all of his good works before God, and was rejected. The Publican presented his crushed self, and his ground fine flour in humility to God; for his spirit was crushed and his plea was that of mercy. That handful of humility and contrition was the memorial accepted with God, and all the rest of himself he presented to the priest to be made acceptable, for he was a sinner. It is evident that self and all the deeds of the body must be crushed into fine flour before it is presented unto God and then it is made presentable in the virtues of Christ Himself.

There is also a significance in the use of the oil with which the meal is anointed. It is evident, from the uses of oil in connection with the institutions and ordinances of the tabernacle, that oil is typical of the Holy Spirit. The Godhead is fully represented in all of the departments and services of God's house. The fire and the glory are representative of God. The sacrificial offerings and altars are significant of Christ, the Mediator. The candlestick, its oil and the anointing oil, the fat oil in connection with offerings, have the place of the Holy Spirit in His ministry before God for us. The oil is a product of crushing and grinding; the fat is procurable only after the blood of the beast is slain and the body is broken. The anointing oil for the meal offering was olive oil, not the priestly anointing oil. It also was part of the sacrifice of the meal offering. It is thus that the fat of the burnt offering was a fuel for the sacrifice. Even Jesus was raised up from the dead by the quickening of the Holy Spirit. Eph. 2:5; Col. 2:13; I Pet. 3:18; Rom. 1:4. The Holy Spirit follows after the shedding of the blood. There may be no blessing of the Holy Spirit's presence and power without the shedding of the blood and the recognition of that shed blood in its mediatorial power. The Holy Spirit spake in times past to those who believed in the promised atonement through the blood of the Lamb of God. The Holy Spirit was given to men only after the shedding of the blood and the presentation of that great Sacrifice for sin unto the Father by His resurrection from the dead. Even so, no good work may be offered unto God without its crushing in the estimation of man and its anointing by the grace of the Holy Spirit. The anointing of the meal was with oil which was the product of another crushing. The Holy Spirit it is not found by the crushing of self, as many have endeavored to discover; He comes from God alone, and comes from God only to those who recognize the gift as coming from God through the crucified Christ. It is the Holy Spirit from God who thus anoints our dead works and gives them the fuel of fire that makes them acceptable unto God.

Let men offer their good works unto God —their dollars and their deeds of love, their ministry and their memorials of faith—but let them know that even their humble spirit needs the added grace of the Holy Spirit to make them acceptable, and **that He does.** The charity that seasons the service of the believer, in I Corinthians thirteen, is none other than the love that is seasoned with the grace and power of the Holy Spirit.

Three other meal offerings are mentioned, that which is baked in the oven, that which is baked in a pan or on a plate (marg), and that which is fried with oil. Lev. 2:4-10. The only difference between these offerings and the fine flour offering is that with these which have been baked or fried no frankincense is used. Frankincense seems to indicate the spirit of trial and suffering, which was the lot of our Savior in His earthly experience. How must we also suffer with Him that we may be presented with Him and be raised with Him in glory! For the anointing oil is present with the baked and fried offering as well as with the meal offering. It is stated that the offering baked in a pan shall be of fine flour unleavened, anointed with oil, but it shall afterward be broken and anointed with oil. All traces of human perfections shall be obliterated from our minds and hearts when we present ourselves with our offering in God's presence.

There shall be no leaven. Lev. 2:11. In one instance leavened loaves are presented to the altar, but only as a wave offering with two lambs which were presented as peace offerings to be consumed by the priests on the day of Pentecost as firstfruit offerings. No leaven ever was placed or was allowed to be placed on the altar. The life of the leaven was both foreign to the habitation of God's house and foreign to the life of the meal or to the flesh that was offered on God's altar. It could not be included in the sacrifice unto God. As leaven is a foreign element so is it foreign to our own life as believers in Christ. It is the spiritual significance of the realm and life that belongs to Satan, with which neither God has fellowship, and man should have no fellowship. Leaven is not consumed on God's table in the sanctuary, hence should be purged from God's table and from Christian fellowships.

No honey was to be offered on God's altar. It was a sweetness not the product of man's life. There is much sweetness and virtue which man may borrow from the world that it not his own product. The only virtue and sweet savour that belongs to the child of God is that which proceeds from God's own sanctuary and is found in His provisions of grace, through Jesus Christ. Honey was not mentioned as one of the ingredients of sweet odors, nor was it included in the furnishings of His house. The Lord does not require foreign savours. Let all the offerings be seasoned with salt. Lev. 2:13. There shall be a sameness of savour with all the sacrifices and gifts that are brought unto the

(Continued on page 351)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE DISTURBED WATERS OF THE POLITICAL AND ECONOMIC SEA

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea (humanity). —Revelation 13:1.

To any student or observer of the times, it is at once evident that we have come to a time of crisis, as far as the nations politically and economically are concerned. As an editor reads the exchanges, he knows at once that the average writer is conversant with the fact that an age is dying, and that we are standing on the threshold of another period. Just to quote several must suffice: "World Civilization Nearing Its Climax," and "Are We at the End of an Epoch." To take the proper attitude as an age is dying, and its death struggles herald the need of another, is not easy. The question arises, "What shall the Church do about it?" It is often the preacher's dilemma, to know what to do. We all realize that the Lord Jesus Christ kept His hands out of the seething pot of politics in His day, but on the other hand no man told more stirring and gripping stories against social injustice, than did our Lord. These stories had much to do with the overthrow of the Roman Empire, with its attendant cruelties and selfishness. He set forth principles that were directly aimed at the greed, selfishness, and inequalities of the day. The entire Christian Monitor could be filled with articles to set forth the ideals that Jesus gave, which if followed would bring in a better order. If the Lord tarry we have a responsibility to reach the individual with the Gospel to make possible his regeneration, likewise to react upon our civilization like light and salt, to illuminate and preserve civilization. Some one has well written:

When ministers find fault with our economic system and advocate a change, they are told that they are going out of their proper field. They ought to be preaching the Gospel and regenerating the individual by appealing to his heart and conscience.

When they preach the Gospel and leave economics alone, they are told that they are trying to win the favor of rich men in the congregation.

Some say that the churches are not well filled, and especially that the poor stay away because the churches are not sympathetic enough with the poor. Others say that the churches are not well filled because the pulpit tackles the problem of poverty and does not confine itself to the old-fashioned Gospel.

Whichever course the minister pursues he is blamed. What he needs is more sympathy and less criticism. Whichever course he pursues he is trying to make the world a better place to live in. The individual needs regeneration, of course, and if every individual were thoroughly regenerated all our troubles would be at an end. On the other hand, nobody will say that our social, political and economic system is perfect, or that defects in that system are not hurtful to the individual. We cannot expect that the preacher, as a man with a good heart and an educated and active brain will not be grieved by the miseries of the human race and stirred to indignation by injustice. He may not be competent to solve the problem. He may not hit upon the right remedy. He may be perplexed like the rest of us. But we ought to recognize the goodness of his motives and not be too critical as to his methods.

Too often when the Church and the ministry speak against the greed and social injustice of the day, they are told to "stick to their last." This reminds us of the remonstrance of a Southern Baptist colored deacon to his pastor: "What dis congregation wants, is fo' you to preach Christ and Him crucified and leave dis yere chicken-stealin' business alone."

Then the question of courage to face the times we are in is a pressing problem. One minister in a community where five years of drought and locusts have impoverished nearly everybody said, "Our greatest problem to-day is to keep up the morale of people, with courage to keep going on, and look for a better day." To help in this direction we would urge to see the times as they are, some things still are cheering amid the gloom of the day. The following excellent write-up will help all of us.

I remember a house on a farm a few miles from a town where I once lived. It was a huge house—the biggest for miles around. It had wide porches, large plate glass windows, pleasant surroundings. I used to admire the place from the road. "What a grand house," I thought, "in which to live."

When one day I visited this spacious home I found that the family there did not really live in it at all. They only lived in the kitchen. The parlor and living room and library—or whatever they were called—were all shut off. They were never opened save for a funeral or a wedding or a call from the preacher—if he let them know in advance that he was coming. The rest of the time the family ate, talked, read the farm paper, received guests and carried on the business of the household in the kitchen.

I think it must have been people like that that Hosea had in mind when he said that "Ephraim is a cake not turned." Half-baked people. Folks with whole personalities to develop who had only exposed parts of them. With a whole house to occupy they went on living in only one room. The woods are full of people like that.

There are the faddists, for example; eager, enthusiastic, hither-and-yon folks. I suppose you would say that they don't live in the house at all but on the front porch ready for anything that the breezes blow their way. They never start anything of importance, never stop anything that needs stopping but just take what comes—the lighter the better.

Then, at the other end of the scale are the half-baked folks who see life entirely in terms of gloom. They don't live on the front porch but in the cellar, with the curtains drawn. They love the semi-darkness. Spiritually—quite as much as physically—they never venture out save when it's raining. The biggest social event in their lives is a funeral. How religion has suffered at the hands of these!

There's a third group of the half-baked: the folks with a superiority complex. They take up their post in the front room, opposite the mirror. That was the chief complaint Hosea had about Ephraim. Ephraim looked down its nose at the rest of Israel. A considerable part of the problems of our world arises from the fact that we are afflicted with so many "superior" people. Well, a superiority complex only appears in personalities that have been partially exposed to life. It is a mark of spiritual maturity and completeness to be able to look at a down-and-out and say with a man who had reasons for superiority but too much reason to be superior:

"There, but for the grace of God, goes John Wesley."

I think that one of the messages of Jesus for our times is that we expose ourselves, our whole selves; that we run up the shades, open the windows, dust off the furniture in our unoccupied rooms and move out of the kitchen.

The fact that there were two million families living in poverty and three million more just winning a bare existence in good times in America, dare not be passed over lightly. To-day, the number has increased, and the poverty has become appalling. With such conditions this question is worthy of our consideration, "Is there anything that can be done to improve our social system?" We think there is.

There are three kinds of social systems to-day: Capitalism, socialism, and communism. We do not have absolute capitalism to-day, but modified capitalism. Its achievements have been great. Its powers of production have been unparalleled in the ages past. This is its strong point. Its weak points are its inequality of distribution, so that class war threatens us to-day. The question rises, "Can capitalism be reformed?" We know not, as far as to-day is concerned, but we know that ultimately capitalism will run to its "Waterloo" according to the prophecy of the book of James, in the fifth chapter. Read it.

In the past slave owners at least cared for their slaves, so as to get the most out of the purchased product. In the days of serfdom the land, home, and owner were sold together. But under the present system a man can be dismissed, to let him starve, or let the public pay through relief. In this direction the unemployed are worse off than under slavery or serfdom. In this the rich industrialist has power without responsibility. Capitalism in its present form also endangers democracy, for 100 to 400 men, with their gigantic fortunes, practically control America. Capitalism in its present form also encourages waste. The following figures come from a bureau of information which is quite reliable: Four hundred rich families last year spent the following:

$50,000,000 for women's clothing.
$15,000,000 for liquor. (During prohibition days.)
$4,000,000 for beauty shops.
$5,000,000 for amusement.
$5,000,000 for flowers.

The list could be continued in many other useless directions. This same group just gave the small sum of $5,000,000 for charity. This must stop, or capitalism will commit suicide.

Along comes socialism and says, "The ma-

jor industries must be controlled for the common good." The Socialist party met in Europe the first time in 1869. It had within its ranks the right wing, which stands for law and order and the education of the masses. The left wing is illustrated by Russia. It resorts to force and violence, and cries, "Workers unite—you have nothing to lose but your chains." This First Internationale died. In 1889 the Second Internationale was organized. It was a union of the right and left wing Socialists. This movement also died. In 1918 the left wing separated and organized in Moscow the Third Internationale. The first Internationale is dead, the second was resurrected, and the third is alive in Russia. The difference between Socialism and Communism is that the former would nationalize the basic industries, such as mines, electricity, water, railroads by purchase, while the latter would nationalize everything, and that by confiscation. Whether we like it or not "Nationalism" is becoming a religion with the masses, especially youth, and the only religion that millions would be ready to die for, so it seems.

Personally, there seems to be no way out under pure capitalism, socialism, or communism. Since this impasse a new movement has arisen, Fascism (this middle class movement was discussed in the October issue), which we believe does not hold out any hope for a good and permanent social order. It is after all the rule of a certain group in the body politic, and only seems to serve well during chaotic times. It stands for law, order and work. It would hardly serve the Western Continent with its independent temperament.

The question then arises, "What sort of social system does Christianity support?" Christianity has no economic system, it is not a political movement. It is a way of life, it is a spirit. Christianity can create the spirit of unselfishness and coöperation and bring to the front interest in the other person. It can make the capitalist generous, the worker patient. It can bring about a spirit that recognizes that "the earth is the Lord's, and the fullness thereof, the cattle on a thousand hills," and man but the Lord's steward—the custodian of Deity.

Let us pray for those in authority, that they may find a wise solution for the problems that confront the nations. May we be spared from Communism and its violence and bloody work. May the God of all grace deal kindly with His people, and for that matter, ALL OF US. WE ASSUREDLY NEED IT.

NEW YORK CITY—TAMMANY AND MUNICIPAL CORRUPTIONS

Righteousness exalteth a nation (or city), but sin is a reproach to any people.—Biblical Proverb.

The municipal corruption in the average American large city has reached such proportions that it has disheartened the masses within, and is a stench in the nostrils of the average honorable person outside. Especially, is this true of New York City with its Tammany Hall. The word "Tammany" itself has become a synonym for corruption in politics. In many of the larger cities the treasuries are bled to the point that even the necessary expenses can no longer be met. In Chicago the school teachers are nearly reduced to the place of extreme poverty. It seems that in America the public cannot be aroused until crime, filth, or corruption smells up to heaven itself. The public conscience seems to be stupefied through indifference or a lack of moral stamina.

In the coming election Tammany Hall will have a tough battle to keep in the mayor's chair John Patrick O'Brien, the organization's tool. He is opposed by the fiery Italian, Mr. Fiorello La Guardia, who has established a fairly good reputation for fearlessness and integrity. He is running on a fusion ticket. On the eve of the election Mr. McKee, who followed the deposed Jimmy Walker, put his hat into the ring. He should have been nominated, but he had too much integrity and honor about him to suit Tammany forces, so smooth Mr. O'Brien was placed upon the ticket. Mr. Solomon, a Socialist, is also running for the office. This four-cornered battle offers to be rather interesting to watch from the side lines. It will be up to the citizens of New York to say whether this corruption shall continue, or whether there shall be a new order.

On account of the prevalence of municipal corruption some cities have abolished the office of mayor and have established the office of city manager in its stead. Thus the better elements in all parties have more of a balance against the corrupt forces in the average city. Already one of the large cities that adopted this plan is out of the "red" and is balancing its budget. When cities are controlled by politicians the people are under the control of these "shysters" to the same extent as the stockholders in the story of the "Fairy Cow" by Robert Quillen:

Ten men who were financiers chipped in $10 each and bought a fine cow that gave 10 gallons of milk every day.

The milk was divided at night and each man received one gallon as his share.

Soon the neighbors far and near heard about the wonderful cow and said to one another, "Think of getting a whole gallon of milk every day. What a wonderful return on a ten-dollar investment. I wish I had a share in her."

When this talk was repeated to the 10 men, they held a meeting and one of them said: "Let us give these people what they want. Our shares in the cow cost us $10 each, and we can sell other shares at the same price."

So they went to a printer and obtained 1,000 sheets of paper bearing the legend: "One share in the cow." Then they sold 500 of these shares at $10 each, which brought them $5,000 and divided the other 500 among themselves as their reward for being smart.

Each man of the 10 now had 51 shares, whereas in the beginning each had but one.

But one of the 10 began to worry.

"Look here," he said, "every fellow who bought a share in this cow will expect a gallon of milk to-night, and the cow gives only 10 gallons. When the milk is divided into one thousand and ten parts these new shareholders won't get a spoonful. Shares will drop to nothing. We'd better unload while we can."

So the 10 men went out on the street to find investors and each of them sold the 50 shares that had been awarded to him, and thus they obtained a second $5,000 to divide among them.

But now night was drawing near and again one of the 10 began to worry.

"There will be a row at milking time," said he. "Hasten abroad and persuade each of the shareholders to sign a proxy, which is a joker authorizing you to cast as you think best the vote to which his share entitles him. Then return with the proxies and we shall do some voting."

At twilight the men met at the barn, and in their hands were 1,000 signed proxies to represent the absent shareholders. And the 10 were entitled to vote in their own right, for each still held his original share.

"Now," said the one who did the talking, "we must organize. This company needs a president, a treasurer and eight vice-presidents. That gives each of us a job. And since there are 10 of us and the cow gives 10 gallons, it is moved and seconded that each of us receive a salary of one gallon of milk per day. All in favor say 'Aye'."

The motion carried without a dissenting vote. And then they milked the cow.

TABERNACLE STUDIES

(Continued from page 349)

Lord. Let it be that which edifies and which saves and purifies. Such a savour can come only through following the counsels of the Lord and through a faithful separation from the leaven of wickedness and the sweetness of the borrowed honey. There are things in the world that are highly esteemed among men but which are an abomination unto the Lord. It is possible for us to deny the world's pleasures and its joys, even to deny its powers of life and our own carnal minds and wills for the sake of presenting unto God the savours and flavors which are a special delight to Him and the source of the greatest blessing to our own souls.

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto His death" (Phil. 3:8-10).

TWO FRIENDS

By Hannah Good

What reason far the grief in Mary's breast
While at His tomb she stood? Why her delay
When all her sister comrades went their way?
Of spices and perfume she brought the best
To where they laid her Lord, in tones distressed
She cried, "Where is He laid?" then heard Him say
Her name, and gladness reigned that Easter Day.
But why should all this grief be so expressed?
She loved her Master far beyond compare
And sought Him even after hopes were dead,
Because their hearts were bound with ties of love,
And then her toils of life soon lost their care.
She sought Him here, in heav'n we seek instead
That ties, like hers, bind us with things above.

Keota, Ia.

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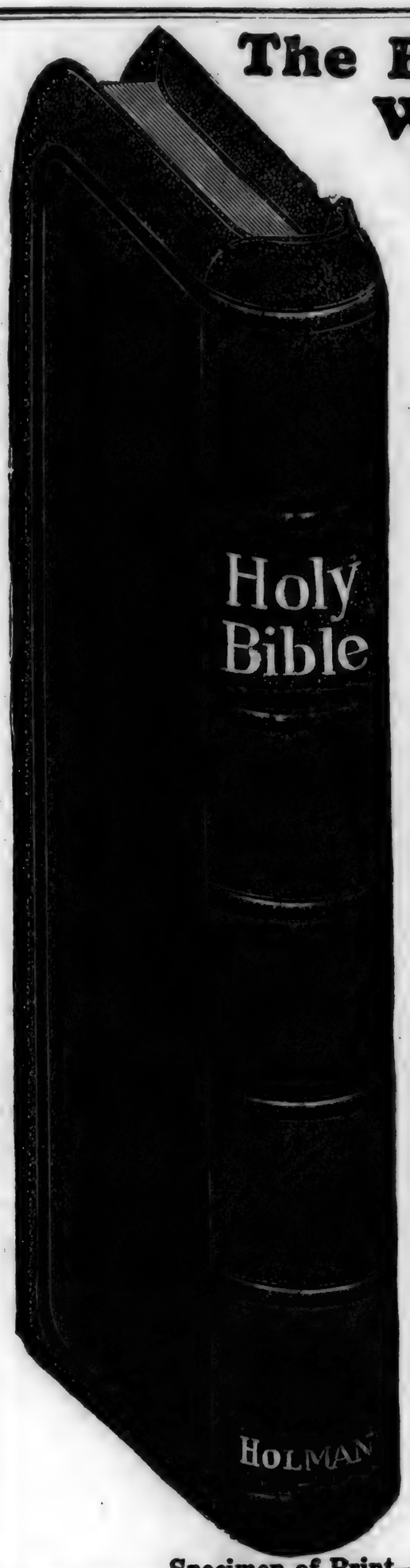

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THUMB INDEX
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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'sus [r] from Găl'i-lee to Jôr'dan unto John, to be baptized of him.
14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

A. D. 26.

CHAP. 3.
[r] ch. 2. 22.
[s] Dan. 9. 24.

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled which was spoken by Ē-sā'jas the prophet,

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In order to increase the usefulness of the Christian Monitor we are making the following offers to our friends who are willing to help in the work by securing new subscribers. The gifts described below are all of the kind that will make it worth your while to put forth some effort in order to secure them. We are looking to you to help us to increase the circulation of the Monitor. All new subscriptions will be dated December, 1934. Here is a case where you can help three—your friends, the Monitor, and yourself. Notice the following offers:

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We will appreciate your hearty response to this special offer. Let us do our best in helping to spread Christian literature to new and wider fields.

WHICH WAY?

A little girl went home from church one Sunday, full of what she had seen and heard. A day or two afterwards, when talking with her father, who was not a godly man, she suddenly exclaimed: "Father, do you ever pray?" He did not like the question, and in a very angry manner asked her:

"Is it your mother or your aunt who has put you up to this?"

"No, Father," said the child; "the preacher said that all good people pray, and those that don't pray can't be saved. Father, do you pray?"

This was more than the father could stand, and in a rough way he said:

"Well, you and your mother and your aunt go your way and I will go mine."

"Father," said the little creature with great simplicity, "which way are you going?"

The question pierced his heart. It flashed upon him that he was in the way of death. He started from his chair, burst into tears, and began to pray for mercy.

Which way are you going?—Selected.

CHRISTIAN MONITOR

DECEMBER, 1933

May the Joy and Peace of the Christ Child Reign in Our Homes This Christmastide

The Meaning of Christmas

By Gustav H. Enss

Gift of the Christ Child

By Arline Yoder

"For unto Us a Child is Born"—Christmas Sermon

By Oscar Burkholder

God Manifested in the Flesh

By David Alderfer

Sunday School Lesson Quarterlies for 1934

By Clayton F. Yake

THE MEANING OF CHRISTMAS

By G. H. Enss

THE Christmas season is here again, and again we are reminded of that great event, when the Lord of glory descended from heaven and here on earth took upon Himself the form of a lowly man. The event itself is of such far-reaching significance and its meaning so sublime that any attempt to give a fully adequate interpretation must fail. We shall have to admit that the best interpretation will always remain a feeble attempt. Much would have been gained if we could only avoid and if possible, eliminate all misinterpretations which are lodged in the minds of our present generation. It is a deplorable fact that our Christmas celebrations are more and more becoming a meaningless merry-making mixed with cheap fun and outright foolishness. If we should try to understand the meaning of Christmas from the Christmas cards which are sent through the mail by the millions every season, we might come to the conclusion that Christmas is a season when men take liberty to make of life a grand comedy. It is a matter of deep humiliation and shame for all earnest-minded Christians. The original cause for this festive season seems to play no part in the celebration and traditional phrases are used without any discrimination. Everybody is "happy," but for no reason whatsoever, for the real meaning of Christmas is often given little consideration

Many Christmas customs point only to the more pleasant aspects of the occasion; its tragic side is completely ignored. This, of course, is the common fault of most of the interpretations of Christmas. Only a few sense the tragedy in the words of the angel, "Thou shalt call his name Jesus; for He shall save His people from their sins." This is the tragic note in the Christmas message. Christ did not come for a wedding feast; He came because of sin. There is therefore no cause for merry-making on Christmas Eve, but much reason for real, deep joy. The nature of this joy may be illustrated by an experience which lingers in my memory. There was a serious case of illness in our home in northeastern Russia. It happened in the winter time when the weather was most severe. A blizzard had been blowing for some time and the roads were almost impassable. The only physician in the neighborhood lived about twelve miles away. The patient grew rapidly worse, and Father decided to send for the doctor. The most reliable servant was given the best team of horses and entrusted with an urgent request to the physician to come without delay. The servant left in the morning, but in that northern district daylight lasted only from nine o'clock in the morning to three in the afternoon. Therefore night was upon us again before help could arrive. Great anxiety prevailed in the home. The patient lay in high fever, restless and in pain.

Some one watched at the window, anxiously peering for the first glimpse of an approaching equipage. However, the darkness of the early night and the raging snowstorm outside presented an impenetrable wall to the eye. Still our ears were sharpened to catch the sound of the sleighbells, which were hung around the horses' necks.

Minutes seemed like hours, and the hours like days. My parents were in despair as they saw their child struggling for life. Fears that the horses might have lost their way began to torture us. What if the doctor had declined to venture out on such a night? Suddenly the crack of the long whip and the driver's voice amid the jingling of the bells could be heard through the howling of the wind and something broke through the darkness and stopped in front of the door. A man in a big fur coat leaped quickly from the sled and rushed into the house. It was the doctor. What a relief! No cause for merry-making, but sufficient reason for rejoicing, simply because the doctor was there!

This is the true Christmas message. The great Physician has arrived! He is here! The world was and still is seriously ill, struggling for life in the clutches of sin. Cause for merry-making? No, no, no! But sufficient reason for rejoicing, for the great Physician is here to heal the sinsick world. A real Christmas song is that old German hymn which many of us still remember.

Gott ist die Liebe
Laesst mich erloesen
Gott ist die Liebe
Er liebt auch mich.

Er sandte Jesum
Den teuren Heiland.
Er. sandte Jesum
Und macht' mich los.

Ich lag in Banden
Der Schnoeden Suenden
Ich lag in Banden
Und konnt nicht los.

Refrain:
Drum sag ich's noch einmal
Gott ist die Liebe,
Gott ist die Liebe,
Er liebt auch mich.

With this song in our hearts there will be little merry-making but much joy.

But there is another note in the Christmas message which points to a still more serious tragedy. This note is sounded in the words, "And the Word became flesh." The significance of these words may be better understood in the light of another Scripture passage which reads as follows: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise partook of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). According to this interpretation the Christmas event is unquestionably under the shadow of the Cross. And again I must say with a sharp pain in my heart, that I can see no occasion for such light-heartedness as we observe during the Christmas season. Do we not realize that the birth of Christ really meant His death, and the manger in which he lay was as good as His grave? **When the Son of God descended from heaven, He leaped to His death.**

This, of course, was in His purpose that He might save us from death, and bring to us the gift of life. But, here again, foolish imagination and superstition have darkened the Gospel story to such an extent that hardly any trace is left of the Christmas truth. It is indeed difficult to understand how such wild misinterpretations are at all possible. Think of the big fat Santa Claus clothed in red who is supposed to descend through the chimney and fill an old stocking with good things to eat—How much does this custom contribute to the understanding of the Christmas event? What an outrageous custom! If gifts are given and the children need an explanation let the Christ Child be the Giver of good gifts. And may I suggest another song for the occasion? It will be found in the Church Hymnal, Number 405: "I Gave My Life for Thee." This song and Hebrews 2:14 for a Christmas text might help us to see the real meaning of Christmas.

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave my life for thee,
What hast thou giv'n for me?

My Father's house of light,
My glory-circled throne
I left, for earthly night,
For wand'rings sad and lone:
I left, I left it all for thee,
Hast thou left aught for me?

(Continued on page 372)

"TO GOD THE GLORY BE"

By Joanna Sudermann Andres

I cannot know the depth of love
That brought my Savior from above
To live and die for me.
Nor can I measure out the pain
That gave the joyous, glad refrain:
"To God the glory be."

We had no room to offer Thee;
Our eyes were dim, we could not see
In Thee our Lord and King.
Nor did we see a shadow fall
Upon the manger in the stall—
The cross where Thou wouldst cling.

The Cross! We could not understand
Why Thou wouldst come, God's only Son,
To suffer pain and woe;
Until we saw Thy life blood flow,
And saw Thy face with love aglow—
O Thou didst love us so!

I cannot know the depth of love
That brought my Savior from above
To live and die for me,
But I can soothe with love that pain,
And with my life sing the refrain:
"To God the glory be!"

Hesston, Kans.

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GIFT OF THE CHRIST CHILD

By Arline Yoder

DAVE CANTWORTH leaned heavily on the window sill of a small high window and strained his eyes to see, thru the driving rain and sleet, a spot in the far distance. It was midafter-afternoon in late December. The weather had been tolerably warm for that time of year but now it was getting cold—very cold. The low dark clouds, the shrieking wind as it drove the dismal rain and sleet through the countryside, only added to the sadness of his inner being. The moaning of the wind mingled with the groaning in his soul. He sighed heavily as his thoughts and eyes centered themselves on that certain distant spot. He could faintly see the red, white and purple of the flowers so lately laid on the freshly dug earth.

The fire crackled loudly in the base-burner, and everything within the house seemed as if it were trying to make him cheerful and comfortable, but he could not so easily be tempted to happiness and comfort. What he really wanted was Margy. He needed her, in fact he did not see how he could get along without her. She held the key to his only happiness, and now she had so quickly fled and carried it away with her. Now he had nothing to live for, he must join her—perhaps she needed his comfort.

"Oh!" he sighed from the depths of his very soul. He could not bear the thought of his own Margy lying in that cold, dark cavity in the earth, with the wind howling through the tender and beautiful flowers and the rain and sleet beating the very life from them, while he, Dave Cantworth, sheltered himself under the roof of their little bungalow,—theirs, ah yes, theirs—but now that she had gone away and left him he could no longer call it theirs. They had planned, and worked, and saved to build the little love nest. Some time he planned to build a nice little home in Stanton nearer his work. They would have servants and Margy could take it a bit easier. She was so frail, but she worked sometimes almost beyond her strength to help Dave build the little bungalow they could call theirs. Dave had been so proud of her. But now—but now—it seemed he must go and join her. Yet he was powerless to do that. Then he must go to a large city, start a big business there, and then perhaps he could drown his feeling of sorrow in the hubbub of city life. He had nothing to live for here any more.

A cry caused him to start, and at last he came back to earth. He walked quickly to the little white crib near the stove. He stooped down and kissed the sobbing babe. "My own little Margy," he whispered. "Oh I have something to live for after all," he said to himself, as he remembered some of the last words of his dearest companion, "Dave, take good care of little Margy—perhaps Samantha can help you." Samantha—ah yes, he had forgotten, perhaps . . . .

"Pardon me, Mr. Cantworth, I thought no one was watching the child." The nurse had crept in unaware at the cry of the child and could not help but watch with feeling the young broken-hearted father adore his only human earthly possession.

"I'll let you take care of it, Miss Dugan, I'm no good trying to quiet it. I'm going to drive to town to see about some business affairs. I'll not be gone long"? and he proceeded toward the door.

"Just a moment please, Mr. Cantworth, I can't possibly stay more than another week. I have already promised to" . . . .

"All right," he interrupted, "I'll try to have some one by that time," and he hurried away.

He drove quickly toward town, and he thought about as fast as he drove. One week —Samantha— but where would he find her? He shuddered at the thought. A week was an awfully short time to solve such a gigantic problem. Yet it must be solved, and within a week. Samantha must be there when the nurse left—he didn't know how to take good care of little Margy—Marjory Wynn Cantworth. What prettier name could she have than her mother's own name? But Samantha Coeling—where was she—where could he locate her? She was his mother's youngest sister, a spinster, and extremely set in her precise ways. None of the family wanted her around, she was too arrogant and bossy—they did not need her assistance.

But now, Samantha would be just the one to care for little Margy. She would take so much responsibility from his shoulders. He thought hard. When she went away she was bound for Chicago. But she could be in California or Mexico, or where not, in the eight years she had been gone. and besides Chicago was an awfully big place to find such a very insignificant personage as Samantha Coeling. Perhaps he could find her through the Information Bureau. He would try.

A few evenings later in a private home in Chicago, Samantha Coeling hung the dish pans in their accustomed places and the tea towels on the rack by the gas stove, swept the kitchen floor, locked the back door, then climbed the back stairway and entered her cold attic bedroom with a heart weary and sick, at exactly eleven o'clock.

Throwing an old black woolen shawl, which was in fact a veritable heirloom, around her shoulders she knelt by the little attic window in the dark room and gazed out into the night. As far as her eye could see there was nothing but buildings, silhouette-like amid the numerous city lights, and the flakes of white snow falling softly on the dark sooty roofs. The day had been long—too long in fact to save her good humor. Everything had gone wrong. She was blamed for so many things for which she was blameless. First of all the fact remained that the front door had been left unlocked all night. Well, why didn't Samantha lock it? The truth was that Mrs. Deering's humored husband came home at three bells and was too drunk to know whether the door was unlocked or standing wide open. Then the toast burned, the last six slices of bread in the house, while Samantha ran in sheer fright to little Billy Deering, who cried and carried on as if he

THE CHRIST CHILD

By Arline Yoder

Thou sleeping Babe upon the hay;
While fleecy lambkins watched Thy slumber bright,
A silver star of wondrous light
Was guiding king and sage to Thee.

O Child, whose glory filled the sky:
While angels hovered o'er Thee through the night
Angelic hosts, amid Heaven's glorious light,
Sent frightened shepherds seeking Thee.

A Child, but King of Kings wert Thou!
A Savior born to die for sinful men!
And holy men adored and worshiped when
They saw and understood Thou wert divine.

O Holy Child, God's only Son,
We too with humble hearts come seeking Thee;
Help us to walk Thy holy way and see
The vastness of eternity.

West Liberty, Ohio.

had fallen down three flights of stairs rather than the remaining three steps. So to-night she was tired, and her heart was heavy.

The only thing she lived for was the little mission church—every one there was so kind and interested in her. But she did not get out to the services very often—she was tied down, working for the Deerings. What did she gain for drudging from morning until night? Only numerous sharp rebukes, a paltry two dollars a week, and one Sunday each month to enjoy the mission service. Something within her said, "Try something better." But work was extremely scarce, and she was afraid she would only make matters worse. "Might as well stick it out, Samantha," she muttered half aloud. Then she remembered a wall motto at the mission, "Prayer Changes Things." So she prayed that God would grant her a life of service rather than a life of drudgery.

The door opened softly, ushering in a breath of the snowy out-of-doors, as is always the case when one steps in from the outside. A dark figure stood in the doorway greeting Samantha with a cheery "Hello."

Samantha rose and turned on the light. She was surprised to see the wife of the mission superintendent standing before her.

"I have a letter here for you, Samantha," she exclaimed handing it to her. "You know Gladys Preslow, that frail girl with the dark curls who comes to the mission quite often? Well, she works at the Information Bureau and this letter came there, with another one asking them to locate you, and, of course, Gladys recognized your name and brought the letter to me to give to you."

Samantha gave a cry of joy as she read it. "They really want me—they need me! But what for . . . they don't say?" Then frowning deeply she said half to herself, "But—but—I can't go, I'd have to carry my religion with me and they wouldn't want it."

"Show your colors, Samantha, you can be a missionary too," encouraged the missionary.

Samantha remembered her prayer. Had the Lord so soon heard and answered? She put her arms around the missionary's neck and cried like a child.

The following week the tram pulled into the little station at Stanton, carrying with it Samantha Coeling. Dave was there to meet her. How she had changed, he thought, so quiet, humble, and submissive-like. Her quiet, unassuming ways soothed his tired heart. She was just what he needed at a crisis like this.

Very few words were exchanged during the short drive to the little white bungalow. Dave never mentioned the tragedy or little Margy—not until they had entered the house and she had seen the sleeping babe in the little white crib.

"Little Margy," announced the father sadly yet with a note of happiness.

"Ah, a Christmas child, David. Reminds me of the story of the Christ Child, the one that brought peace to this poor heart. It didn't take the Lord long to answer my prayer," she murmured softly to herself.

"Christmas—the Christ Child—" he sighed thoughtfully. "That was the gift of God to men, wasn't it, Samantha?"

"Yes," she cried happily, "Yours for the taking. And David, it may be that little Margy will be a missionary or something of the kind some day," she added, pointing toward the crib.

David walked over to the window where he had spent many a bitter moment, and gazed again at the distant spot. "Sorrow? Yes, but God is wise, and God is good," he murmured. "Strange I should have thought so little about Him all these years," he added, to himself. Then turning around and crossing toward the crib again, he said to Samantha, "You know, if God had never allowed this tragedy I might never have known the joys of a Christian. God's ways are strange, but wise ways."

"And I have found a life of service," exclaimed Samantha, almost too overwhelmed to express her happiness.

"There is no cloud so dark but that behind it the sun is still shining, and each has its silver lining. There is no gift as great as God's gift to us, His Son. I had forgotten Christmas—and the Christ Child." He stooped over the crib and kissed the sleeping babe, "Margy, and—the gift of the Christ Child."

West Liberty, Ohio.

MEANING OF CHRISTMAS

By Thelma Hostetler

By taking a peek into the December twenty-fifth recording of a few diaries we can see the different meanings of Christmas as these different people interpret it.

December 25.

Dear Diary: "I fared pretty good to-day. I think better than Vivian or Frank. Mother gave me the most adorable necklace and bracelet. They're simply stunning, white gold, with emerald settings. She gave me a new purse, too, a blue-beaded one, just the latest thing, and it goes perfectly with my new outfit. Dear old father has such a hard time doing his Christmas shopping, and it seems he never does get suitable gifts. He got me a pair of wall plaques. I like them more because they're from him than because of what they are themselves. Vivian got me some kid gloves; I believe they're too large. Frank, the old dear, always knows what I like, he got me three of the latest novels. I've forgotten the names, but I know I'm going to enjoy reading them more than anything else. Virginia gave me the cunningest little pup. He's a thoroughbred English bull, the liveliest little thing. I love him already. And then of course, I got a bunch of little things like one always gets. Piles of hose and handkerchiefs. I should think people would quit giving the same old thing every year. I know I have a dozen handkerchiefs from Cousin Lucy that I've never even used. She gives me one every year, and such a variety! This has been a swell Christmas for me. I'm well satisfied with my stock of gifts." (Diary of Yvonne Ames).

December 25.

Thank goodness another Christmas is over. I'm dead tired from the rush and excitement of it all. I'm sure thankful it only comes once a year, for the sake of my constitution and my pocket book." (Diary of Mrs. Carlson).

December 25.

"We went to Aunt Ellen's to-day for Christmas dinner and what a dinner! Everything one could ask for. Really I think I was full for once, a thing that happens only at Thanksgiving and Christmas. We had chicken and gravy, potatoes, both Irish and sweet, corn, some kind of mixture I don't know the name of, baked apples, a salad, cranberry sauce, olives, celery, then jello and cake, and pie a la mode for desert. Aunt Ellen surely does know how to cook the good old-fashioned dinners. I really thought when I got through I wouldn't want anything to eat for several days, but I believe I could eat a piece of that chicken right now." (Diary of Johnny Tuttle).

December 25.

"Had a good time to-day. Slept till ten. Went to the show this afternoon. Had dinner at Betty's and a date with Walter in P. M." (Diary of Jane Goodman).

December 25.

"I think as each year goes by Christmas has a deeper meaning for me than ever before. To-day I went to a simple service at the church and it set me to thinking as never before of the meaning of Christmas. The things we usually associate with Christmas, such as shopping and gifts, faded into the background and the birth of the Savior of the world came to the front. This day should be full of deep and sincere rejoicing instead of the lightness by which we usually celebrate it. How beautiful is the birth of Christ as we have it pictured in the Gospels! It inspires and lifts my soul to higher levels. **Resolution:** To celebrate Christmas with its new meaning, every day of the year." (Diary of William McLean).

Do you like Christmas because you get a lot of beautiful gifts, or are you glad when it is over with, or do you like it for the eats, or is it just another holiday, or do you really like Christmas for the real meaning that is back of it all.

Goshen, Ind.

OUR KING

By Leta Springer

Under the starlight a mother is singing,
Softly and tenderly, a sweet lullaby,
While in the heavens the angels are bringing
Tidings alike to the low and the high.

Angels are praising the Savior of men,
Telling the birth of our Lord and our King.
Surely if angels in heaven adore Him,
We too shall worship and praise to Him bring.

Hopedale, Ill.

CHRISTMAS BREAD CRUMBS

At last dinner was ready. It had been longer and slower than usual, not because there was much to be prepared, but because the workers were heavy-hearted and slow-motioned.

The truth is, it was the last Christmas dinner they ever expected to eat in the little old house to which the mother had come twenty-five years before as a bride, and in which all the children had been born. As for the father, he had been born in and buried from the dear old home, and this fact made it doubly precious to them all.

No wonder Jennie sighed heavily as she cut the bread, and Mary felt as though there was such a lump in her throat that she could not swallow even the Christmas mince pie.

What was the trouble? Oh, the old story! A mortgage on the home, which there was no money to pay, and now it was to be foreclosed. They had feared it all the fall, and on Christmas Eve came a letter which made it sure.

No, the man would not wait until spring for his interest; would not even wait two months. So it really seemed impossible to get away from their trouble.

I think the knock which was presently heard at the side door was a relief to them all. The little house was set far back from the road, and they had few callers.

Reuben sprang to open the door, and admitted an old man, who stamped the snow from off his boots and entered with a familiar air, though none of them had any recollection of ever having seen him before.

"Yes," he said, looking about him with a satisfied nod, "this is the very place. I remember everything about it quite well; and you have kept it in good repair, I'll say that."

Mrs. Webster concluding that here was an old acquaintance of somebody, perhaps of her own husband, made haste to be hospitable; they were just eating their Christmas dinner; wouldn't he join them?

"Well, now, I don't care if I do," he said heartily, drawing up his chair. "It was in this very identical room that I ate a supper and breakfast that in all my after years I have never been able to forget."

Mrs. Webster and her children looked interested. Did he know her husband? the woman asked, while Reuben helped him generously to chicken and potato and turnip. "Yes, ma'am. I knew him, though he was a mite of a boy when I saw him; he had red cheeks and curly hair, and couldn't have been a day over ten, if he was that; and it is forty-three years ago to a day since I saw him. He sat over where that young girl does. and ate his Christmas breakfast; I ate mine, pretty near the first one I had ever had in my life."

This was very interesting. Here was a man who must have taken breakfast with grandfather forty-three years ago. What a long, long time to remember a breakfast! Reuben hinted as much and received an eager reply.

"Remember it? I guess I do. I guess I was pretty near your age—how old are you? Well, I didn't lack six weeks of being your age, and I had been knocked and kicked and cuffed about the world, and never had a decent breakfast nor a decent word said to me till your grandfather picked me up on the road that night before Christmas and brought me home with him and gave me a supper and a bed and a breakfast, the like of which I had dreamed about many a time, but never expected to have.

"I hinted something of the kind when I tried to thank him. Oh, I haven't told you half of it! There were kind words that were worth more than the bed and the breakfast and the whole silver dollar and a stage ticket that took me fourteen miles on my way; and when I tried to thank him he said he was only scattering a few crumbs on the water, and didn't need any thanks. I was astonished with that, for there wasn't any water anywhere around, and I couldn't imagine what he meant."

"Don't you know the promise, my boy?" said he: 'Cast thy bread upon the waters.' I didn't know that promise, nor any other, for I hadn't heard much Bible where I came from. Well, he told me the whole verse and explained it to me and his Reubie—that's your hubsand ma'am, I take it—gave me a Bible with the verse marked. As I rode along in the stage and I studied it and fitted it into my memory, and said I to myself: 'Bill Dunlap, if you don't do your level best to help find those bread crumbs again, you don't deserve to live any longer.' Well, ma'am, I meant it; but for a long time misfortune followed me. Then I went out of the country and was gone for years, and—to make a long story short—I never got back to this part of the world until last week. Then I began to inquire around, and I heard a good bit of news, and some things which took me a little while to straighten out; but I'm thankful to say I've done it at last; and here, ma'am are a few of the crumbs I promised myself to find.

"He's gone where he doesn't need them; but I reckon he'll be glad to have the children have them."

As the last mouthful of mince pie was swallowed, the strange guest drew from his pocket a formidable-looking paper and presented it to his astonished hostess.

"I don't understand," she said, as the trembling fingers received it, while Reuben's eyes fairly blazed with excitement; "what is this?"

"That ma'am, is the mortgage which I understand has been making more or less trouble. I should like to see anybody foreclose it now. The old home belongs to you and the children, ma'am, without a cent of debt on it."

To attempt a description of what followed is quite beyond me. Reuben and Jennie and Mary all tried to talk at once, and as for mother, she did what she had not done through all the trouble—broke down and cried.

When they reached the point where they tried to stammer out some words of thanks, the guest would hear none of them.

"You needn't thank me," he said; "I've nothing to do with it. It's just Christmas bread crumbs come back according to promise."—Selected.

"Fear not: for behold, I bring you good tidings of great joy, which shall be to all people."

"AND ON EARTH PEACE"

By John Umble

The light flies west across Judea's hills,
Leaving their eastern slopes close-wrapped in gloom
And draped in dusky mist of gathering night.
The shepherds on the plains of Bethlehem
Summon with low-voiced call their grazing flocks
Into protecting circles, as they run
An anxious numbering glance across their charge.

Below, a torch moves on the city wall;
The flickering lights grow few; the breeze
Carries an infant's cry along the hill
And brings the lonely far-off bark
Of a startled dog. Now all around is still
Except the deep, explosive breathing of
The full-fed sheep. Abijah takes the watch;
The others sleep.

Then suddenly there shines
A light of blinding brightness from on high.
Abijah starts, but mindful of the flocks,
Arises, swift and strong, to save his sheep,
To die, if need demand, to strike and smite
Whatever foe may dare to harm his lambs.

"Arise!" Abijah cries, but ere his mates
Have started in surprise, Abijah's heart
Stands still, blood leaves his cheeks, for there
Before his face he sees an angel form.
He throws his body prostrate on the ground
For has it not been said of old that he
Who sees an angel dies?

Then comes a voice
So deep and rich, and calm as full and sweet:
"Fear not! behold I bring you tidings glad
Which shall bring health to men of every land!"
And lo! a multitude of shining ones
Surrounds the angel. Praising God, they sing,
"Glory to God on high, and on earth peace,
Good will to men!"

No longer fearful or
Dismayed, the wondering shepherds wait in awe
To hear what more the angel band reveals.
"For unto you," chants the cherubic host,
"Is born in David's city, Bethlehem,
This day, a Savior which is Christ the Lord!"

In silent, speechless awe the shepherds stand
Not comprehending yet the message brought,
While angel voices, fill the plain and air
With such melodious strains as had not been
Since all the sons of God together sang
Creation's song.

Then, as the shepherds looked,
The heavenly band, still showering down upon
The earth ecstatic melody, dissolved
Among the clustered stars. Even when
The brightness wholly faded from the sky
And night reclothed the earth in deeper black,
Still from among the stars, piercingly sweet,
Floated the glad refrain of the angel song:
"Peace on the earth, good will to men—to men."

Goshen, Ind.

Editorials

When Heaven and Earth Met

A definition for "horizon," which we learned in bygone days in the little red schoolhouse, is that it is a place where heaven and earth seem to meet. And so it is. We look all about us when we are out in an open space, and away in the distance, earth and sky merge into one before our eyes. But the meeting is only seeming, like the foot of the rainbow that we may chase ever so assiduously, only to find that we can never reach it, because it moves on with our changing point of vision. But not all meetings of heaven and earth are based on nothing more substantial than optical illusions. Scripture records many instances when heaven and earth, or its representatives, met in the most literal reality. After the disastrous experience of the first sin God met with our Edenic parents and talked to them about their great transgression. The Lord walked and talked with Abraham before He went to Sodom to destroy it. He spoke to Moses as friend to friend. He appeared to Isaiah on His throne, high and lifted up, amid the ministering cherubim.

Other instances might be given, but we want to direct our attention to the most outstanding meeting of heaven and earth in all the ages. All the currents of history in ages past were moving toward that momentous event. Seers and prophets looked forward to it and longed for that glorious time of prophetic fulfillment to come. Pious people of all walks of life were watching anxiously for that day. And in the fullness of time the blessed moment came when heaven and earth met in a manger in Bethlehem on a winter's night hundreds of years ago. Many startling events preceded or attended it. Angel visitors came to the virgin mother, to the foster father, and a special star flashed out the news to the watching sages of eastern lands. And when the glad event had taken place hosts of heavenly beings appeared to the shepherds of Bethlehem and in glad announcement and songs of transcendent beauty made known the glad tidings of great joy that would bring peace and joy to earth and add to the ineffable glories of heaven.

And so we come back once more to a lowly stable in in the little village of Bethlehem. The cattle are sleepily munching their hay or lying in their accustomed places, breathing heavily in sleep. But near by in one of the stalls is a youthful mother, her husband, and a newborn babe. Is there a dim light burning in the stable so that we can discern the dim figures in the shadows? Perhaps so, or maybe it is the glory that shines forth from the little visitor from heaven, for the infant lying on the hay is none other than the Son of God, the Prince of Peace, the Heavenly King. Heaven and earth have indeed met in the person of this little child, met in a way that is unique, the like of which has never before been known. God is now residing with man in the person of this Son of Mary, who is also the Son of God—Emmanuel, "God with us."

In meditating upon this great occurrence our minds are drawn to the wonderfully interesting outward events that accompanied it. We see the Wise Men making their way over rugged mountains and desert wastes as they followed the wonderful star that led them to where the Christ Child was. We see the skies aglow with heavenly light, as the frightened group of shepherds received the message from heaven that the Christ was born. We like to linger upon the scene when the shepherds found the Christ Child and rejoiced that they had seen the Savior of the world. We dwell lovingly upon the scene when the kings of the Orient bent in humble worship before the King of kings and Lord of lords. Yet even in our meditations upon these great and wonderful scenes we may not find the real meaning of Christmas, though they should certainly help us to do so.

Unless we realize that heaven and earth met in a very real, though mysterious, way, in which God in the person of His Son came to earth and took upon Himself the form of man, we have not yet grasped the great central truth underlying the meaning of Christmas. In the person of the Christ Child God came to earth to live among men, to minister to their needs, to enter into the feeling of their infirmities, to be tempted in all points as they are, to enter into the common experiences of mankind, to preach the everlasting Gospel, and then, to crown it all, to give His life on the cross of Calvary to atone for the sins of the world. What tremendous issues are involved in the coming of Christ to earth on the first Christmas! We cannot comprehend the far reaches of meaning that center around the fact of the incarnation. But if we look in faith to the Christ who thus came to minister and die for us, heaven will come to earth again as He enters our hearts as our Savior and Lord. Then the peace and joy which He came to bring will be ours; the glad tidings will be more than a legend; for they will be a blessed reality.

"O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us to-day.
We hear the Christmas angels
The great, glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel."

After Twenty-five Years

This number of the Christian Monitor completes its twenty-fifth volume, the first issue having appeared in January, 1909. Many changes have occurred since that time, in the world in general, in the church, and in the paper which you are reading. Speaking of the paper in particular, it was called into being because it was felt that there was a definite field for it in the work of the Mennonite Church and such other constituency as it might reach. We have just looked up the first issue in our files and found it very interesting. We quote as follows from an editorial in this first number of the Monitor:

"We purpose to put out a good, clean paper, free from all trivial, foolish, and sensational matter. A Christian periodical for the home, containing something of interest to all members of the family. We aim to emphasize those phases and qualities of life that are of prime importance in the development of a strong, symmetrical Christian character, and tend to fit the individual for whole-hearted Christian service."

As we look back over the past quarter of a century we find that it is still the purpose of the Monitor to meet the same high standard that moved the publishers to begin its

publication. Changes have affected the Monitor, as they do everything else that is upon this earth. Four editors have had charge in directing the material that appeared on its pages: Bros. H. F. Reist, Falfurrias, Tex.; Vernon Smucker, Wooster, Ohio; C. F. Derstine, Kitchener, Ont.; and John L. Horst, Scottdale, Pa., the present editor. We believe the Lord's blessing has rested upon the work of the Monitor during the past twenty-five years. And we want to continue to be true to the Word of God and to the Church of Christ, so that, if the Lord tarries, another quarter of a century may find the Christian Monitor still firmly standing for the truth and for the right.

The Christian Monitor for 1934

It is right for us to look back into the past and in reminiscent mood to recall its duties, blessings, and even shortcomings and failures. But we cannot live in the past. We must live in the eternal present, that strange and incomprehensible twilight zone between the past and the future. And in order to live to the greatest advantage and usefulness we must plan for the future. In harmony with this general principle, which is recognized in every activity of life, the Christian Monitor is also planning for the work of the coming year, and desires to outline some of the plans here so that the reader may know what are some of the things that will appear, the Lord willing, in the paper in the coming year.

No radical changes are planned for, yet we want to meet the needs of our people in these changing times. A new series of articles scheduled to begin with the January number is **Studies in Prophecy** by Bro. John Thut of Harper, Kans. Bro. Thut has made a study of Prophecy for many years and is well qualified to write on this subject. The trend of modern times causes many people to become more interested in this phase of teaching in the inspired Word. Bro. Thut will first discuss some of the basic forces and movements of history, and then present an analysis of the present world situation, followed by a study of the signs of the times. Our readers may well look forward to a rich treat in these discussions. Another new series of articles to begin in January is a discussion of **Modern Sin.** We realize that in a sense there may be no modern sins, but on the other hand there are some modern manifestations of sin that are confronting us as Christian people, and which we do well to take note of seriously so that we may meet the issues that they bring and be on our guard so that we are not drawn into the tide of modern evils. These subjects will be discussed by different writers. The subject to appear in the January number is **Unbelief.**

We also aim to strengthen the **Sunday School Department** during the coming year. Bro. Bressler will continue his studies of the Sunday school lessons, in which the reader at a glance may get the main teachings of the lesson. We believe our readers appreciate these **Nuggets of Truth.** In addition to this regular feature we aim to present timely articles concerning the Sunday school movements and work of our Church. The January number of the Monitor will contain an article by Bro. A. J. Metzler, Masontown, Pa., on the **Present Work and Aims of the General Sunday School Committee,** of which he is chairman. During the year we expect to have articles by Bros. I. W. Royer, Orrville, Ohio; Paul Erb, Hesston, Kans.; and others. Be sure also to follow the **Bible Studies** by Bro. S. F. Coffman and the discussion of the **Young People's Meeting Topics** by Bro. J. R. Shank.

Another new feature to be begun soon will be a series of articles on **Our Church in India** by Geo. J. Lapp, for many years a missionary in India. This will be a thorough presentation of the different phases of the work that has grown into a Church Conference with approximately 1360 members. **Book Reviews** will also be featured during the year, in which important books will be reviewed by competent writers. In the January number Bro. Paul Erb, Hesston, Kans., will give a review of **The Hutterian Brethren,** a recent historical work by Bro. John Horsch. **Studies in Hymnology** by Bro. Jesse D. Hartzler of Hesston, Kans., will be continued. These carefully prepared articles will no doubt be found to be of increasing interest as the subject is developed. Anis Ch. Haddad will continue to furnish travel articles concerning interesting places in the Old World. Other regular departments will be continued and various new features will make their appearance throughout the year, the Lord willing.

We hope to have many good things for readers during the coming year, things of interest to every Christian home, and of especial help to the Christian worker. Young People's Meetings and Sunday Schools will find it advantageous to get the paper at our very liberal club rates. See also the **Special Offer** for those who help in the work of getting new subscribers, as outlined on the last page of this issue. We solicit your help and coöperation in making the Christian Monitor a better and more useful paper in the coming year. We need your support in prayer, in the contribution of articles, and in liberal response in the way of subscriptions. We trust that we may, under the blessing and help of God, merit the full support of our constituency.

Repeal

This is a word that was much heard during recent years, and so effective was the propaganda against the Eighteenth Amendment that, in the recent election, repeal of this prohibitory statute became an assured fact, and in a few weeks, when the state conventions will have been held, the manufacture and sale of liquor will be legal as far as any federal law is concerned. The live question now is just what measures will be taken by the various states to regulate this traffic that in the past has fought every effort at successful control. We trust that the Lord will direct in some way so that the younger people who will now be face to face with a vice that they had been shielded from heretofore by prohibitory laws, may be spared from the temptations of the old-time saloon.

Now that legalized liquor is just around the corner let us as Christian people put forth more vigorously than ever a campaign of teaching concerning the evils of the use of intoxicating beverages. Let the fight for temperance go on, remembering that temperance is the moderate use of things that are beneficial and the total abstinence from things that are harmful. The Christian Monitor expects to use its influence in the cause of temperance in no uncertain manner. Let us be good soldiers in the fight against the sin of intemperance and every other sin.

CHRISTIAN MONITOR PULPIT

CHRISTMAS SERMON

By Oscar Burkholder

TEXT: For unto us a child is born, unto us a son is given.—Isa. 9:6.

At Christmas time we hear a great deal about "Christmas cheer." We are admonished on every side to spread it wherever we go. Yet when one inquires what this "Christmas cheer," that we are to enjoy and impart to others, really is, we receive any answer but the right one.

Some say it is a cheery greeting. Others say it is a general loosening of the purse strings, while others say it is the giving of gifts to loved ones. Are these not always in order? Must there be special times to exercise ourselves in this manner? Must the anniversary of our Lord's birth be celebrated by the lavishing of gifts upon each other? These, and many more questions face us as we observe present-day conditions in the world, the drift from the true conception of the purpose of our Lord's coming, and of the purpose of God, the Giver of this greatest of all gifts. May we note a few truths concerning Jesus' first coming that ought to govern us in our commemoration of this great event.

It Was A Joyous Occasion.—Unlike the advent of children to-day, when physicians and preachers are coöperating in birth control, and in many other things that are involved in such unnatural satisfyings of the flesh, the coming of our Lord in the flesh was heralded with the expression of heavenly joy, and received in the same manner by those on earth. "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:10-11). "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will to men" (Luke 2:13, 14). "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them" (Luke 2:20).

It Was the Fulfillment of Promise.—Many years before Jesus' coming, men of God spoke of it. It was a glorious anticipation to them. It meant the end of bondage, oppression, and despisings by other nations, and the beginning of glory, power, and the rule of love by Him who should come. While the predictions of the Master's sufferings were interspersed with those of His glorious triumphs over all His enemies, it is noteworthy to remember that the prophets saw triumph above travail, and love transcending the licentiousness of this world. "The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, the Prince of Peace" (Isa. 9:6).

It Was the Closing of the Dispensation of Law.—In the days of Moses the advent of the law was accompanied by demonstrations of God's mighty power, and declarations of justice for His people. Upon obedience to God's commands depended prosperity and happiness among God's children on earth, and assurance at the end of the journey on earth of meeting their Creator in peace. But they were sadly disobedient. The spirit was willing but the flesh was woefully weak. God sent His Son to do what man could not do. And in this the Son was triumphant. He came not to destroy the law but to fulfill it. All the principles that were hidden in the law were perfectly carried out in the flesh by our Lord so that man might have the way made clear to heaven. Now in Christ is full salvation. We are free from the law through Him.

It Was the Beginning of the Dispensation of Grace.—As the law taught the Israelite his helplessness and inability to save himself grace now teaches us, additionally, man's utter dependence upon God, in Christ, not only for initial salvation, but for the sustaining of this triumphant experience. The Christian man is obedient to God because he wants to be. He wants to be obedient because of his love for his Redeemer, and his love for his Savior is kept fresh and pure by Christ who is God's greatest expression of love to, and grace for, man. "We love him because he first loved us" (I John 4:19). He now serves with his whole heart, and the expression of such service is the same as that of his Master, who "came not to be ministered unto, but to minister" (Matt. 20:28).

It Was the Beginning of God's Greatest Expression of Love for Man.—It is true that justice and judgment are expressions of God's love. The ten commandments reveal God's concern for righteous living on earth. The penalties attached to the different laws declared God's great love for man and His desire that man should live a holy life. But there is nothing that persuades and inspires man to obedience like genuine, wholehearted sacrifice. This God accomplished in Christ. Jesus needed no Redeemer. He had committed no sin. Repentance and restitution were never necessary to Jesus, either in heaven or on earth. He was tempted, yet never sinned. He ran the gauntlet of contamination with sin in His birth and in His life, and never once faltered. In His resurrection the same glorious triumph was manifested that was so plainly the characteristic of the song of the angelic host at His birth. All of this, and much more that could be related, was done for one great purpose, namely, the redemption of man from sin. Not a selfish act or purpose, not a sign of power seeking, but a wealth of proof of obedience to God at any cost is the record of the One who was born in Bethlehem so many years ago.

In the light of such a life what manner of men ought we to be? Should we lower the high standard that Jesus has set for us by giving with the expectation of gifts in return? Should we, can we, give to those who have no need, and call such giving a manifestation of our love for Christ? Are we prompted by the Spirit of the Christ when we follow the crowd at Christmas time, buying articles that are meant for display rather than service, and that reflect the glory of man rather than the glory of our Savior?

It was our need that moved the mighty God to give. It was our inability to supply our need that prompted God to fulfill His divine plan of redemption. Should not this high and holy purpose, which prompted God to give His only begotten Son, and which giving the Son carried to completion, beginning at His birth and ending at His resurrection, be the only motive of our celebration this Christmas time? Is not the spreading of Christmas cheer the spreading of the Gospel of savation through Jesus Christ? And is not the principle of such salvation the giving of God's best to save man from the worst? May we forget ourselves and endeavor to express the love of God, so abundantly shed abroad in our hearts, by our ministry to those who are in need.

Breslau, Ont.

THE CHRISTMAS SPIRIT

Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background and your duties in the middle distance, and your chances to do a little more than your duty in the foreground: to see that your fellowmen are just as real as you are, and try to look behind their faces to their hearts, hunger for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—even for a day? Then you can keep Christmas.—Henry Van Dyke.

"Thanks be unto God for his unspeakable gift" (I Cor. 9:15).

Christian Life

GOD MANIFESTED IN THE FLESH

By David Alderfer

This article supplements the Young People's Meeting topic for December 24.

"And without controversy, great is the mystery of godliness; God was manifest in the flesh—" (I Tim. 3:16). Man stands amazed and bewildered in contemplation of the God-man. "Impossible, unscientific," says the worldly-wise man, and because his great intellect cannot grasp the miracle, he discards the assumption. In his attempt to satisfy his mind in the matter he has concocted various ideas and heresies, explaining away this redeeming truth.

But God has "hid these things from the wise and prudent, and revealed them unto babes" (Matt. 11:25). So may we take upon us that childlikeness which merits God's favor, and pray the illumination and revelation of the Holy Spirit, that the "hidden mysteries" of this doctrine may be more wondrously revealed at this Christmas time than ever before.

Behold the **Son of God!** See the God-head veiled in flesh. Dr. James Orr, commenting upon the title, "Son of God" and its significance says: "This title is one to which there can be no finite comparison or analogy. The oneness with God which it designates is not such reflex influence of the divine thought and character such as man and angels may attain, but identity of essence constituting Him not God-like alone, but **God.** Others may be children of God in a moral sense, but by this right of nature, none but He. He is herein the **only** Son; so little separate, so close to the inner divine life which He expresses that He is in the bosom of the Father. This language denotes two natures homogeneous, entirely one, and both so essential to the Godhead that neither can be omitted from any truth you speak of it." In this we see that an attempt to analyze the personalities of God and Christ carries us to the point where their individualities are lost in oneness. Indeed the gospel of John begins with Christ as God from the beginning. "In the beginning was the Word. —and the Word was God." To lose sight of this great fact or to minimize it would bring Christ's life and work down to the plane of a mere teacher and example and reformer. He was that and infinitely more —Jesus was God! "Hail the Incarnate Deity."

"Behold the **Man!**" "The Word was made flesh and dwelt among us" (Jno. 1:14). By His own volition this was done. He **"took** upon Him the form of a servant." Matchless condescension! Is this the Prince we see in human garb? Yes, and more, the King Himself, donning the beggarly rags of sinful humanity that He might walk with them and lift them and die for them. Love's deep mystery! "For the sun to fall from its sphere, and be degraded into a wandering atom; for an angel to be turned out of heaven and be converted into a fly or a worm, had not been such abasement, for they were but creatures before, and so they would abide still, though in an inferior rank. But for the infinite glorious Creator of all things to become a creature is a mystery exceeding all human understanding."—Flavel.

In utter abandonment of His rightful position and privileges "He made Himself of no reputation,—and was made in the likeness of men" (Phil. 2:7). Our Lord came under the power of fleshly infirmities, even as we. There is not a note or key in the great organ of our humanity which, when struck, does not find a sympathetic vibration and subsequent chord in the mighty scope of our Lord's being, saving of course the rasping discord of sin. Jesus was man!

"Behold the **Savior of mankind!"** What a life He lived. As we reckon the life of man His was short,—about half the usual span,—but into the few recorded years of activity are crowded deeds of spiritual and social and physical beneficence, and others not recorded, which, John supposes, "if they should be written every one,—even the world itself could not contain the books that should be written."

How beautiful a great and gracious life is! But many men have attained to such a life; and if our hope of salvation is based upon that alone, how hopeless we are! Let us now follow the Son of God to the end of His humanity. What a death He died! Ignominious! The death of a sinner! At this point the miraculous blend of Deity and humanity prostrates us again in wonder and amazement and we can but exclaim, "Lord, I do not understand, but by faith I do believe." Love divine! How else had we ever known that Love? Indeed we do not know it yet as we shall some day know it. All these things hath God done "that in the ages to come He might shew us the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2:7).

Therefore we conclude that to the following great and final intents was God manifested in the flesh:

To the intent that the Father might be revealed to men. "The only begotten Son, which is in the bosom of the Father, he hath declared him" (Jno. 1:18).

To the intent that He might sympathize with, and succor us. Turning from the possibility of taking on the nature of angels, "He took on him the seed of Abraham. Wherefore in all things it behoved him to be like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, He is able to succour them that are tempted" (Heb. 2:16-18).

To the intent that He might destroy the works of the devil. Man was bound in sin by Satan. His works and ways and wiles are legion. "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8).

To the intent that He might appear in the presence of God and intercede for us, as our attorney, to plead our case before the Supreme Judge. "For Christ is . . . entered . . . into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

To the intent that man should not blindly and uselessly spend himself in a hopeless quest for salvation in any other. "For there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

To speak of God the Father and of God the Son brings us logically to speak of God the Holy Spirit; the Trinity being indivisible, inseparable. We may surmise from the concurrence of events incidental to the manifestation in the flesh that the gift of the Holy Spirit was a seal of Divine sanction and satisfaction concerning the work of Christ upon earth. Jesus Christ prepared the way for the Spirit and made Him known to men. Also He prayed the Father that He would give His disciples **another** Comforter in His stead. Christ, in His earth life played the part of forerunner to the Holy Spirit, and after His ascension and exaltation received "His place at the right of the Father as the bestower of all spiritual gifts, and especially the gift of the Spirit."

God—manifested in the flesh! What does it mean to you and to me? Is it an unknown story to you; but one which your heart yearns and hungers to know?

Is it a long-known story, but one rudely refused and rejected?

Is it a timeworn story of long ago and far away, passively believed and accepted? Or

Is it a story, old, yet ever new, continuously thrilling you with the reality of the glory you have been saved to, and the damnation you have been saved from?

"Ye that have escaped the wrath of God by the humiliation of His Son, exalt your great Redeemer and forever celebrate His praises."

Scottdale, Pa.

See how precious it is to wait upon God! See how those who do so are not confounded! (Psalm 22:5) Their faith and patience may long and sharply be tried; but in the end it will most assuredly be seen that those who know God, He will honor (I Sam. 2:30), and will not suffer them to be put to shame. (Isa. 54:4)—George Muller.

"Thou shalt call His name JESUS: for He shall save His people from their sins" (Matt. 1:21).

THE GROWTH OF THE CHRISTIAN CHURCH AS REVEALED IN THE BOOK OF ACTS

III

By Sanford C. Yoder

This concludes the series of articles by Bro. Yoder. As in other issues you will find this installment helpful in the study of the Sunday School lessons for this quarter.

The Ancient City of Corinth

The celebrated city of Corinth was situated on the isthmus that joined the southern peninsula to the main land of Greece. Corinth had three good harbors which in reality were the only good harbors of Greece; one on the Corinthian Gulf on the west side at Lachaeum and two on the east side, Cenchreae and Schoenus, on the Sardonic Gulf to the east. By virtue of its position Corinth commanded the traffic between the east and the west. The smaller ships were early hauled across the peninsula on a tramway made of wooden rails. Among the early inhabitants were the Phoenicians who were traders, merchants, and sailors. These people left many marks of their civilization and contributed to the industrial arts of the city such industries as weaving, dyeing, etc. They also implanted their religion and mythology. A number of the Corinthian cults, such as the Aphrodite and Melikesites, were of Phoenician origin. The Corinthians were early noted for their inventive genius, for their cleverness, and artistic sense. As a result of these qualities they embellished their city and made it one of the most beautiful in Greece, and developed an order of of architecture that became noted but was little used by the Greeks outside of Corinth.

The city owed its wealth to its position in the commerce of the world. Because of its location on the highways of trade it early began to cater to the desires of the people who passed through her gates. The result was that places of amusement sprang up and dens of vice flourished. Athens was known as a center of learning, and Luke says, "The Athenians and all the strangers that were there spent their whole time in nothing else but either to tell or hear some new thing." It could well be said that Corinth catered to another class of people. Wealth accumulated, and as said before. vice and sensuality flourished. Sailors from all the world passed through the city. They brought with them the vices and sins of other lands and left them in their pathway at Corinth also. The result was that the city flourished and prospered financially, but never rose to any great renown in the field of literature, or science, or statescraft, although the hymn to Dionysius was first arranged to be sung by a chorus at this place, and a number of statesmen of renown were produced here, among whom were Periander and Phidon.

The Founding of the Church at Rome

Even though Paul did not establish the church at Rome his interest in the work at that place justifies some account of it. There seems to be no definite record of how or by whom the church here was started. At the time Paul wrote his epistle it was known to have existed, and from his letter one would infer that it had reached a position of some importance. It is quite evident that it was founded by others than Paul, and the purpose of his epistle was rather to unify and strengthen the bond of Christian fellowship than to correct any practices that may have existed among the brethren at that place.

Jus how or by whom the first seeds of the Church had been planted is not known. Rome was at that time the seat of power of the civilized world. Naturaliy it was the center of much traffic, and people came or were brought to it from afar. The Church may have been started by some obscure Christians whose affairs brought them to this center and its beginning is obscured. Two things, however, are rather certain. First, that it contained an element of both Jewish and Gentile Christians. His epistle indicates that there was a strong Gentile influence prevailing, as will be indicated later in the discussion of the content of the epistle. The Gentile element evidently was rather strong, as will also be considered later. Second, it is quite evident that Paul had nothing to do with the founding of the Church, because of his care not to assume or claim any spiritual authority among them. The visit he had planned for Rome evidently was to be brief, for the reason that he recognized the work as belonging to some one else, and his only aim was to unify and strengthen rather than to correct and unify.

Paul's Desire to Go to Rome

There is little doubt in my mind but that Paul who had such a vital interest in Christianity would be concerned not alone for the churches he established but also for all the churches throughout the world. His interest and outlook embraced the entire Christian movement. His attitude toward the impending Jewish-Christian and Gentile-Christian crisis indicates that Paul was not interested in factionalism nor anything that would result in a cleavage within the Christian ranks. There is no question but that he recognized that any separation of groups would be detrimental to the cause which he espoused and to which he held so dearly. He possibly realized that when groups break up into factions they will soon lose sight of the real issues and be more interested in fighting each other than they are in battling against wrong. This he tried to avoid at Corinth. He risked almost everything at the Jerusalem Council to bring about a reconciliation between the two great factions whose differences had assumed alarming proportions.

Paul now finds a church at Rome with which he had thus far no connection. This important church lay in the path of the line of churches he hoped to establish between Jerusalem and Spain. Its position was important and strategic. Rome was then counted the mistress of the world in politics. The church here would likely rise to a position of influence and importance because of its location. Hence it became necessary to absorb it into the plan and win its confidence in order that a pure Gospel might radiate out of its life. It was important that in doctrine and practice it should be pure, and orthodox, if there was such a thing at that time.

In order to pave the way for his visit, which was to be short, he wrote the Epistle to the Romans in order to establish personal relationships with the Church and set forth the chief elements of his teachings in such a way as to remove any misapprehensions regarding his visit.

Summing up, then, what seems to be the purpose of his proposed visit we may say that it was:

1. To unify the entire Christian movemeant and to include the Roman Church in his program of spreading the Gospel beyond Rome.
2. To unify the Church in her doctrine and practice.
3. To win the confidence of the Church at Rome and allay any misapprehensions it may have entertained regarding his doctrine and work.

His Life at Rome

Paul's plan to visit Rome turned out in a rather remarkable way. After leaving Corinth he proceeded by various stages to Jerusalem where within a short time he found himself arrested, and he barely escaped being mobbed. At the trials which followed Paul saw the hopelessness of securing a fair hearing before the Roman officials in Palestine, consequently he appealed his case to Caesar. It was during his trial before Felix and Festus and his hearing before Agrippa that Paul was given the opportunity of delivering a few of his finest orations. However, he saw that even as a Roman citizen he could hardly secure justice in Jerusalem or Ceasarea on account of the fact that the whole judicial as well as political system was honeycombed with the schemes and intrigues of corrupt politicians. After two years' imprisonment he was sent to Rome on the memorable voyage described so vividly and realistically by Luke in the closing chapters of the Book of Acts. The way for his coming was prepared by his epistle. From Malta he sailed in the spring of A. D. 60 and landed at Puteoli, where he stayed seven days with some brethren, and then proceeded an imperial prisoner on the way to Rome. At Appii forum and the Three Taverns he was met by a company of brethren from Rome who escorted him to the city. His case was laid before Caesar and was not disposed of for two years. During this time he lived in his own rented house, although under guard and chained to the soldiers, but was allowed a great degree of liberty. He preached to the soldiers and all who came to hear

him; as Luke says, "no man forbidding him."

Events Between A. D. 64-70, and the Influence on Christianity

The great events that influenced Christianity between the years A. D. 64 and 70 were the Neronian persecutions of the Christians and the destruction of Jerusalem. Earlier in the history of Christianity the opposition which the Christians encountered came from the Jews. With this the Romans seem to have concerned themselves very little. This is indicated by the attitude they took at Corinth when Paul was called before the council. When the judge heard the complaint he dismissed the case and paid no attention when the Jews were being attacked by the mob. Again at Jerusalem when Paul was attacked by the Jewish fanatics he was rescued by the Romans, who undertook his protection.

However, when at a later date an edict was issued by the ruler ordering the setting up and worship of the images of emperors in every temple and shrine, the Christians found it impossible to comply. As a result of this they practically became a proscribed people, and their religion was outlawed. The tables now turned, and the Romans who had taken little interest in their affairs became their persecutors and insisted that they comply with the law. Since the Christians could not do so they were persecuted, and at length the Neronian outbreak occurred which resulted in the death of many, and the persecution and punishment of others.

This made it necessary for the believers to become silent believers or throw themselves open for trouble. The result was that they were scattered, and probably their larger groups were broken up. This persecution was especially fierce in the regions of Asia Minor where the trouble was aggravated by hostile Jews who did all they could to exterminate the Christians.

But the order of emperor worship also affected the Jews. They were to worship no images. Chafing under the Roman rule, which seemed to have become more and more objectionable, they rose up in a revolt with the aim of obtaining their freedom. This led to a bitter warfare and the final destruction of Jerusalem.

It also broke up the Jewish seat of power, where all the bigotry and authority of the Jews had centered. The Christians fled from the city and were scattered. No doubt the feeling between the Jewish and Gentile element in the Christian Church was not at an end, but whatever prestige the mother church had was broken up, and its power was never gathered up and centered at any other place. No doubt the experience through which these people went modified their feeling much and brought them to consider more the teachings of Jesus as separate from their customs and traditions which were more and more abandoned.

By the time this period was over no doubt most of the apostles were dead. Paul, Peter and James were no longer alive. The rest, in fact excepting John, had been little heard since the time of the Lord's ascension. The fact that those who had been with the Lord during His life on the earth had nearly all died made it necessary to resort to some other avenues of information concerning the Lord's teaching, and it was probably during this period, A. D. 64-70 or earlier, that the Gospels were written.

The Last Days of Peter and Paul

The history of the last days of Peter and Paul is not a matter of record or at least not of any records now available. Paul's life, from the time of his conversion until the Roman imprisonment, is rather clearly revealed in his epistles and in the writings of Luke. Whatever happened to him following that is a matter of tradition and conjecture, which has some basis but cannot be too definitely verified.

It seems that many writers hold to the idea that he was released at the end of the two-year period of captivity in Rome and traveled in Spain. It is true that in the Roman Epistle he expressed his desire of doing so, but there are no records extant that such was the case. Clement who wrote near the close of the first century says that "Paul taught righteousness to all the world," but possibly not in all the world. He also states that he had "reached the limits of the west." However, just what is meant by these expressions is not clear. Especially would I think it rather far-fetched to say that they furnish sufficient ground for assuming an extended ministry and a trip to Spain following his release at Rome. There are to my mind several obstacles in the way of this theory.

1. There is no trace in any of his later writings of there having been a trip to Spain. In his letter to Timothy, which is probably his last, he is again in prison at Rome. Perhaps he had not been released at all but had continued there until his death.

2. There is no tradition among the Spanish churches that Paul had visited that country. In that day when tradition held a large place and was a rather prominent way of preserving truth, one might expect to find something along that line.

3. What there is in the way of writings is so indefinite as to be of little value.

Summing up all the arguments for and against his release at Rome and an extended ministry in the west I would say that I find very little to justify such an assumption, except the wish that it were true. Hence, I incline to the idea that Paul perhaps never was released from imprisonment but was carried along until the persecutions of Nero swept him away or perhaps some other charge caused action by the Romans prior to the outbreak of the above persecutions. However, many hold the idea that incidental references in his writings give strong indications that he was released for a period of time, during which he again traveled among the churches.

The first statement regarding the manner of his death we get from Tertullian of North Africa who wrote about a century after Clement. This writer states that Paul was beheaded. As a Roman citizen he was entitled to meet his death in this way rather than in the more violent forms by which Christians were killed during the persecutions of Nero.

It seems rather strange that the last days of Peter should be wrapped in obscurity. What a satisfaction it would be to know something definite of the way in which these two great men spent their last days and the death by which they died!

Peter's early ministry is quite clearly mapped out. There are several gaps of short periods of time but on the whole his record is quite clear and intelligible until after the Jerusalem Conference. From then on we get glimpses of his whereabouts and activities through the writings of others. From this source we learn of an episode at Antioch where he had taken an advanced position for a Jew and had table fellowship with Gentile Christians, but, upon the arrival of James and others, later withdrew. We also learn from the Corinthian letter that he traveled with his wife and that a Peterine party had sprung up at that place, although there is no record of his having been there. From this time on Peter drops out of sight until we hear of him in Rome which was likely after Paul's death. There is no record in the New Testament writings of Peter's having been in Rome and what we have at all is traced to tradition and writings of those that followed the Apostles. Ignatius implies that Peter had been at Rome in the statement, "I do not enjoin you as Peter and Paul did." Fowler also states that other writers who followed refer to Peter's stay at Rome as a well-known fact.

Besides the above implications in the writings of others there is the tradition of the early Christian Church that Peter was actually in Rome. In this respect Peter's last days in Rome bear evidences which Paul's visit to Spain lacks. On the whole, however, there is nothing about his stay or presence in Rome that is so thoroughly established but what the appearance of new documentary evidences might easily disprove.

Regarding his death, tradition has it that he was crucified and at his own reques:

(Continued on page 376)

HARK! THE HERALD ANGELS SING

Hark! the herald angels sing,
"Glory to the newborn King;
Peace on earth and mercy mild,
God and sinners reconciled."
Joyful, all ye nations rise;
Join the triumph of the skies,
With angelic hosts proclaim,
"Christ is born in Bethlehem."

Christ, by highest heav'n adored,
Christ, the everlasting Lord;
Late in time behold Him come,
Offspring of the virgin's womb.
Veiled in flesh the Godhead see,
Hail the incarnate Deity!
Pleased as man with man to dwell,
Jesus our Emmanuel.

Hail the heav'n-born Prince of Peace,
Hail the Sun of righteousness!
Light and life to all He brings,
Ris'n with healing on His wings;
Mild He lays His glory by,
Born that man no more may die;
Born to raise the sons of earth,
Born to give them second birth.

—Charles Wesley.

MISSIONS

TESTED METHODS IN RURAL WORK IN INDIA

By Geo. J. Lapp

To the practical minded the question in regard to method in any enterprise is, "Does it work?" There are those who plan for a Utopian future and somehow never are able to work their plans or interest others in them to any great extent. Then there are those who have visions of the needs of the immediate present and cast about for ways and means to meet them, and without waiting for the dreamer's time, take up their tasks and develop plans as they go, keeping in mind the goal, whatever it may be, and make every detail of active interest in a cause contribute to the working out of some unified program to meet a widespread general need. They are the men and women of practical interest with a program well laid but busying themselves with the immediate needs of an immediate present. They are the ones who have produced the sheaf of tested methods which we are privileged to examine, correlate, and improve upon, if need be.

There are tested methods in Rural Welfare Service in India which the Christian forces have applied and which are well worthy of our consideration. They contain potentialities for greater Christian service along this line. As we proceed in the discussion it should be kept in mind that the goal of all this service is effective Christian witness for the purpose of making a Christian appeal to the unsaved of this great land.

1. Over thirty years ago Missionary Madsen of the Disciples Mission settled among a backward class of people of the hill country in the northeastern part of the Central Provinces. He saw the need of introducing wheat raising among this people who raised almost exclusively rice and a very little of other cool season crops. As a result of this interest those people eat the more substantial wheat foods with their rice, are established in their confidence toward the missionaries and Christian community, and a number have accepted Christ. Immediately following up these practical efforts Mr. Madsen's successors in the work have so helped the Christian community to become not only self-supporting as a Church community, but also productive in coöperative efforts in the ownership of property, in welfare work as Christian neighbors to all communities concerned, as Good Samaritans to those in need, and as tithers and generous givers, building up funds for various purposes which make their Christian witness count for the Kingdom.

2. Missionary Case of the American Baptists of Burma is located among backward hill tribes. He toured the regions engaging in evangelistic work. He saw the poverty of the rapidly growing but very backward Christian community. They kept hogs of something worse than the razor-back breed. They kept fowls which were little removed from the wild fowls found in the jungles of India and Burma. He conceived the idea of importing the Bekshire breed of hogs and large size fowls. He actually transported a specimen of each from place to place, put them on exhibition, and helped organize coöperative organizations for the purpose of beginning to stock better breeds of both. The result was that his "Missionary Pig" and "Missionary Hen" worked wonders in creating a desire for better breeds. As soon as the idea began to work in a practical manner he opened up markets in Rangoon and this is what he says about it. "I have found these efforts to improve the conditions of the backward peoples among whom I work an effective aid to bringing to them the Gospel of Jesus Christ. The Christian spirit manifest in all organized effort that grew out of these small beginnings established a confidence which made the people easy of access for evangelistic work." Mr. Case regularly organizes and holds an Agricultural School for Christian Rural Workers at Pyinmana, Burma, and has also organized a large number of Vacation Bible and Practical Christian Work Schools throughout his field. This is also an illustration of similar efforts that are put forth in many parts of India in behalf of downtrodden and backward classes.

3. In Western India the Irish Presbyterian Mission, many years ago, conceived the idea of Christian colonization. They obtained holdings and parceled them out to needy people who were willing to till the soil on easy terms. The Mission retained the ownership of the property. From the proceeds of the holding thus acquired as freehold for colonization purposes or by purchase, funds were established for expansion and pastoral aid. The result is that seventeen such colonies of Christians have been established with many thousands of rupees in their funds, and communities of contented, prosperous Indian Christians who keenly appreciate what has been done for them. A talk with the Missionary General Manager of the Colonies convinced us of the effectiveness and worth-whileness of such rural service. It has brought large numbers into the Christian Church.

4. In a very large Christian community in Travancore, So. India, improved methods of work, especially in preparing produce for markets, and in establishing coöperative methods of producing and marketing, were introduced. Such coöperative centers were established at school centers where the Mission (in this case the English Congregational) had long established schools. The result is that the Church has taken hold of the economic as well as the spiritual problems of the community, and where community leaders have projected organizations for economic welfare among their neighbors as well they have carried with them an effective witness which has enabled them to bring souls into the Kingdom and establish new Church communities. The writer saw hives of bees, improved breeds of fowls, cattle, goats, owned by villagers and improved methods of preparing honey, nut products, mat weaving, etc., in practice among them. They have worked for economic soundness, increased self-support and to awaken greater confidence in the Gospel Message on the part of non-Christians who are witnesses of these things.

5. Social service is carried on near Nagpur. A group of villages was chosen and with the consent of the owner the workers opened a medical dispensary, taught the people improved methods of sanitation, collecting and conserving as well as producing the different kinds of fertilizers for the soil. A large deserted Indian house was secured and fitted up for living quarters for the workers. The workers are Christian. As a result of this Good Samaritan service done in a Christian spirit inquirers have come to them asking for Christian teaching. No sermon, but the spirit of the Gospel manifest. Not even Christian teaching, but a practical demonstration of the meaning of Christian service. It remains to put the inquirers into contact with Christian teachers of some organized Christian fellowship. While we would advocate definite Christian teaching along with such service yet where Christian communities are in as close proximity as they are to this group of villages Christian teaching can easily be provided for earnest inquirers.

6. To come nearer home. Bro. R. N. K. Bishwas, one-time Headmaster of our High School, bought the village of Maradeo. He knew very little about farming but put himself to the task of carefully studying village conditions, soils, needs of different crops, and the different kinds of productive fruit trees, grain, etc., that could be profitably farmed in this new village which he had bought. It was quite a venture for him. The village lies along the bank of and near the Mahanadi River. In some places the soil is well adapted for orange trees, in some it is well adapted for other kinds of fruit trees; again some is fine for sugar cane, while in others it is adapted for peanuts, and in still others for different crops. After a little experimentation and careful study he planned his work and is working his plan. He has a very fine orange grove of a number of acres. He has a large field of sugar cane. So far he has been able to dispose of all his oranges in the local market, at a good profit. He has a press to handle the sugar cane and disposes of that in different forms according to demand at market value. This also produces fodder for his dairy of buffalo cows. He supplies milk to local consumers in Dhamtari, to the Girls' Boarding, Balodgahan, and to Shantipur missionaries and untainted children of the Boardings. During the dry seasons of the year he irrigates his crops from the Mahanadi River by a cetrifugal pump run by an oil engine. He bought

a tractor and plows from the government on easy terms. He does a great deal of the work himself. His enterprise has borne fruit economically for himself. Now other village owners, who have noted his success and appreciate his intelligence, ask advice, call him for helpful suggestions, and he is able to be a Christian neighbor. His influence and opportunities are increasing and the recognition of his ability and success is rapidly growing. His influence for Christ will also grow in proportion to his coöperation with the Christian forces at work for establishing the Kingdom.

7. The American Mennonite Mission from the very beginning had to grapple with the economic problems of the community. Famine refugees and orphans were thrust upon them. Where would the children and also some of the refugees find homes after they had been cared for? Orphanages were established for the children. The refugees who settled near the Mission and became Christians could not expect to go back to their villages and be received by their Hindu relatives and friends. They would be socially boycotted. Those who could qualify for teaching, or could learn trades, could make their living. Some of them might choose to settle on the soil and use their trades as side helps. Most of them had come from the soil and, if possible, should go back to it again. Would the purchase of a village help to solve the problem? A village was offered for sale. The purchase was made in 1906. Many of the Christian community have settled there, having purchased holdings of their own.

8. A very successful Christian Weavers' Association has been formed at Basna, a station of the General Conference Mennonite Brethren. Most of their community in this district are weavers. The organization has enabled them to get the material at wholesale prices, introduce improved looms for weaving, produce at less cost to themselves, and increase their income. They have become self-supporting as a Church organization.

At other places in India coöperative organizations are successfully functioning. Industries on a coöperative basis have been established. Where this has not been expedient other effective methods have been in vogue which have worked for the good of the community. Night schools, day schools, daily vacation Bible schools, institutes, rural reconstruction instruction, and demonstration centers have all contributed toward the welfare of the Christian community and indirectly of other communities as well. Some communities have also established credit associations which in some instances coöperate with the credit system established by Government. Rural service units supplying medical, educational, and other aid with an evangelistic purpose have been successfully established.

Greater developments in supplying wholesome literature, in putting into effect methods for increasing the intelligence of adults and children are necessary. There is a great need of raising up a strong Christian leadership, Christian teachers, sacrificing workers for Christ in rural areas that Christian rural service may in deed and in truth count for Christ and the salvation of many lost. The Gospel to be effective must be the very throb of the heart of the service.

Dhamtari, C. P. India.

THE INDIAN CHRISTMAS SPIRIT

By Harriet Lapp

Into the native of India is born the festival spirit. Before he knew better than to bow down to images of wood or stone, he lookel forward longingly to the annual festivals. So it is that when they have left their idol worship to serve the true God, they can enter whole-heartedly into the Christmas activities. There may still remain that festival spirit, but their interests have turned toward a far more sacred occasion. For months before, parents and children look forward to the "Bara diu." The mother rejoices in the efforts of her children, as they prepare songs, verses, and readings for that big day. The father plans for the gifts that he can buy for the family from the money saved of his meager earnings. Together they plan the new clothes, for who goes to church on Christmas day without some new garment? The teacher daily, tells the enthusiastic pupils the Christmas stories, and teaches them their songs and verses. Each farmer, merchant, blacksmith or whatever he may be, prepares in his own way for this great day.

Christmas morning dawns in all the splendor of a winter day. No, there is no snow, or bitter cold, but clear skies, sunshine and a lower temperature than is experienced at other seasons. All come to church with the joy of the Christmas season in their hearts. They are coming to worship the One who saved them from the perils of their dark ignorance, and brought them to the glorious Light. How their faces shine! Yes, indeed they shine from the cocoanut oil that it is customary to rub on their dark brown skins, but also from the oil of gladness.

After the program, when all have departed to their homes, they proceed to invite each other for the Christmas meal. For all night the busy housewife has been making delicious breads. All day they are giving and receiving invitations. Even we have the privilege of going into their homes, sitting on the floor, and with our fingers eating of the Indian foods. Christmas to them is the day of giving and receiving, for did not God give His only begotten Son, that we might have eternal life?

Dhamtari, C. P., India.

God expects us to be forgiving. Do not reply to bitterness with more bitterness; do not revile those who abuse you; do not turn the icy stare upon those who have slighted you, and do not be unkind to those who have hurt your feelings. Leave it in God's hands to reprove the sins of others; but be sure that you bless those who persecute you, and thus please God to whom you said you had yielded yourself as a living sacrifice.—W. A. Dean.

THE GREATEST GIFT

By Ferne Smith

The coming of Christmas with its attendant festivities brings joy to the hearts of young and old. The atmosphere is full of surprises and anticipation. Crowds of Christmas shoppers hurry and jostle each other in the streets. In the stores the finest and best merchandise is displayed among red, green, gold, and silver decorations. Hundreds of brightly colored bulbs flash off and on. As one hurries home through the frosty air, he sees in the windows the Christmas wreaths and the happy family groups that are busily engaged in preparation for the great event, Christmas Day. Friends and relatives come from all parts of the country to be with home folks. And then at last comes Christmas Day itself and the exchanging and receiving of gifts, the Christmas dinner and other festivities. It is a time of happiness and joy, of good will and fellowship.

But there is still greater joy in the hearts of those who have accepted the greatest of all gifts, the Baby Jesus. This day is a commemoration of the giving of that Gift. That Christmas was also filled with crowds of people and excitement, for many had gathered in Bethlehem, their native city, for the purpose of being taxed. Among the crowd there were Joseph, the Nazarene carpenter, and Mary, his wife. They had searched long and vainly for a place of shelter for the night. At length the owner of an inn gave them permission to sleep in his stable.

That night as the shepherds were keeping watch over their sheep, a great light shone from heaven, and they were afraid. But their fears were soon calmed, for an angel came through the midnight sky and said, "Fear not: for, behold, I bring you good tidings of great joy which shall be unto all people. For unto you is born this day in the city of David a Savior which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." Suddenly there was with the angel a multitude of the heavenly host, and they sang the first Christmas carol, "Glory to God in the highest, and on earth peace, good will toward men." Immediately the shepherds hastened to the humble stable, where they found the royal Baby wrapped in swaddling clothes, lying in a manger.

And wise men, who had seen the star of unusual brightness in the East, brought their precious gifts of gold, frankincense, and myrrh. The gift of God's only Son was a wonderful one, for it brought salvation from sin, to all who will accept the gift. Christmas should be a time of "peace on earth, good will toward men" to every one, but especially to the Christian.

Eureka, Ill.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

Educational

STUDIES IN HYMNOLOGY

IV. Psalmody

By Jesse D. Hartzler

After a discussion of the Greek and Latin hymns, it is difficult to begin a discussion of early English Hymnody without taking into consideration the metrical Psalms.

The metrical Psalm, generally speaking, presupposes that it is sung by the congregation and hence that it is written in the vernacular. The foundation for congregational song was laid before the time of the reformation; however song received an impetus from the hands of Luther, and of Calvin in Switzerland. Luther strongly supported the hymn, while Calvin contended for the metrical psalm. Calvin was not favorably impressed with the popular song of the day and was decidedly against the bringing in of the elaborate ritualistic influences of the old Church. Though he favored a song to be sung by the congregation, he denied that the church had a right to write hymns which were not based upon the very words of Scripture. On the other hand, Luther, who was very fond of the old German folk song, and who was not hostile toward the ritualistic services of the old church, was glad to use human compositions in the service of worship. In fact "the Lutheran Hymn should be regarded as the lineal successor of the Latin Hymns of the Breviary, and as carrying forward the usage of hymn singing without a break."[1] But at this place we leave the hymn as such, and take a look at psalmody. We will not touch upon the psalm-hymn controversy, as this would require an article of its own.

The earliest version of the Psalms put into the vernacular begins with Clement Marot of France, court poet to King Francis I. Goudimel, the master of Paestrina, who was a Protestant, set these Psalms to music which was taken from the popular songs of the day. These were sung by practically all French-speaking people of the day, and by all classes of people, whether high or low. Marot wrote these versions while momentous events were occurring in history. King Francis and King Charles were engaged in warfare; the Huguenots were struggling for existence in France; Luther was waging his fight against the Papacy. It was during these times (1537-1539) that Marot circulated his translations of the Psalms in manuscript form.

At twenty-one he became valet de chambre to Marguerite de Valois, where his thoughts turned strongly to the Huguenot doctrines, with no evidence at hand to show that he recanted from them.[2] When these Psalms were published in 1542, they brought upon him the wrath of the Sorbonne; the tide had somewhat turned, and though he once was popular because of his Psalms, he now had to flee to Geneva.

It was at this time that Calvin was organizing the Reformed Church at Geneva. He believed that it was necessary to have singing in worship as well as prayer and preaching. He realized the power of congregational singing in the work of reformation. But, unlike Luther, he believed that all songs used in worship must be put in the very words of Scripture. After the death of Marot, Calvin authorized Beza to revise and enlarge Marot's Psalter, discarding the objectionable features.

In 1538 Myles Coverdale published a metrical version of the Psalms entitled **Goastly Psalmes and Spirituall Songs Drawn out of the Holy Scriptures.** Dr. Breed says this was the beginning of English Psalmody, although the statement is rather hard to prove. It is more likely that Coverdale was seeking to introduce hymnody rather than psalmody. Coverdale drew quite largely from German sources, and it is doubtful if any of these paraphrases were original with him.[3] Possibly he was seeking to introduce German hymnody into England.[4]

The first complete metrical version of the Psalms into English was that of Sternhold and Hopkins. Thomas Sternhold, who was "groom" to King Henry VIII, was probably the most important person in the introduction of English psalmody. His first attempts were made for his own personal benefit and enjoyment. He then later attempted to produce others in the form of sacred ballads for the common people. The date of the first edition of his published psalms is not known, but the date of the second edition is 1549, the year of Sternhold's death. His work was continued by a young minister of Suffolk, John Hopkins, who was educated at Oxford.

At this point things changed in England, and the story of how the exiled English reformers went to Geneva in 1553, finding there a French metrical psalter which had grown quite large and was in a fair state of perfection, is interesting reading. These exiles took with them the **Second Prayer Book** of 1552, but soon contentions arose concerning the use of this prayer book. The outcome of this contention resulted in the publishing of a new book by the English exiles which contained some of the Genevan Psalms as arranged by Marot and Beza. This was published in 1556 as **The forme of prayers and ministration of the Sacraments etc. used in the Englishe congregation at Geneva: and approved by the famous and godly learned man John Calvyn. Imprinted at Geneva by John Crespin, MDLVI.**

By the time several editions were gotten out, the number of Psalms had grown to fifty-one, in which were seen evidences of Genevan influence. Two more editions came out in 1558 and 1560, but soon after the appearance of the 1558 edition there came a change in the rule of England, and the exiles were permitted to return, taking with them their English Psalter. At first its welcome was doubtful, but by 1559 a dispute arose at Exeter, which, on being settled in favor of the transported Psalter, closed the matter. Hereafter metrical psalm singing was recognized and established in the church service. Since this book was legally justified by the forty-ninth of the Royal Injunctions of 1559, this fact was henceforth placed on the title page. A facsimile is found on page xlvii of the introduction to the Historical edition of **Hymns Ancient and Modern,** 1909.

There are several psalms and tunes in use to-day that can be traced to this Anglo-Genevan Psalter, particularly "Old Hundred," although the words "All people that on earth do dwell," were then used.

The early psalmody of Scotland found its beginning in the works of Sternhold of England and Marot of the Continent. The Anglo-Genevan Psalters that were imported into Scotland were ordered revised by the General Assembly of 1561. The Scotch Church accepted eighty-seven of these psalms, altered forty-two from Sternhold and Hopkins, and added twenty-one of their own. These were published in 1564 and this selection was the first Scottish psalter. On Dec. 26, 1564, the General Assembly ordained that every minister obtain and use a copy. This book continued in use for nearly half a century, until King James revised the psalm book in 1600. The work was finished by William Alexander after the death of the King, and was published in 1630 being known as the **Royal Psalter.** Charles I made an unsuccessful attempt to force a psalm book upon the Scottish people which he had prepared himself. This was followed by the work of Francis Rous. This became the well-known **Rous' Version** of 1643. The Scotch revised and amended this version, and then universally adopted it. This was a very literal version of the Scriptures.

After having held the field for nearly 150 years, the Sternhold and Hopkins version (the Old Version) was to be displaced by the **New Version** of Tate and Brady. This **New Version** was published in London in 1696 by two Irishmen, Nahum Tate and Nicholas Brady. Although this version had little to recommend itself as an improvement over the **Old Version,** it supplanted the old because of royal and commercial influences. It was endorsed by King William III, and before long was accepted throughout the English Church.

I refrain from discussing the work of Isaac Watts. He did more for breaking down the barrier of exclusive psalm singing than any other one person. He wrote hymns which to-day are considered standard, but he adhered so closely to the rules of psalmody of his day that few could make objections on the grounds of not staying close enough to Scripture. Also American Psalm-

ody is very important in the study of the American Hymn and shall be considered in its proper place.

It is difficult to judge the merits and demerits of a book by comparing only a small part of it to a standard. Yet it may give a number of readers a clearer idea of the more prominent versions if we append an example from each. I will give the first psalm as found in the several versions. I have taken Rous' version from Dr. Breed's **History and Use of Hymns and Hymn-Tunes.** The others are from copies in my possession, the "Tate and Brady" copy being a second edition.

Rous' Version

That man hath perfect blessedness
  Who walketh not astray
In counsel of ungodly men
  Nor stands in sinners' ways;
Nor sitteth in the scorner's chair;
  But placeth his delight
Upon God's law, and meditates
  On his law, day and night.

He shall be like a tree that grows
  Near planted by a river,
Which in his season yields his fruit
  And his leaf fadeth never;
And all he doth shall prosper well.
  The wicked are not so,
But they are like unto the chaff
  Which wind drives to and fro.

In judgment therefore shall not stand
  Such as ungodly are,
Nor in th' assembly of the just
  Shall wicked men appear,
Because the way of godly men
  Unto the Lord is known;
Whereas the way of wicked men
  Shall quite be overthrown.

Version of Sternhold and Hopkins

The man is blest that hath not lent
  To wicked men his ear,
Nor led his life as sinners do,
  Nor sat in scorner's chair.

But in the law of God the Lord
  Doth set his whole delight,
And in the same doth exercise
  Himself both day and night.

He shall be like a tree that is
  Planted the rivers nigh,
Which in due season bringeth forth
  Its fruit abundantly.

Whose leaf shall never fade nor fail,
  But flourishing shall stand,
E'en so all things shall prosper well
  That this man takes in hand.

As for ungodly men, with them
  It shall be nothing so,
But as the chaff which by the wind
  Is driven to and fro.

Therefore the wicked men shall not
  In judgment stand upright,
Nor in assembly of the just
  Shall sinners come in sight.

For why? the way of godly men
  Unto the Lord is known,
Whereas, the way of wicked men
  Shall be quite overthrown.

The Tate and Brady Version

How blest is he who ne'er consents
  By ill advice to walk,
Nor stands in sinners' ways nor sits
  Where men profanely talk;
But makes the perfect law of God
  His business and delight;
Devoutly reads therein by day
  And meditates by night.

Like some fair tree, which fed by streams
  With timely fruit does bend,
He still shall flourish, and success
  All his designs attend.
Ungodly men and their attempts
  No lasting root shall find;
Untimely blasted and dispersed
  Like chaff before the wind.

Their guilt shall strike the wicked dumb
  Before their judge's face;
No formal hypocrite shall then
  Amongst the saints have place
For God approves the just man's ways,
  To happiness they tend,
But sinners and the paths they tread
  Shall both in ruin end.

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1. Dr. Benson in **The English Hymn p. 24.**

2. Although some writers insist that he recanted, H. Leigh Bennett states in **Julian's Dictionary** that there is no evidence at hand for such an inference. p. 714.

3. See article by James Mearns in Julian's Dictionary of Hymnology, p. 442, 443.

4. Introduction to the 1909 historical edition of **Hymns Ancient and Modern, p. xxxviii.**

Hesston, Kans.

FROM THE HOLY LAND TO THE HEART OF EUROPE

XXIV. The Bells and Songs of Stuttgart in the Dawn

By Anis Ch. Haddad

If I might choose the moment of arrival in a strange city, it should be dawn. I could then take the city unawares, before it had time to put on the preoccupied expression of everyday activities in which I had no part. Arriving at dawn, I should begin the day with those who belong there, not as an intruder. The early sunshine would smile its welcome, and my first remark to a stranger, that it was a fine day would make me feel at ease.

In the hour of dawn I beheld Stuttgart for the first time. I ascended a hill and saw hills of irregular shape. I was to stay in Stuttgart for a fortnight. Where, in that sunrise was my home? It was strange to reflect that soon many unfamiliar streets would become known to me, that the perfume of flowers, wafted over the city's housetops would hold, for all time, a poignant memory.

Arriving at dawn, the city had still an uncaptured beauty and its breath was sweet as an ocean breeze. It might have been a dream city, evolved from night shadows, nebulous and fair. Later there would be crowds, discordant noises. I, with every one else, would have a distinct reason for going here or there with a sense of serious undertakings. But, as a stranger I would drive in my car at ease down streets, dust colored under trees, and with houses in bowery gardens still asleep. Too soon the enchantment of dim loveliness would give place to hard outlines of photographic clarity. The Stuttgart of my arrival was beautiful, a city of church spires and high buildings, set among lawns of emerald greenness, and flaming flowers. The Stuttgart of my arrival was quite different from the Stuttgart, often wonderfully beautiful, of my fortnight's experience. Yes, it is indeed good to arrive at dawn.

Stuttgart at last! We are free to explore the county of Wuertemberg. To get the best of this county one should mostly be on foot, marching over the rough moorland with the wind and the cloud shadows flying. Stuttgart does not yield easily the best of her beauties. You never get to know the town from the windows of a motorcar bowling along the road. But tramp the lonely glens, the wild, wind-searched hollows, and from the gentler hills look out over the whole city, and Stuttgart will be in your heart, as it has been in mine, forever.

We reached Stuttgart by rail, the main station of which is unexpectedly palatial. Far aloft, towers a vast dome of glass, together with what appears to be a modern skyscraper. From the summit of the latter, nearly two hundred feet high, may be obtained excellent views of the city. One's first impression of Stuttgart, so I am told, is that one has entered an American city. On leaving the station precincts, however, the illusion is dispelled. For such bright green turf and beds of well-tended flowers, such clean wide thoroughfares, complete with fountains sparkling in the sunshine, only a German city could show.

The old town of Stuttgart is extremely interesting, its narrow lanes curving tortuously in all directions. Overhead are high-gabled roofs, and to enter any of the shops it is necessary to climb a flight of stone stairs. The new town, on the other hand, consists of wide roads and up-to-date buildings, some of them constructed terrace-like on the surrounding hills. In the tower is a merry peal of bells, so loud that it can be heard all over the city. Here, especially at night when the tower is illuminated, the effect is most majestic, the bold outlines of the building contrasting with the darkness around.

And nearby is the "Alter Schlossplatz," where stands a statue of Schiller in the robes of a musician. Four flights of steps surround the pedestal with massive pillars at each corner, the whole making an impressive memorial to one of Germany's greatest sons. The "Alter Schloss" is a beautiful example of medieval architecture, its courtyard having a series of arcades in the finest style of the Renaissance. But in order to appreciate fully the wonders of German showmanship, we must visit the "Neue Schloss." Built in the later part of the eighteenth century in baroque fashion, it has nothing special to exhibit, save some frescoes on its ceilings and a collection of porcelain. Yet its approach is worthy of the grandest palace in the world. Standing at the entrance to the park, we gaze over acres of glorious gardens, containing marble statuary and foun-

tains playing here and there; and we advance somewhat fearfully towards the colossal many-windowed structure. Yet when we arrive, we are disappointed to find little in any of its three hundred and fifty rooms. Not far away is a square with a dominating jubilee pillar and fountain on either side.

From the Schlossplatz we passed into the main street, where medievalism instantly gives place to modernity. Shops and business houses of every description line both pavements, while trams clang their way through the never-ceasing traffic. Yet like all German towns, Stuttgart is a model of orderliness.

Stuttgart is still a city of church spires, not the silent kind, but sweet-toned calls to worship, both down town and along quiet leafy streets in the suburbs. And high above this city of spire and bells from the dome go out the new-old tunes o fmany hymns. High above the city the chime of the dome is played before each service, sending out the mellow tones over the rooftops of the city. Here in the open air the sound and the importance of a city have melted away. A wonderful sense of peace and timelessness lingers in the sky—drenched quiet with the great waiting silence of the bells just above. Bells of the old world have called good folks to worship since long before the days when family clocks first came into general use. They have rung to open the town market, have sounded the curfew, and for a number of other reasons. Bells have ever been loved by those to whom their message and their tones have grown dearly familiar, and affectionate names are often given to them.

From the hill summit which we have ascended the boundary stretches in range after range of hills, reaching back till the eye can no longer tell cloud from mountain. Long-horned, shaggy cattle crop the short grass in the fields and gaze mildly at the passers-by. That is Stuttgart in "fine" weather. It has been known to mislay the sun. And—well sometimes it is not bad fun motoring, after all.

Once the day broke gray and misty. Above us the River Neckar sent a bridge of fog to encircle the towers of the dome, a sort of halo through which the ramparts and battlements showed dimly. Now the rising sun sent shafts of light through the clouds, enveloping the chateau walls with flame and dispersing the mist into the blue arch above. It was a day for high adventure and the joys of the road, and we did not long delay in our start up the valley to "Schloss Solitude."

Of all the tributary rivers that flow into Stuttgart, the Neckar is the most beautiful. It is a deep-set stream, gliding along unostentatiously through field and forest, with the intimate charm and companionship that only a small river in Germany can offer. We spent the morning in roaming above the upper stretches of the valley and came to the little village of Uhlbach, snugly astride of the river. It contains some picturesque old houses. To-day it has all but fallen into ivy-clad slumber, and even the echoes of the old wars and strife are here forgotten.

There is nothing so pleasant as dawdling when one is obliged to hurry, and this we felt most keenly on the golden summer afternoon in this village of peaceful repose. Each turn of the road invited lingering, and yet there was the jewel-like "Schloss Solitude" awaiting our visit, not to mention other places of interest. And so we passed enticing river glades and woodland nooks and continued on our winding way till we came to the castle, set up dauntlessly on its rocks. I like to think of this castle in retrospect. It is a thing so perfect in its setting, so exquisite in its chiseled beauty, and withal so remote from Stuttgart. Perhaps only an artist using the woodblock as a medium could give an adequate impression of Castle Solitude.

A Busy Saturday Morning in One of the Picturesque Lanes of Stuttgart

Castle Solitude is perched on a hill to the west of Stuttgart and has been immortalized by Schiller. With a lofty flight of steps, an imposing central tower and side galleries, it appears majestic enough when approached from the bottom of the hill. But inside there is actually not much to see, save some more relics of the master.

The country around is crossed and recrossed with ranges and ridges, the roads are lonely, and the hillsides lonelier still. Here and there scattered pine trees rise, dark and tough from the hard soil. When the wind passes swiftly through the needles, they bring music to the prevailing solitude. The trees rise surprisingly in their pregnant isolation, the broken branches and bent trunks telling of the storms that drive down the glen. One can feel the air in the little brittle twigs and almost tough the sunlight, so vividly thrown over the ground.

I still remember a little corner of the suburb of Degerloch, the evening was mellowing to twilight. Across the roofs the outline of the hills stood sharp and clear against a sky of gold, rugged shapes, blending in one softly colored mass, as dusk fell. Swallows and rooks called from the housetops. These and the sounds of distant traffic were all that stirred the quiet.

Suddenly the air was filled with a sweet plaintive blending of notes and words, gathered from little known corners. The radio in the room in which we sat was broadcasting a program of German folk songs. The German must sing to everything he does, whether it be hushing a child, herding cattle, rowing a boat, or gathering heather. All is put into lilts and snatches seemingly as spontaneous as the song of a bird or the prattle of a brook. We heard lullabies, herding songs, love lilts, and rallying marches, the music now rippling softly, now sounding a sudden stirring strain. The words were all in German, and to those who understood the language they described a glowing picture of life in the unspoilt surroundings of mountains, green hill pastures, peat moss, wooded lakesides, and ever-changing seas.

Looking and listening at the same time, the music seemed to come not from the room behind but from some part of the scene before us, it was so much in keeping with hills, roads, and water. From singers beside the ruby-red glow on the hillside, where the annual burning of the heather was taking place, from the little cottage round the corner, these songs were ringing and the voice in the room was but an echo, an echo which lingered in the mind long after the music had ceased.

And Stuttgart at dusk is lovely too. No evening scents, I think, have the fascination of the delicate fragrance of the evening primroses, especially that of the commonest variety. Those pale moons irradiate the twilight with their sweet elusive mystery and hold our imagination captive. And the scent of limes, what an exquisite scent this is—as exquisite as the music of the trees. To me the loveliest music in the world is the music of the evening breeze in the lime trees on a September evening. Each one of us, I suppose, dreams his own dreams and reads his own thoughts in the wondrously varied music of trees. Just as with the music of bells. The sound of the wind amongst beeches is a glorious sound, deep, rich and full. It is magnificent, but it is a song of this earth. The music of limes is a far-away melody reaching to the stars, a music which sweeps our thoughts to those stupendous flowers set by the Almighty God in the gardens of space.

Jerusalem, Palestine.

"Many Christians shut their eyes to their own refusal to obey and follow Christ. They go on trying to do the impossible, and then they wonder why their religion does not bring them strength and joy."

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The Closing Days of the Old Year are approaching and the New Year is just ahead. But the duties of our life are the same whether we have our days in the beginning, or in the end, or in the intervening days of the year. Sometimes we are inclined to make too much of special days and forget that much more should be made of the many other days than is made. It is well to use the season of the year when some special event is celebrated to impress the truth that is due to be impressed. But to make high days a time for a high time or even a time to talk good things and to neglect those good things during the greater portion of the rest of the year is only to propagate hypocrisy and insincerity and skepticism and to make men feel that there is nothing in our fine sentiments. So we come to this year end with the consciousness of shortcomings and the duty of making every day a day of opportunity to live near to God and to discharge the duties of life faithfully. Thank God if some special day and its special service will help to make all the other days more sacred for the service of the Lord. We are thankful for the reminder that Christmas brings of the advent of the Savior into the world. May the Lord deliver us from the heathenish schemes of commercializing the day and of making it a day of bondage to social customs that have no foundation in His Word. The poet saw more clearly the meaning of the coming of Christ than is often indicated in the gifts that are exchanged in this day of materialism—

"Vainly we offer each ample oblation;
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor."

We ought to be thankful that it does not require wealth or distinction to bring an acceptable offering to Christ. The greatest distinction that we may be able to possess in this world has no comparison with the distinction of being a child of the heavenly Father through His dear Son, our Savior and Lord. Though we are in poverty here and have no special recognition among men, we shall reign with Him forever.

Take a preview of the Topics for the month of December and the first topic of the New Year. Scenes on Olivet close the Junior Topics for the year. Our Christian life topic for December is "Consecrated Lips." A doctrinal and seasonal topic in one, is found in the topic, "God Manifest in the Flesh." A Christian life topic that stirs us up in our service for the Church closes the year's topics. On the first Sunday of the New Year we will consider plans for the improving of life. May the studies of the past year's topics have been a blessing to many of our people. And may the coming year find you better equipped than ever because of what you have gained. We hope, too, that we may find rich feasts in the work of the young people's meeting during the new year if God permits us to enjoy it.

MOUNTAIN SCENES OF THE BIBLE —OLIVET (Jr.).—Acts 1:1-12

Topic for December 10

MOTTO

"Jesus Christ is Lord."

MEDITATIONS ON THE TOPIC

I. **The Mount of Olives** is a place of greatest interest to us because of our Savior's connection with the events that happened there. In Old Testament times this mount was connected with important events. David fled there at the time Absalom conspired against him and went over this mount. Ezekiel in his vision saw the glory of the Lord upon this mount after it had departed from the city. The prophet Zechariah foretells the time when the feet of the Lord shall stand on the mount of Olives (Zech. 14:4), and the mount shall cleave in the midst.

But the scene of our lesson text particularly was the time when Jesus met with the disciples after His resurrection and had His final talk with them and then ascended to heaven, a cloud receiving Him from sight. Two angels appeared on the scene after the disciples had lingered and gazed upward. They asked them why they gazed up into heaven. They told that the time would come when He would return in the same manner as He had gone. We are assured by the writers of the New Testament that "He cometh with clouds, and every eye shall see Him."

This final scene in which Jesus ascended to heaven must have remained in the memory of the witnesses as long as they lived. The experience there gave them a different view of Him than they had seemed to have before. His bodily presence was no longer with them, but they were now to be concerned to receive Him in the person of the Holy Spirit, whom He had commanded them to tarry for. They worshiped Him who was not visible now, knowing that He was able to receive their homage at the throne of God as well as He could when His feet trod the earth.

II. **The Text.—Acts 1:1-12.**—This record tells particularly about the ascension of Jesus and the words which He spoke to them just before. His bodily presence was departing from them but He was concerned that they be prepared to receive the power connected with the presence of the Holy Spirit.

III. **Suggestions for Junior Programs.**—A discussion of the Mount of Olives should bring out what is plainly revealed in the Scriptures concerning it. Some one might be appointed to tell of other events that took place there that are of special interest to Bible students. The scene of the ascension and, as far as possible, the conversation of Jesus with the disciples at that time should be clearly brought out. The things of greatest concern would be discussed in His last words among them. Any command given at such a time would be remembered and would be of particular importance.

It is more important to receive power and be about the work which Jesus left us to do than to know the exact times and seasons for the fulfillment of prophecies. God will take care of the fulfillment of all His promises to His people. We are to be concerned for the work in hand more than to satisfy our curiosity about what will come. We are to be like servants waiting for the coming of the Lord. We can best do this by being dutiful in the tasks He has left to be done while He is away.

A good thing to impress is the work which Jesus is doing for us now at the right hand of God. It is our privilege to worship and pray and expect the blessing of God because He is there to look after our interests in glory.

OUTLINE STUDY

I. Where was Mount Olivet?
1. Near Jerusalem, by Bethany and Bethphage.—Mark 11:1.

II. Happenings on this Mount.
1. Here Jesus began His ride into Jerusalem.—Luke 19:29-40.
2. At Bethany He raised Lazarus.—Jno. 11:1, 38-44.
3. At Bethany they made Him a supper. —Jno. 12:1-3.
4. On this mount Jesus taught the disciples.—Mark 13:1-4.
5. On this mount Jesus prayed before His arrest.—Luke 22:39-47.
6. Here Jesus' feet ascended from earth. —Luke 24:50-53.

III. The Ascension of Jesus.
1. Conversation with the disciples.—Acts 1:6-8.
2. The going up in their sight.—Acts 1:9.
3. The vision of two angels and their words of comfort.—Acts 1:10-12.
4. Where He went.—Acts 2:32-36.
5. What He does for us.—Heb. 9:24; Rom. 8:34.
6. Waiting till time to return.—Acts 3: 19-21.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textwords, **"Mount of Olives," "Olivet."**
2. Memorize a Passage from the Outline Scriptures.
3. Tell Some Event That Happened on this Mountain (Various ones take different events).
4. Jesus' Last Message to the Disciples.
5. Describe the Last Scene and the Angel Visit.
6. What Jesus Is Doing for Us Now.
7. What Those Who Are Faithful May Expect.

For Seniors.
1. Mount of Olives in Scripture records.
2. The Significance of the Ascension.
3. The Hope of the Return of Jesus.

PERSONAL THOUGHT

Are we witnesses unto the Lord Jesus? We can not be eye witnesses of His resurrection and ascension. But we may be witnesses of the truth of this fact by experienc-

ing the practical results of His ministry at the right hand of God, by the work of the Spirit in our hearts.

SEED THOUGHTS

"Preach the Gospel, sound it forth,
Tell of full and free salvation:
Spread the tidings o'er the earth,
Go to every tribe and nation.

"Preach the Gospel full of joy,
While on grace and mercy dwelling;
Heart and soul in full employ,
As the story you are telling.

"Preach the Gospel, make it clear,
By the blood of Christ remission;
Give the message, make them hear,
This alone is our commission.

"Preach the Gospel, full of love,
Christ's compassion fully knowing;
Seek the power from above,
While His great compassion showing.

"Preach the Gospel as if God
Sinners lost through you were seeking;
His salvation through the Word,
Speak as if the Lord were speaking."
—El. Nathan.

"We may gather wood for the altar, but the true fire must descend from heaven. The speed and excitement kindled by one's own exertions are very different from the varying stress of the wind that bears one onward without the thump and rattle of the engine room."—Edward Dowden.

CONSECRATED LIPS.—Col. 4:2-6

Topic for December 17

MOTTO

"Do all in the name of the Lord Jesus."

MEDITATIONS ON THE TOPIC

I. **Lips at the Lord's Disposal.**—The psalmist recognized the need of help from God in what his lips would utter. He asked that a watch should be set before his mouth and that the door of his lips should be kept. Psa. 141:3. The apostle James recognized the same need when he declared that, "if any man seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." We are too weak in our own strength to direct our words aright. We need to be at the Lord's disposal for all that we do and for the words we should or should not speak.

Before the lips can be at the Lord's disposal, He must have possession of our hearts. It is from the abundance of the heart that the mouth speaketh. The mouth is but the index of what is in the heart. If the heart is right with God the mouth will indicate the rightness and will endeavor to please God in all the words that are spoken. If the heart is filled with folly and pride and harbors hatred and jealousy, it is likely to come out of the mouth. And when the lips do speak in kindness and pretended piety, it is but of the perversity of the heart that they put on their sweet words. All too soon the truth will out and the effect of the sweet words will rather be an effect of more bitterness.

The Holy Spirit is the monitor of the Christian. When He has right of way in our lives, then the lips are at the disposal of the Lord. And, although the words we speak are not words of inspiration like the Scripture, they are, nevertheless, words that are "with grace seasoned with salt" and are becoming to the people of God and become fruitful in the Lord's hands for the welfare of His cause.

II. **The Text.—Col. 4:2-6.**—Here we have one of God's servants pleading for the prayers of the Church that his speech might be found effectual and be of such a nature that it would be acceptable to God. He also exhorts the brethren to yield their power of speech into the hands of God, letting it always be "with grace seasoned with salt."

III. **Suggestions for Junior Programs.**—Illustrations may be used to impress that the lips are only the instrument of the mind and heart and that it is only when the heart is right that the lips are truly doing what pleases God. A little boy who uses curse words cannot by washing out his mouth be made clean. Angry words cannot be caused to stop by holding the mouth shut. As soon as the hand is off there is liable to more such words come out. Wash a pig ever so clean and turn it out where there is a mud hole and it will soon be in it. Pig nature calls for wallowing in the mud. So does an unclean heart call for speech that is unclean. And the washing of the outside will not clean the inside. It is only the power of God that can change the inside and make it clean.

Before God will do this the boys and the girls must be willing to repent and forsake their evil doings and come to Jesus for the cleansing. God not only washes us from our sins in the blood of Jesus but also gives us His Spirit so that our hearts are filled with love to God and men, making us want to do and say things that are right and pure and loving. Follow the suggestions in the outline for Juniors and have the juniors take part in reading the Scriptures in the Outline Study

OUTLINE STUDY

I. Lips Kept for the Master.
1. Kept from wrong speech.—Psa. 34:12-14.
2. Kept from trouble.—Prov. 21:23.
3. Kept with a bridle.—Jas. 1:26.
4. Kept from evil speaking of others.—Jas. 4:11.
5. Kept from vain babblings.—II Tim. 2:16.
6. Kept silent at the right time.—Hab. 2:20.

II. Used in the Master's Service.
1. Ready to give a reason for the hope within.—I Pet. 3:15; Col. 4:6.
2. Sound speech.—Tit. 2:8; II Tim. 1:13.
3. To talk about God's law.—Deut. 6:7.
4. To strengthen one another in the Lord.—Mal. 3:16.
5. To sing to God's glory.—Eph. 5:19.
6. To make the Gospel known.—Eph. 6:19, 20.
7. To comfort.—Isa. 50:4.
8. To warn.—Acts 20:31.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Lips."**
2. Memorize a Passage from the Outline.
3. Lips Controlled for God.
   a. By a Clean Heart.
   b. By a Loving Heart.
   c. By a Truthful Heart.
   d. By a Heart of Wisdom.
   e. By a Heart of Grace from God.
4. What Consecrated Lips may Speak.
   a. Find Passages with the Word "Lips" in the Scripture in Answer to This Topic.

For Seniors.
1. The Lips; the Tongue Back of Them; the Heart Back of the Tongue.
2. Silent Lips; Regulated Lips; Unrestrained Lips. When? How?
3. The Blessing of Consecrated Lips.

PERSONAL THOUGHT

"Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer."

SEED THOUGHTS

Consecration

"Take my life and let it be
Consecrated, Lord, to Thee;
Take my hands and let them move
At the impulse of Thy love.

"Take my feet and let them be
Swift and beautiful for Thee;
Take my voice and let me sing
Always—only—for my King.
Filled with messages from Thee;
Not a mite would I withhold.

"Take my moments and my days,
Let them flow in endless praise
Take my intellect and use
Every power as thou shalt choose.

"Take my will and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne.

"Take my love, my God I pour
At Thy feet its treasure store;
Take myself, and I will be
Ever, only, all for Thee."—F. R. Havergal

"To speak for Him will be our impulse. No matter how timid, nervous, self-diffident, we are in ourselves, as we touch His pierced and royal hand, we shall instantly be masterful and strong.—R. S. Storrs.

GOD MANIFESTED IN THE FLESH.—Jno. 1:1-18; I Tim. 3:16.

Topic for December 24

MOTTO

"Made in the likeness of men."

MEDITATIONS ON THE TOPIC

I. **"God With Us."**—God has manifested Himself in many ways to all people. He has sought to help fallen humanity and make Himself and His will known to them. He moved upon holy men of God who spake God's Word by inspiration. He came in visions and dreams and made known that which would be a benefit to the people to know. But in the latter times He spoke to us in a still more impressive manner when He made His only begotten Son to become one of us in the flesh. He was tabernacled in a body of flesh. He had the same experiences of hunger and thirst and feelings which come to our own bodies in every point except sin. We have sin in our lives and hence have a perversion which He did not have. Nevertheless, though He was without guilt, He was willing to bear our guilt in His own body on the tree so that we might escape.

Because God was manifest in the flesh, we may the more fully understand His grace and mercy. We can come to Him as one who understands us because He was like us. He was subject to the same kind of temptations that assail us and can understand what our temptations are. Because He is pure and strong He is able to help us in our temptations and feel for our sorrows and lift our burdens from us. Because of His sacrifice He has fully atoned for all our sin and can present us faultless before the Father. He is qualified to be our representative in glory and to triumphantly meet every defect in our life by what He is and what He has done. And while He can know us, He can also reveal to us in the terms of our own understanding the Deity which He truly is. "No man hath seen God at any time, but the only begotten Son which is in the bosom of the Father, he hath declared him."

II. **The Text.—Jno. 1:1-18.**—The apostle John here reveals the fact of the deity of Jesus. He was from everlasting. He came into the world to be with men in their ex-

periences in the flesh that He might give them salvation and reveal the real character of God to them.

I Tim. 3:16.—This passage gives a summary of the manifestation of God and His work for the salvation of men.

III. **Suggestions for Junior Programs.**—The work of Jesus in the flesh is a story that never grows old to boys and girls. He was a boy with a body like their own who went through the experience of growing, who grew to manhood as all boys hope to do, and above all He lived a life of sinlessness, affording a perfect example for us. But He is able to meet our weakness by which we fail to be able to follow His example and becomes a Savior to us. The outline will suggest the points we should strive to impress. The Scripture in the Outline Study will bring out these points. The leaders of the junior service will necessarily need to adapt the explanations to the understanding of the boys and girls. There is a point beyond which curiosity need ask nothing more, but we may well take the Word of God at what it says and accept it as the revelation of a way of salvation. Let us beware of conceptions that emphasize the fleshly side and add false conceptions created by imperfect minds and imaginations and fail to fully bring out the deity of Christ. Boys and girls should have a deeper reverence for Jesus with their years. Let us contribute to this side by all our conversation about Jesus so that they may think of Him as God rather than man. When they think of Him as a man it should be only the thought of "God manifested in the flesh."

OUTLINE STUDY

I. Christ is God in His Person.
1. He is called God.—Isa. 9:6.
2. He was in the beginning.—Jno. 1:1.
3. He is over all, eternally.—Rom. 9:5.
4. He came from the Father and went back.—Jno. 16:28.
5. He is the Creator of all things.—Col. 1:16.
6. He is God in fullness.—Col. 2:9.

II. Christ was Man in Earthly Form.
1. He was born.—Isa. 9:6; Luke 2:7 (Without human father.—Luke 1:35).
2. He had a body that could be handled.—Luke 24:39.
3. His Deity dwelt in flesh.—Jno. 1:14.
4. Made of a woman.—Gal. 4:4.
5. Made in the likeness of men.—Phil. 2:7.
6. He took on Him the seed of Abraham.—Heb. 2:16.
7. He had human feelings.—Matt. 21:18; Jno. 4:6; Jno. 11:35; Luke 2:52; Matt. 8:10; Matt. 26:38.

III. The Purpose of the Incarnation.
1. That He might die for us.—Heb. 2:9; 10:4-10.
2. That He might sympathize with us.—Heb. 2:14-17; 4:15.
3. To make the Father known to men.—Jno. 1:18.
4. To destroy the works of the devil.—I Jno. 3:8.
5. That He might appear in the presence of God for us.—Heb. 9:24.
6. There is no other possible way.—Acts 4:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textwords, **"Son of God," "Son of Man."**
2. Memorize a Verse from the Outline.
3. Jesus Was Like Us:
   a. In His Body.
   b. In His Feelings.
   c. In Temptations.
4. He was God.
   a. He Was without Sin.
   b. He Had All Power.
   c. He was All Wise.
5. Jesus is our Savior from Sin.

For Seniors.
1. The Need of God's Coming in the Flesh.
2. The Deity of Jesus Christ.
3. The Humanity of Jesus Christ.
4. The Only Savior.

PERSONAL THOUGHT

What a wonderful work has been done in behalf of sinful humanity. Have I heard of this wonderful plan of God? Do I live in the full benefit of it and help to bring others into the same experience?

SEED THOUGHTS

The incarnation of God in Christ reveals this truth, that the love that seeks and saves the lost is a love that suffers. On the one side there is loss, Gethsemane and the rugged burden of Golgotha, but on the other is gain, the gain of the world's redemption.—W. R. Davis.

Christianity is not so much the advent of a better doctrine as of a perfect character.—Bushnell.

If we lose Him as a Brother, we cannot feel Him as a Savior.—Robertson.

"For unto us a child is born; unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."—Isa. 9:6.

Never be afraid to bring the transcendent mystery of our faith, Christ's life and death, and resurrection, to the help of the humblest and commonest of human wants.—Philips Brooks.

The best of men
That e'er wore earth about Him was a Sufferer,
A soft, meek, patient, humble, tranquil spirit;
The first true gentleman that ever breathed.
—T. Decker.

I say, the acknowledgement of God in Christ,
Accepted by thy reason, solves for thee
All questions in the earth and out of it.
—Browning.

"I love the name of Him whose heart
Knows all my griefs and bears a part;
Who bids all anxious fears depart—
I love the name of Jesus."—W. C. Martin.

WHAT CAN I DO FOR MY CHURCH?
—Heb. 13:1-21

Topic for December 31

MOTTO

"We ought to lay down our lives for the brethren."

MEDITATIONS ON THE TOPIC

I. **My Church** is the particular body in which I serve as a member. It ought to be my Church because I have united with it upon the conviction that I have been saved through faith in the Lord Jesus and have been born again and can fulfill His whole will and command thereby, even as the saved have done in the past. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:41, 42).

I ought to think of doing nothing less than what the Lord has taught that we ought to do for the Church. Christ "gave himself" for the Church. With this example before us John has written, "We ought to lay down our lives for the brethren" (I Jno. 3:16). Paul said, "I am willing to spend and be spent." At another time He told his brethren, "I am willing, not to be bound only, but to die at Jerusalem for the name of the Lord Jesus."

We cannot conceive of a soul, loyal to the cause of Christ and the welfare of the brethren, that would be found in rebellion against the work which the Church is commissioned to perform. Her doctrines which she upholds, her regulations for the keeping of things in order, her meetings for the edifying of the members, her services in behalf of the lost, her ministry to the sick, her labors of love to strengthen the weak, are all a part of my concern as a true Christian. How can I serve the Church in these activities and attitudes? I can give myself and all that I am and have in full consecration to the cause. With all my powers upon the altar I shall find many ways to carry out the work of serving Christ in His Church.

II. **The Text.—Heb. 13:1-21.**—This closing exhortation in the Epistle to the Hebrews is full of suggestive material as to how we may be more helpful in the work of the Lord and His Church.

III. **Suggestions for Junior Programs.**—Girls and boys who have been brought up to go to Church can readily take hold of the suggested topics for juniors in the suggestive assignments. It is so easy for some one to strike notes of disloyalty that would perhaps make a discord in the work similar to that which Judas made in the company of the disciples when he criticised the woman who anointed the Lord. It was through the love for the Master that the disciples were not carried away by his criticism. Far too often the juniors are not as strongly settled in their convictions and love for Jesus as they should be, and it is highly important to impress the devoted ones of the importance of respecting the work of the Church in every phase. Her ministers have many problems and trials to face. There is a great responsibility resting on any one who would in any way lead souls in the wrong. An account is to be rendered before God some day for the way each one fulfills his stewardship. Have the girls and boys help in reading the assigned Scriptures of the Outline Study. Discuss the points named in the Suggestive Assignments for Juniors.

OUTLINE STUDY

I. Fill my Place in the Body.
1. Think soberly and serve faithfully.—Rom. 12:3-8.
2. Walk with grace to keep the unity of the Spirit.—Eph. 4:1-7; I Cor. 1:10.
3. Work in the interests of every other member.—Eph. 4:7, 11-16.
4. Recognize the service of others in the body.—I Cor. 12:12-26.

II. Keep the Ordinances and Laws of Order.
1. Observing all that Christ commanded.—Matt. 28:19, 20.
2. Recognizing the organization by the apostles.—I Tim. 3:14, 15; I Cor. 11:1, 2.
3. Obey the overseers.—Heb. 13:7, 17; I Thes. 5:12, 13.
4. Keep the regulations.—II Thes. 2:15; Acts 16:4, 5.
5. Discourage disloyalty.—II Thes. 3:6; I Thes. 5:14.

III. Attend Upon All its Activities.
1. Go to its meetings.—Heb. 10:24, 25.
2. Encourage its workers.—Eph. 6:18-20.
3. Contribute your gifts.—I Pet. 4:10, 11.
4. Adorn the doctrines.—Tit. 2:1-10.

SUGGESTIVE ASSIGNMENTS

For Juniors.
1. Textword, **"Church."**
2. Memorize a Passage from the Outline.

3. Strengthening the Church of Christ.
   a. Regular Attendance.
   b. Giving Good Orderly Attention.
   c. Heeding the Instructions I Receive.
   d. Helping Others to Come.
   e. Encouraging Others to Accept Christ.
   f. Giving My Time, Talents, and Money for the Good Cause.

For Seniors.

1. The Place of the Church in the Life of a Christian.
2. Ways of Loyal Support of the Church.
3 Strengthening the Hands of the Leaders.

PERSONAL THOUGHT

As we view the imperfections of our Church and her activities, how much could I personally do to improve conditions if I faithfully perform the duties of an ideal member?

SEED THOUGHTS

The health of the Church depends not merely on the creed which it professes, not even on the wisdom and holiness of a few great ecclesiastics, but on the faith and virtue of its individual members.—Chas. Kingsley.

Doubts about the fundamentals of the gospel exist in certain churches, I am told, to a large extent. My dear friends, where there is a warm-hearted church, you do not hear of them. I never saw a fly light on a red hot plate.—C. H. Spurgeon.

What if every Christian would say;—"Lord I want a revival. Let it begin in me. Give me the earnestness, faith and tenderness that I am looking for in others. Make me such a devoted worker as I think my minister or brother or sister ought to be. Let the revival begin in me and begin now. 'Lord, what wilt thou have me to do?'"—Selected.

To feel bad prayer-meeting night and Sunday morning are symptoms that very seriously need attention. The Great Physician has a cure.—Sel.

Some men go to Church with the **same enthusiasm** as that with which they go to the **dentist's office.**—Sel.

Go to church with gladness,
  Go to church with prayer,
You will find a welcome
  Waiting for you there.—Sel.

PLANS FOR IMPROVING MY LIFE.—Heb. 5:10-6:12

Topic for January 7

MOTTO

"Let us go on unto perfection."

MEDITATIONS ON THE TOPIC

I. **Improvement** is a word that is often used in our secular affairs. The man of business is ever alert for improvement. The merchant, the farmer, the teacher, the doctor, the manufacturer, the inventor, etc., are, if progressive and awake, looking for ways to improve. How much more important it is, in the Christian life, to improve over our past and present attainment. He who is not moving forward is going backward. He who is not improving is degrading. The life that is satisfied with present understanding is woefully ignorant of how small and undeveloped it really is. As a little girl or boy looks upon the full grown woman or man as their ideal, so the Christian looks unto Jesus and His standards of life as their ideal. When the child continues to prolong its babyhood in mind or body or both, we feel an alarm lest there is some fatal lack, some serious disease that will forever ruin the child. How much more serious is that condition of continued childhood in a Christian experience in which there is no improvement from year to year but rather a dwarfed and gradually decaying life that must sooner or later fully perish.

We are called upon to "go on unto perfection." That implies that we are born into the kingdom of God as babes. Babes must "desire the sincere milk of the word" if they would grow. And as they grow they must ever be laying hold of every means of grace that they may continue to grow into that condition and power whereby their life may be all that God has designed it to be. But in the desire for improvement, let us beware of perversions that are not for real health and power. We cannot get a higher type of manhood than that which Jesus has made possible through His redeeming grace.

II. **The Text.—Heb. 5:10-6:12.**— The writer of Hebrews had much that he desired to impart by way of teaching that had to be held back because there was a delay in their spiritual growth. He exhorts them to "go on." He warns them of the terrible end of those who "fall away." He is expecting better things of the brethren and exhorts them to take advantage of their privileges.

III. Suggestions for Junior Programs.— Improvement is a live topic in the junior mind. Some very definite things can be mentioned in connection with the Scripture readings that will put the topic in reach of every junior. Church attendance, Bible study, prayer, dutifulness at home, at school, at church, everywhere, obedience to parents, ministers, teachers,—these and other things in reach of the girls and boys in your congregation can be set before them and they be encouraged to use them as a means of improvement. However, as these things are used as a means of improvement it is necessary that every hindrance to growth be overcome. First things must come first. We may cultivate our corn or other crops but if we do not plant good seed, and, even with good seed, do not keep away things that would kill the plant, we cannot expect growth. So the persons who go to church and at the same time allow certain sins in their lives cannot improve till all is cleansed by the blood and the heart is consecrated to Christ.

OUTLINE STUDY

I. There Is Danger in Checked Growth.

1. Spiritual discernment is lacking.—1 Cor. 3:1-3; Heb. 5:11-13.
2. Blindness to conditions may result.—II Pet. 1:8, 9.
3. Backsliding brings loss.—II Cor. 12: 20, 21.
4. Falling away brings ruin.—Heb. 6:4-8;. 10:26-31.

II. There Is a Divine Plan for Improvement.

1. Get the first principles.—Heb. 6:1-3.
2. Then go on.—
   a. By giving all diligence.—II Pet. 1: 5-8.
   b. By proper feeding.—I Pet. 2:1-5.
   c. By faith and prayer.—Eph. 3:16-19.
   d. Through the help of the Church.—Eph. 4:11-16.
   e. By watching against dangers.—II Pet. 3:17, 18.
   f. Follow the faithful.—Heb. 6:9-12.
   g. Exhort one another by meeting together.—Heb. 10:24, 25.
   h. Be patient.—Heb. 10:35-39.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text words, **"Grow," "Increase."**
2. Memorize a passage from the outline.
3. Things Needing Improvement.
   a. We need greater faith.
   b. We need to know better how to pray.
   c. We need more understanding of the Bible.
   d. We need to be stronger in Christian virtues.
   e. We need to know better how to work for Jesus
   f. We need to have greater strength to suffer for the right.
4. What we can do to improve.

For Seniors.

1. How to Get My Life into God's Program.
2. The danger of not Improving.
3. God's blessing for the growing life.

PERSONAL THOUGHT

By God's help I desire to keep all hindrance from hindering and use all the opportunities for improving my life.

SEED THOUGHTS

The demand of the day is for a higher standard and style of Christian life. Every follower of Christ must represent his religion purely, loftily, impressively, before that multitude of "Bible readers" whose only Bible is the Christian.—T. L. Cuyler.

All growth that is not toward God is growing to decay.—Sel.

It is the very nature of grace to make a man strive to be most eminent in that particular grace which is most opposed to his bosom sin.—Brooks.

The highest point of Christian experience is to press forward. It is a distinguishing trait in the character of every good man that he grows in grace. Grace in the heart as certainly improves and advances, as a tree thrives in a kindly and well watered soil.—Gardiner Spring.

"Have you on the Lord believed?
  Still there's more to follow;
Of His grace have you received?
  Still there's more to follow;
Of His grace the Father shows!
  Still there's more to follow,
Freely He His grace bestows,
  Still there's more to follow.
    More and more, more and more,
    Always more to follow,
    Oh, His matchless, boundless love!
    Still there's more to follow."—P. P. Bliss.

"I'm pressing on the upward way,
  New heights I'm gaining every day;
Still praying as I'm onward bound,
'Lord plant my feet on higher ground.'
    Lord lift me up and let me stand,
    By faith on heaven's table-land,—
    A higher plain than I have found;
    Lord plant my feet on higher ground."

—Johnson Oatman Jr.

THE MEANING OF CHRISTMAS

(Continued from page 354)

I suffered much for thee,
  More than thy tongue can tell
Of bitt'rest agony,
  To rescue thee from hell;
I've borne, I've borne it all for thee,
  What hast thou borne for me?

And I have brought to thee,
  Down from my home above,
Salvation full and free,
  My pardon and my love;
I bring, I bring rich gifts to thee,
  What hast thou brought to me?

Goshen, Ind.

When they saw the star, they rejoiced with exceeding great joy.—Matt. 2:10.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

PAUL IN EPHESUS.—Acts 18:18-20:38

Lesson for December 3, 1933

Golden Text.—Blessed are they which are persecuted for righteousness' sake.—Matthew 5:10a.

Ephesus. A few years ago a minister in Chicago resigned his pastorate and left for other parts. His reason was that Chicago was the stronghold of Satan. Paul was different. Corinth, and Ephesus, and Antioch in Syria, and Rome were the most wicked cities in his day. At Antioch he labored at least three years, at Rome two years and more, at Corinth one and one half years, and at Ephesus, the citadel of heathenism where was the temple of Diana, one of the seven wonders of the ancient world, he labored for more than three years. Any guerrilla can be a sniper and harass the enemy, but if you are to conquer you must overcome the enemy in his strongholds.

If you can turn the world upside down in Ephesus the rest of the world will follow suit. It is fine to pick up enemy stragglers and make them prisoners for the Lord, but you should never talk of having won a victory until the temples of sin (lodge halls, dance halls, saloons, brothels, theatres, etc.) crumble into dust from lack of patronage, and evil literature makes a magnificent bonfire; because through the preaching of the Gospel you have revolutionized the thought life of the community and have turned multitudes to godly living. It is only when the sword of Goliath is in the hands of David that victory is assured.

Acts 18:24-28. The greater can learn from the lesser. Apollos taught accurately what he knew (v. 25) but Aquila and Priscilla taught him the way more accurately. V. 26. The mind that will no longer learn is dead even while the body lives. But the open, inquisitive mind gathers knowledge from every source.

Acts 19:1-7. A disciple is a learner as well as a believer. These twelve were but babes in knowledge, but fit material to be taught. He that lives up to the knowledge he has will soon get more. Jno. 7:17. In the early days God gave signs by which you could recognize the Babe (Luke 2:12); the Lamb of God (Jno. 1:33, 34); the reception of the Holy Spirit (Acts 2:3, 4; v. 6); believers (Mark 16:17); the preaching of the Word (Heb. 2:4; Mark 16:20); servants. Gal. 6:17.

By what sign does the world recognize me as a child and servant of God, and the things I teach as His Word? Or is there no authoritative token? If not, it is small wonder if people will not believe.

Verse 8. II Cor. 5:11. Many of the "isms" and "ologies" of to-day, posing as religion and science, are neither but "psuedo" (false). But the Bible is true, and, rightly interpreted and lived, makes the true religion. It is a revelation from God but entirely consonant with reason. Since all others are the ways of death we do wrong when we fail to use every effort to persuade men to turn to Christ.

Verse 9. Knowledge is not faith. The elders among the Jews at Jerusalem knew that Christ had risen yet they believed not. Matt. 28:11, 12. When you resist the entrance of the Truth into your own being you also become antagonistic to truth as it relates to others.

Verse 11. Ephesus was the strongest of strongholds of idolatry among the heathen, and of superstition among the Jews. (For the latter note the sons of Sceva and the books of magic.) Rom. 5:20 is true, not only in overcoming sin in the individual, but also in conquering the strongholds of sin. At Ephesus Paul was given special grace, and John too. Jno. 1:16; Lu. 1:37.

Verses 13-19. From the days of Moses Satan has had his counterfeiters. There are spurious miracles and wonders, healings and tongues (See Neuvis's Demonology), and powerful preaching, apparently in the Spirit (II Cor. 11:14) which will deceive many. Matt. 24:11; Matt. 7:22, 23. An effete church has no power to withstand and overcome these antichrists, but when true believers go forth in the power of the Spirit, then God will arise to shake terribly the earth and these will flee to the regions of darkness, whence they came, and righteousness will prevail. Isa. 2:18-20. But see II Thess. 2:7-12. But to-day the spiritual life of many has sunk so low that they take Satan's counterfeits, necromancy, exorcism, divination, etc., and insist that they are the power of God. Acts 8:10. But see Matt. 16:18 and take courage.

The riot. A mob doesn't reason and a riot is her only answer to reason. Great Diana of the Ephesians has long crumbled and her worship has ceased, but Christ is still magnified as Savior and Lord. And He shall prevail.

PAUL IN CAESAREA.—Acts 21 and 26

Lesson for December 10, 1933

Golden Text.—Herein do I exercise myself, to have always a conscience void of offence toward God, and toward man.—Acts 24:16.

As the vocalist, the artist, the sculptor, etc., only attain to a high degree of skill by much practice (exercise); and continue on that plane by constant practice, so the Apostle labored in the realm of the spirit life. If it is worth while to train hard to become a great athlete, it is worth a great deal more to do so to become a great Christian. I Tim. 1:5.

Acts 21:4. Warnings of coming danger are not necessarily given to us in order that we may try to evade it. Rather it is to prepare us for the cross when the time shall come. Here Paul walked in the footsteps of his Master who turned not back from Calvary. To submit to the will of God when you must is better than not to submit at all, but far better is it to submit joyfully for love's sake.

Acts 21:17, 20. Not all men are equally strong in the Lord. The brethren were glad for Paul's gifts from the churches for the saints at Jerusalem, but afraid of the reaction of the anti-Gentile element in Jerusalem. To gain their good will Paul was willing to subscribe to their suggestions. Vs. 22-24. But when the riot developed and Paul's life was endangered, and trials and imprisonments followed, where were the Jerusalem elders that they did not testify in his behalf? II Tim. 4:16, 17. Happy the man who has more to lean upon than human reeds. Isa. 36:6; Phil. 2:21; Acts 23:11, 12-35. When ecclesiasticism joins hands with murderers to accomplish its nefarious ends it is time for a change. Matt. 21:43. But God takes care of His own, and such bring upon themselves swift destruction.

Acts 24:1-10. Fulusome flattery and wholesale incriminations are alike odious. Felix knew that the Jews were lying when they flattered him, and strongly suspected the falsity of the charges which they brought against Paul. Paul's answer vindicated him, but he neither flattered nor slandered.

Acts 24:14. There are many ways of worshiping God, each one based upon the interpretations its followers have placed upon the Scriptures; but there is but one right Way and that one based upon the correct interpretation of the same. Between the class who reject divine inspiration of the Bible and those who profess full belief in it and then pervert its truths through false interpretations, there is not as much difference as one would at first thought suspect. They both oppose the truth, but the persecutions of the latter are the more bitter.

Verse 15. Basis of hope. The moralist, whether follower of Sadoc or Epicurus, believes that a man should be good for goodness' sake and that virtue will be rewarded

here. Those who believe in future rewards pin their hopes on heaven on such things as circumcision (rabbis taught that a circumcised person could not be lost), or baptism, or a bald faith that gives a perfect standing before God regardless of works; but the true basis of hope is faith in Christ accompanied by a constant exercise in, and struggle after holiness. Heb. 12:14; Jas. 1:22; 2:20, 24, 26.

Verses 16 and 21. Jas. 3:2. Paul could control himself well, but when the opportunity came to cause his enemies to quarrel among themselves by a word, he could not resist the temptation to say it. Here he confesses his error. If we only were free to confess our errors it would be better for the cause of Christ; but if we tried as hard as Paul not to make any it would be better yet.

PAUL IN ROME.—Acts 27, 28

Lesson for December 17, 1933

Golden Text.—I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:14.

Acts 27:2, 11, 31, 43. Why was Paul treated with such consideration? II Cor. 6:11. I am something besides 175 pounds of avoirdupois. That something is the real I. If that real I is mean and despicable, I will be condemned and despised; but if that real I is noble and magnificent, it will compel others to give me homage and treat me with respect. Paul was the greatest man of his age, and history does not tell us of a greater man in any age. This is what made Felix tremble, Festus forget his office, and Agrippa wish he were a Christian. In every aspect in which we find him he is the greatest—a prisoner, but a judge; on trial, but an able advocate; in chains, but freeer than his keepers. I Cor. 15:10; Acts 27:25; 23:11. God's promises never fail. I may doubt man's veracity, but God cannot lie; I may question the accuracy of your knowledge but known unto God are all His works. He knows the end from the beginning, and I know Rom. 8:28. No wonder Paul, the prisoner, had the spirit of a conqueror.

Acts 28:2, 10. Kindness is not always most conspicuous among kin (Matt. 10:36), but its manifestations show a racial kinship that petty individual meanness can never obliterate. If heathen are so kind what should Christians be? Matt. 5:44-48; Acts 28:3-6; Mark 16:18; Num. 32:23. The better a man is the more dangers he has to meet; the more noble he is, the harder Satan tries to debase him, but see Psa. 34:19 and Isa. 54:17. But through the ages one common belief has been held by mankind (but the present generation is trying to forget it) and that is that you cannot escape the consequences of your wrongdoing. Gal. 6:7, 8. But while the belief is true our opinions are often wrong. Sickness as in the case of Job or the man born blind is not evidence that the sufferers have been great sinners. So here, Paul was neither a murderer nor a god. He was only a weak man who lived so close to God that he revealed many of the attributes of God. Gal. 2:20.

Verse 8, 9. As ye do to others God will do to you. These natives treated the castaways with much consideration. God now requites them by giving Paul special power to heal their sick. The presence of a man of God among those 276 meant more to them than if a Caesar had been among them. Matt. 5:13, 14.

Verse 14. For the sake of one prisoner, Paul, Julius was willing to delay going to Rome for seven days. Here, through the grace of God and human kindness, he had a chance to preach the Gospel to the brethren at Puteoli.

Verse 15. The Appii Forum was about 40 miles from Rome. If the Christians at Jerusalem failed to stand by Paul, those at Rome were different. There he had to be taken away in the dead of the night to save his life; here he enters with the acclaim of the brotherhood. If we had nothing but the antagonism of enemies and the disappointment of friends, life would be a desert indeed, but just when our souls are all athirst we enter an oasis where love and good will abound, and we thank God and take courage. But why are so many like the desert and so few like the oasis?

Verses 17-19. I Cor. 13:4. Paul had suffered much from the Jews, but his love for them had not diminished. Rom. 9:3. Because of that love he had no unkind word to say of them. Love thinketh no evil.

Verse 20. The Christ is the hope of Israel and of the Gentiles too.

Verse 22. The better a thing is morally the more people say against it.

Verse 23, 24. The kingdom of God was preached boldly, epistles were written, and Paul's prison life became an open door. Phil. 1:12, 13. Where God puts you He means to use you. Permit Him to do so.

A VISION OF WORLD PEACE.—Isa. 11:1-9

Lesson for December 24, 1933

Golden Text.—The earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isa. 11:9a.

Verse 1. David, the son of Jesse, was the greatest king over Israel. God had promised him an unending dynasty (Psa. 89:27-37) but the prophet here foresees the decline of the house of David until the tree is cut down and only the stump remaineth (cf. Dan. 4:26), but out of that stump shall come forth a rod, a Branch (Zech. 3:8; 6:12) whose kingdom shall far exceed the kingdom of David and bear abundant fruit. Isa. 53:10; Heb. 2:13, 14; Rom. 1:3, 4; Isa. 9:7.

Verses 2, 3. In Rev. 1:4 the Holy Spirit is called "the seven Spirits" of God; in these verses the seven attributes of the Spirit are given. This sevenfold Spirit rested upon Christ without measure. Jno. 3:34. (1) Wisdom—the grace to do the right thing at the right time; (2) Understanding—knowing men; (3) Counsel—the grace always to give proper counsel or instruction to meet every human requirement; (4) Might—the grace to overcome and deliver from disease, death, temptation, and every human thralldom; (5) Knowledge (Jno. 2:24, Jno. 16:30, Lu. 2:52) of God, the knowledge of absolute truth, for God is truth; (6) Fear of Jehovah—respect, reverence, submission; (7) Quick understanding. I Cor. 2:10-16. The wisdom of an Ahithopel or of the wise woman of Abel may fail but the perceptions of the Spirit in Christ are inerrant. With this sevenfold Spirit was Christ armed to become the conqueror of sin and the Savior of mankind. His judgments are true and righteous altogether. Rev. 16:7.

His delight. Verse 3. Showing proper reverence and submission to the Father. Contrasted to Him some people seem to take delight in showing irreverence and contempt for God and His house.

Verse 4. Justice—equally for the poor and small as for the rich and great. Equity—There is no respect of persons with God—His judgments are impartial. Rod of His mouth—His word condemns the world and belabors it for its evil. Rev. 1:16; Heb. 4:12. Breath of His lips. Life was given by the breath of the Lord. Gen. 2:7. This life to be used for the glory of the Creator. He who gave will also take away.

Verse 5. Psa. 85:10; Isa. 32:17. If men would once deal righteously (Matt. 7:12) and be faithful to their obligations wars would cease from among men. Laws are intended to restrain evildoers and punish the guilty. When properly enforced they gain respect and make for honorable conduct, but only the Spirit of Christ in the heart can make men treat each other right.

Verses 6-8. We have no Scriptural evidence that animals changed their nature at the time of the fall of man, neither do we have evidence of anatomical changes as a result of cataclysmic evolution at that time. But man did change at the fall (not physically, but morally, spiritually, and mentally) until to-day he has all the concentrated meanness of all beasts of prey. As he turns back again to God, he is recreated (II Cor. 5:17) and whatever his former characteristics he now will live peaceably. A little child. Matt. 18:1-3.

Verse 9. The holy Mountain (Dan. 2:35) is Christ. Earthly kingdoms rise and wane, but this shall grow and grow and fill the whole earth. When men are in Christ they will cease to hurt and destroy. Jno. 13:35. With this as the criterion, how many of the 600,000,000 Christian professors are Christian? Christianity needs to be Christianized. To-day the Christ is wounded in the house of His friends. The best gift I can get on Christmas is the Christ Spirit; the best I can give is Christian love.

THE LIFE OF PAUL.—Phil. 3:1-14

Lesson for December 31, 1933

Golden Text.—I have fought a good fight, I have finished my course, I have kept the faith. —II Tim. 4:7.

In the Acts by Luke we have a sketch of the activities of Paul, from the time when he as a leading Pharisee consented to the martyrdom of Stephen until the time of his liberation from his first imprisonment at Rome. In his epistles we have his religious conceptions and practices, for let us not forget that his theology was not theoretical, but practical, born out of experience. In this epistle, called the Epistle of Joy, he speaks how all things worked out for the further-

ance of the Gospel and he had confidence that the work Christ had begun in them would be perfected by the day of Jesus Christ. Chap. 1:6. These things gave him exceeding joy.

Verse 1. Rejoice—has the sense of boasting. Psa. 34:2. God has done so much for us that we are so happy we must tell about Him to others. This is always a safe exercise for the believer. It may not always be wise to contend about points of theology but it is always proper to magnify Christ.

Verse 2. Beware. Luke 11:23; I Cor. 15:33. Association with the ungodly and formalists (concision) will dampen your testimony and in time rob you of it entirely. You can choose your crowd, but you cannot help becoming like the crowd you choose. Why should you choose company of those who love not the Lord?

Verse 3. The true circumcision. Col. 2:11; Rom. 2:25, 26; Eph. 2:11. How recognized. (1) Worship God in the Spirit. Jno. 4:24; II Cor. 3:3-18. (2) Rejoice or boast in Christ Jesus (not exaltation of self but Christ). (3) No confidence in the flesh. Israel, or the circumcision in the flesh, failed to attain to the righteousness of faith because they sought it by works of the flesh, but the true Israel obtained it. See Rom. 9:30-33; 10:8-13; 11:5-7.

Verses 4-6. Things men boast in. (1) Circumcision—outward rites; (2) Stock of Israel—nationality; (3) Benjamin—family; (4) Hebrew of the Hebrews—blue blood; (5) Pharisee—orthodox in creed; (6) Zeal—religious activity; (7) Conduct—blameless living. But these things, while not to be despised, are loss if they displace Christ. V. 7; Rev. 2:4.

Verses 8-12. Better things. (1) Win Christ; (2) Be found in Him; (3) Knowing Him; (4) Knowing the power of the resurrection life; (5) Knowing the fellowship of suffering with Christ; (6) To become conformed to Him even unto death; (7) To attain to the resurrection from the dead.

Verse 11. Paul believes in a resurrection of just and unjust (Acts 24:15), so here he must have been thinking of the resurrection to be desired above all other things—the resurrection unto eternal life (Jno. 5:29; Heb. 11:25, 26) as something yet to be grasped.

Verse 12. The goal is always at the end and to be found only there. Matt. 10:22. Perfection is a thing to strive for, but except in desire is not a present possession. Psa. 138:8.

Verse 13. One thing. Paul did many things, but all were subordinated and used as helps to the one thing—pressing toward the goal to win the prize. I Cor. 9:24-27. A successful runner must do two things. (1) He must not think of what is behind. Luke 9:62. (2) He must constantly strain himself to do his very best, keeping his eye on the goal.

Verse 15. To all who desire ultimate perfection in Christlikeness is given the urge to press on. Look unto Jesus. Heb. 12:1, 2. Considering the end to be gained (Phil. 3:20, 21), count all things but as loss and heed I Jno. 3:3.

New Year's exhortation and Benediction. Phil. 4:8, 9.

THE JUNIOR-INTERMEDIATE AND JUNIOR TEACHER'S SUNDAY SCHOOL LESSON QUARTERLIES FOR 1934

By Clayton F. Yake

We wish to call especial attention to this article for the benefit of superintendents and teachers of Junior and Intermediate classes. A careful study of the plans outlined here will be of great help to you in using these quarterlies during the coming year.

A Bit of History

Those of you who, as Sunday school workers, have been acquainted intimately with the *Junior-Intermediate* and the *Junior Teacher's* Sunday School Lesson Quarterlies since their inception in 1925 will at once have a clear and distinct idea about the subjects of this discussion. Those of you who are not intimately acquainted may become interested if, before going further with this article (and if possible), you procure a copy of each of these quarterlies; indeed, it will be convenient for every reader to have a copy, so that the points discussed herein will be clearly understood. Should no copies be available, drop a card to the Book Department, Mennonite Publishing House, Scottdale, Pa., for free sample copies of some 1933 issues, if yet available, and of first quarter 1934 issues.

The year 1925 marked the birth year of these quarterlies, as well as also the present Primary Quarterly. In examining the introduction to the *Junior-Intermediate* quarterly of that first year, the editor finds, among a number of other things, the statement of four cardinal principles that were kept in mind in the construction of the quarterly. Briefly, they were adaptation, interest, Biblical content, and self-activity or expression. The *Junior Teacher's* was prepared for the purpose of providing further helps to the Sunday school teachers of the primary, junior, and intermediate grades. In the preparation of both these quarterlies the problem of adaptation has been and constantly is quite difficult, though in the Junior Teacher's the teacher becomes the medium of adaptation quite largely, while in the *Junior-Intermediate,* which is supposed to supply the age group of from about 9 or 10 years to about 16 years, *the pupil is the medium.* All the editor can do is to endeavor to supply the material to an average middle age between 9 and 16 years; the rest of the problem necessarily devolves upon the pupils. In the lower ages of this group one can readily see the difficulty encountered.

Constantly has the editor of the *Junior-Intermediate* endeavored to study the Sunday school lesson preparation for the Junior-Intermediate group of boys and girls so as to make improvements whenever possible. A number of these have been so minor that they were likely not noticed by many. Other changes, more noticeable, made during the past three years have been received with appreciation wherever the value of these changes was understood.

Jesus and the Principle of Self-activity

We refer now particularly to the principle of self-activity, or the principle of expression, of course always in relation to the principle of adaptation. Both these principles, all other things being as they should be, are among the most important of teaching principles. During the past decade our public schools have made tremendous strides in the promotion of these principles. It has been the privilege of the editor to keep in touch with this advancement of pedagogy in our public school system, and to study it with the view of evaluating the results. In the principle of self-activity or expression alone the changes of pedagogical procedure are so marked from the decade before this that one wonders at the pace of progress. Yet, remarkable as it all is, there is little, if anything, really new. The fact of the matter is that a study of the pedagogy of Jesus the Master Teacher reveals that there really is NOTHING NEW in this field. He was the Master Pedagogue, and His principles of teaching are fundamental, indeed. Self-activity and expression were some of the most cardinal in the Master's work. He always sought for expression of the thing that He taught, in the life of the pupil (His hearer), and He was never satisfied until that expression was manifested.

Apparently, good as our Sunday school teaching may be, it is falling far short of the ideal. There is, indeed, much room for improvement. One of the places in which it is very evident that we have come short is in the RESULTS of our teaching. In so many, many instances, there seem to be little or no results from the teaching of a Sunday school lesson. Pupils, in so many instances, do not learn. And we know it by the fact that so often they DON'T KNOW. Now there may be one or a number of reasons why such is the case. We cannot enter upon this phase of the discussion here; but we want to leave clearly this one outstanding fact: That our results in our Sunday school teaching are far from what they should be. Our teaching is apparently ineffective to a great degree. Comparatively speaking, if our children would be as ineffectively taught in our public schools as they so often are in our Sunday schools, we would rise up in righteous indignation! And yet we sit complacently by, self-satisfied, so often, with the most important work under the sun—that of teaching the Bible! We challenge you to-day to an effort toward better results in our Bible teaching to our children.

Specific Changes to be Noted

During the last quarter of the 1932 *Junior-Intermediate* quarterly, several checks and tests were added to the regular features of a few lessons to study the effects. The results proved satisfactory, so with the first quarter of 1933 a test or check was added to each lesson. Besides these tests, the questions for a number of lessons were arranged so as to

allow blank spaces in which to write briefly the answers to them. These questions and tests, with the answers to them, were then also printed with the respective lessons in the *Junior Teacher's*. No answers appeared in the *Junior-Intermediate*. The review lesson was presented in entirety with questions and checks on the quarter's work. The objective of the editor was to provide ample expressional work so that evidence of the results of the teacher's teaching would become concrete by the manner in which the pupils would answer these questions. At the same time the principle of self-activity (we learn to do by doing; there is no impression without expression, etc.) was being put into more effective use. The general results to such an arrangement proved gratifying. So then in this general way these quarterlies appeared during the third and fourth quarters of 1933.

Several difficulties were encountered which tended to make the arrangement less satisfactory. The tests were crowded for lack of space, and the pupil could not do his writing well and readily; besides, the tests were right next to the lesson, which made it very easy for the pupil to refer to the text or the lesson material and so copy answers instead of actually answering them. To solve this problem, was the next task, and from the study of all points involved the result was the WORK BOOK section of the *Junior-Intermediate* quarterly for first quarter 1934. During the past six years or more this has been an objective of the editor, but to accomplish it without extra printing expense and without a material increase of the size of the quarterly was always the problem. To the Lord belongs the honor and glory for providing the solution.

In this WORK BOOK of the *Junior-Intermediate* quarterly, then, we believe will be found one forward step toward realizing better results in our teaching. It is the tangible product of study of the best in educational methods and pedagogy as they might be most effectively used in the promotion of teaching the Bible in our Sunday schools. As you see it in the *Junior-Intermediate* quarterly, it speaks for itself. The editor will keenly appreciate any constructive suggestions from Sunday school teachers and Church workers concerning this WORK BOOK arrangement. It is our special effort to BETTER serve so that the children and youth may BETTER learn the precious Word.

Using the Quarterlies

Specific suggestions for the use of the WORK BOOK are given with the *Junior Teacher's* and the *Junior-Intermediate* quarterlies, but a number of points may be practically stated here. The questions and tests that appear in the WORK BOOK section of the *Junior-Intermediate* quarterly appear with the answers on the last pages of the *Junior Teacher's*. The WORK BOOK, while a distinctly separate section of the *Junior-Intermediate*, is nevertheless an integral part of the entire quarterly. It is so arranged that by turning up the staples, the WORK BOOK section may be lifted out of the quarterly and used separately if desired. At the same time the two can be kept together and used advantageously that way.

It is *absolutely imperative that the teacher have both a Junior Teacher's and a Junior-Intermediate quarterly.* No teacher can teach effectively the pupil's lesson without knowing what is in the pupil's quarterly. The teacher, in this event, must have a *Junior-Intermediaate* quarterly, which alone contains the *Work Book* section in the form in which the pupil uses it. The questions and tests with answers in the *Junior Teacher's* appear exactly as given in the *Junior-Intermediate,* but in less space and in a different and more condensed form or arrangement. This is done to conserve space in the *Junior Teacher's*. When therefore you get your Junior Teacher's quarterly be *sure to also get a Junior-Intermediate.*

In brief, the following course of procedure is suggested in teaching the Sunday school class. Study the lesson with the pupils in such manner most practical in your Sunday school. It may be what you call a recitation. Where possible, the pupils should have at least read all of the lesson in their quarterly. If this is not done, some method whereby it can be accomplished in class would be good. Following this study period of the pupils, there should be an oral recitation or quiz period covering the points quite specifically that are to be answered afterward in the WORK BOOK. After this, the written work in the WORK BOOK should be undertaken, each pupil doing independent work. Careful and specific instructions for this work should be given, and all pupils should be governed alike by these instructions. A certain amount of grading of work may reasonably be done; this will be found to be an incentive to the children, and be a means of checking the teacher's teaching as well as the pupil's learning.

It may be that in numerous places the facilities for notebook work are not so ideal in the Sunday school class. In such instances, effort should be made to do the best possible to get the most value from such work. The teacher, in most cases, should be provided with pencils enough for all the pupils, so that there is no inconvenience or waste of time.

We trust that a careful use of these two quarterlies, keeping in mind the aims to be accomplished, will bring gratifying results. This WORK BOOK is not a miracle-worker or a panacea for all our Sunday school teaching ills; it is but one step toward securing better teaching results. We invite your kindly coöperation to this end.

Scottdale, Pa.

THE GROWTH OF THE CHRISTIAN CHURCH

(Continued from page 363)

with his head downward. It is thought that this took place during the persecutions of Nero. That he should meet his death in a violent manner is attested by the words of Jesus in John 21:19.

The final glimpse we have of the great Apostle Paul is in the Roman dungeon where he was awaiting his fate. During those days his great concern, like that of his Master, was for the future of the church after his death. He knew that his end was near. Perhaps a week, or a month, or a year, or perhaps only a day, until the ax would fall and his severed head would roll away from his body. The great Apostle would be no more. But his concern was not for himself but for the Church, consequently he was preparing his last message to those who should carry on. One almost fancies he can see him drawing his mantle more closely about him as he takes up his pen to write those immortal words that come not as a cry of regret or defeat, but as a shout from the victor.

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

What an ending to a life that to most people would look like defeat. No regrets, no remorse, no sorrow! but joy unspeakable and full of glory.

Goshen, Ind.

THE REGENERATION OF CHRISTMAS

By Albert Erickson

To-day, when we arise on the morning of December 25, we are greeted with the universal cry of "Merry Christmas." This is a time-honored custom and nobody, rich or poor, high or low, would think of omitting this ritual. But when we say, "Merry Christmas," do we know what we are saying and why we are saying it, or are we merely repeating, parrot-like, that which procedure has taught us we must say? Perhaps the modern spelling of the phrase, that of "Merry Xmas" would be more appropriate for us, with "X", as usual, representing the unknown.

Then too, Christmas represents to many of us merely a festive day on which a sumptuous meal is served and gifts are exchanged. Santa Claus rules the nation for a day! And therein lies the error of the human race. We have permitted a purely imaginative personality to overshadow the real reason for Christmas—Jesus Christ. We seem to forget that nearly two thousand years ago a Babe was born in a manger in Bethlehem—predestined to a life of trial and persecution, and finally a horrible death on Calvary, in order that this same human race which has forgotten Him might be saved. Certainly that is a fine example of the ingratitude of the human race!

To-day we can't go to church on Christmas, for if we did we wouldn't be able to reach Aunt Mary's in time for dinner. So church must wait until next week—or next week! But why not to-day? Is it too much that we should dedicate an hour or two to the real reason for Christmas? Is it too much bother to pay homage to One who paid for our sins with His life? Let us try this year to mingle a prayer of thanksgiving in with our cries of "Merry Christmas." Let us have a rebirth of the true Christian spirit—worship for our Savior.

"Glory to God in the highest."

BIBLE STUDY

TABERNACLE STUDIES

XXI. Peace Offerings

By the Bible Study Editor

In the grouping of the offerings, as given by Moses, there seems to be a special arrangement of the order of offerings, those of the sweet savour offerings coming first. Another classification could be made under the heading of free-will offerings. The burnt offerings and the peace offerings were both offered by the free will of the worshiper. Of course there were special occasions when the burnt offering was required and the same may be said of the peace offering as it was associated with special occasions or with special ceremonies of worship.

The peace offering was used in the act of worship, and was used on any occasion of special celebration or worship. This was the feast part of the occasion of every celebration before the Lord. Such was the feasting of the Jews at the time when Elkhanah and his family went to Shiloh. He gave portions to his wives for their part of the feast. It was this sacrifice that gave the occasion for the feast of dedication at the time of Solomon's great dedication of the temple—offering a sacrifice of peace offerings—twenty-two thousand oxen and an hundred and twenty thousand sheep. I Kings 8:63. The offerings were so abundant that the feast was continued for fourteen days, and was sufficient for all who gathered in Israel from Hamath on the north to the river of Egypt on the south.

The peace offering was used also on special occasions of giving of thanks, and was sometimes called a thank offering. See Lev. 7:12; compare Ezek. 43:27, margin. Another occasion for the use of the peace offering was at the consecration of the priests. Lev. 8:22-33. This ram of consecration was offered in a similar manner to the peace offering, excepting that some of the blood was used to touch the priests and to sprinkle their garments. It was also the blood of the burnt offerings and peace offerings with which Moses consecrated the book of the law and all the people. Ex. 24:5-8; see Heb. 9:18-21.

Kinds of Peace Offerings

As with burnt offerings and all other sacrifices that were made under the law, that which was offered must have in it a life that could be poured out. It was also required that certain kinds of animals should be used in the blood sacrifices. Only those that had been chosen by the Lord, and under the law were classified as clean animals or birds, could be used for such sacrifices.

That which was characterized as clean among animals was that which had been chosen by the Lord for sacrificial purposes, or very closely related to such animals. It was fitting that such should be the case if sacrificial animals were to be used as typical of the great and holy sacrifice which God Himself would make for the sins of the world. It is also fitting that such should be the case when the Lord would indicate His purpose in selecting from the world those whom He could call His own peculiar people, as was the case with the Jews. It is also fitting that the Lord should take away that symbolism after there was no more need of making figurative sacrifices, and no more need of emphasizing the distinction of one race of people from all others. Acts 10:9-16.

In the case of selecting animals for the peace offering, they differed from the burnt offering in that female animals could be used as well as the males, or son offerings. Lev. 3:1, 6, 12. In this connection one should note that only two classes of animals are mentioned: of the herd and of the flock, either male or female. But in the instance of designating the flock, there are two classes—the sheep and the goats. Thus, in speaking of the flock, the lamb is used in describing the manner of offering of the sheep (v. 7), and the goat offering is described in v. 12. There is a slight difference between the two offerings in the description of the offering of the fat; in the case of the lamb the whole "rump", or fat tail, is offered; this is not the case in offering the fat of the goat. Thus the female of the flock could be offered, whether sheep or goat.

There is nothing stated concerning the use of birds as peace offerings, as was the case with the burnt offerings. Neither was it the case that meal or baked cakes or loaves could be used separately from the flesh sacrifice as an offering. When the peace offering was used as a special token of thanksgiving there was required an accompanying offering of "unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes, mingled with oil, of fine flour, fried. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings" (Lev. 7:12, 13). Of this oblation the worshiper should offer one of each of the cakes, for the requirement of the offering was stipulated in the plural, and the priest who offered the blood and the fat on the altar received the portion of the oblation thus provided.

Manner of Offering

As in the case with the burnt offering, there was a special ceremony to be performed by which the peace sacrifice was distinguished from other sacrifices. In some respects the peace offering was the most simple in ceremonial performance. The entire program of sacrifice was performed around the altar. In Leviticus 3 the ceremony about the altar is given, while the ceremonies following and the uses of the flesh are given in Leviticus 7, 9, 10 and 22. The manner of offering is of special spiritual significance.

1. The offerer presented himself with the offering before the priests within the court of the tabernacle, for the sacrifice must be slain before the Lord before the tabernacle of the congregation, or, at the door of the tabernacle of the congregation. The gate was the entrance into the court; the door was the entrance into the tabernacle of the congregation. The altar stood within the court and before the door of the tabernacle of the congregation, while the laver stood between the altar and the door. Thus, between the door and the altar was the place of presentation of the offering.

When one bears in mind that every offering was in a special way a representation of Christ it is perfectly natural that we expect to find the presentation of the sacrifice within the court and before the door of the Tabernacle and in the presence of God's house and His holiness. Thus the offerer presented himself, also in the sacrifice which he brought as his representative, before the Father before the door, and before Christ who is the Altar. To be accepted by Christ is to be accepted of God, and to be accepted by God is to be accepted of Christ. What is offered to the Son is also offered unto the Father; and in either case the ministry of the priesthood is essential in making this presentation.

2. The sacrifice brought must be such as was specified. It could be a male or a female of the herd or flock. In the case of its being an offering made because of a vow, it must be without blemish. If a special freewill offering, it must be blameless. Lev. 22:17-22. For ordinary occasions, such as feasts or the general offerings of the people, a bullock could be brought, or a lamb or kid, such as are young (and the sex is not indicated in the term used in the Hebrew,) could be used although not perfect in physical structure. Such might have a superfluous part or be lacking in some part—a slight deformity. But such animals could not be sick or diseased. Lev. 22:23-25.

3. The sacrifice must be slain by the one who brought it to be offered. This is the plain import of the text, and seems to be the Scriptural requirement when one considers the spiritual significance of all sacrifices. The slaying of sacrifices was later delegated to the priests, but in these scriptures it seems to have been

the duty of him who brought his sacrifice to slay the same.

The hand was laid upon the head of the offering. The offerer thus made the sacrifice his own representative before the Lord. It was indeed a substitute; but he must slay his substitute. It was his representative, and as such he must slay himself before God. "Let him deny himself and take up his cross and follow me" (Matt. 16:24). Other scriptures bear out this spiritual significance, but these we shall consider later. Thus far it was necessary for the worshipper to go with the sacrifice of his peace offering. He brought it as a peace offering, an expression of peace and fellowship with God. He brought it perhaps as a vow promised unto God; or as a special thanksgiving offering for favors received from God. In any case he made it represent himself by placing his hand upon its head, and then brought it to the end of itself. All that comes before God from the hands of man must come to the end of itself. When one meets God he must be prepared to meet the wages of sin before he can go farther in peace or fellowship with God.

4. The blood was sprinkled round about upon the altar by the priests, the sons of Aaron. Lev. 3:2, 8, 13. This sprinkling of the blood round about upon the altar allied the sacrifice with the burnt offering as did also the burning of the fat. Such offerings were called sweet savour offerings. In verse 5 the statement is made "It is an offering made by fire of a sweet savour unto the Lord." Verse 11 says, "It is the food of the offering made by fire unto the Lord." And verse 16 combines both thoughts: "It is the food of the offering made by fire for a sweet savour: all the fat is the Lord's." Thus the life of the sacrifice, which was in the blood, was given to God and became a precious thing unto Him. But we must not forget that preceeding any of the peace offerings, there was offered unto God the whole burnt offering with its blood and fat and flesh which were wholly accepted by God as a sweet savour unto Him. The burnt offering sacrifice kindled the fire and the peace offering sacrifice is the food to perpetuate the fire of its testimony. It is the ministry of the priest who takes the blood and sprinkles it that unites the blessings and benefits of the sacrifices in one.

5. The offering of the fat, was also a part of the sacrifice, as was mentioned above. Yet it is a particular ministry in the case of the peace offering that the priests performed in the offering of the fat. In the burnt offering the fat was burned with all of the parts of the offering. There was no separation of the fat from the organs with which they were connected. The inwards and the fat of them were burned together. The kidneys were burned enclosed in their fat. The caul above the liver and other parts internal were all included in the fire offering unto the Lord.

In the case of the peace offering there was a separation of the fat from the parts connected with it. All of the fat upon the inwards of the cattle was to be separated, all of the fat upon the kidneys was to be removed for burning, all internal fat of the herd and of the sheep and of the goats was to be used for the fire. Also the fat tail of the sheep, called, "rump," was to be burned. It was to be removed close to the backbone. But the kidneys and the caul above the liver, the midriff,—were to be taken away from the fat. If the kidneys and midriff were burned on the altar, as verse 16 might indicate, they were not burned in their fat. See also verses 3-5 and 9-11.

The fat of the animals which was not a part of the flesh was to be used solely for the fuel of the fire. It was a part which, with the blood, was to be given wholly unto the Lord. A fatty portion, the breast, was assigned to the high priest. This would suggest that only the internal fat was forbidden to be used by the people. Lev. 3:16, 17. The fat of the flesh was allowed to be eaten. It was considered a special delicacy and as a blessing from the Lord. Deut. 32:14; Neh. 8:10.

6. The occasion for the offering of peace offering was:

a. At a time of making a special vow, or of presenting a freewill offering, as a matter of thanksgiving. Lev. 7:11-17.
b. Offerings at special feast occasions or of special ceremonies. Lev. 9:4, 18; 23:15-21; Num. 6:13-21; Ex. 32:6; I Kings 3:15; etc.
c. Offerings of parts of each animal used as food while in the camp. Lev. 17:1-7.

7. The wave offering was ever a part of the peace offering. In instituting the ceremony of the consecration of the priests, the ram of consecration was used as the peace offering. Of that consecration ram the breast was the wave offering given to Moses. Ex. 29:26. In the peace offering made by the people the breast portion was waved—shaken to and fro—by the priest who sprinkled the blood, and was then passed on from the one who offered to the high priest for his portion. Lev. 7:29-31.

8. The heave offering, was that portion of the sacrifice which was placed on the hands of the priest who sprinkled the blood and was lifted up and down before the altar, indicating that the gift was presented to the Lord, and then presented from the Lord to the priest who ministered in the offering. The right shoulder was the portion of the offering that was thus heaved and became the portion of the priest who sprinkled the blood. Lev. 7:32-34; Ex. 29:27, 28.

9. The special oblation offered with the sacrifice of thanksgiving constituted what was akin to the meal offerings of the burnt offering, but none of the peace offering oblation was burnt on the altar. It was also an offering closely resembling the offering that was made with the ram of consecration. Ex. 29:2, 23; Lev. 8:26. In the case of the special oblation of the peace offerings by the people, there were unleavened cakes mingled with oil, unleavened wafers anointed with oil, cakes mingled with oil of fine flour and fried, and leavened bread. In the consecration offering there was unleavened bread only. Lev. 7:12-14.

In the consecration offering one of each kind of cake and bread was presented to the Lord. In the peace offering the worshiper should offer one out of the whole oblation, and, if corresponding with the consecration offering, it should have been one of each kind. Thus, one of the leavened loaves would be accepted and heaved before the altar with the right shoulder, to be a portion for the priest who sprinkled the blood and offered the fat of the offering.

10. The use of the flesh of the peace offerings was the occasion of feasting. Aaron and his sons seethed the flesh of the consecration ram and ate it with the bread in the court by the door of the tabernacle of the congregation. Ex. 29:31-34; Lev. 8:29-32.

The flesh of the peace offering was to be eaten on the same day that it was offered. Lev. 7:15. If the offering was a special one or a fulfillment of a vow, two days were allowed for the consumption of the flesh, but none was to be eaten the third day under the penalty of a judgment. Lev. 7:16-18.

After the judgment of Nadab and Abihu, Moses gave particular instruction regarding the approach to the Lord and the use of the holy things. The meal offerings of the burnt offerings were to be consumed by Aaron and his sons beside the altar in the court. The flesh of the sin offerings of the people was to be consumed by Aaron and his sons only in the holy place. Lev. 10:13, 17, 18. But the flesh of the wave breast and of the heave shoulder, and the offerings with them from the peace offering, was to be eaten by the priests and their families in a clean place outside of the tabernacle. Lev. 10:14.

That part of the peace offerings that was consecrated to the priests was holy, and no other than the priests and their families were permitted to eat of it. Lev. 22:10-14.

If any of the flesh of the peace offering became defiled it was not to be eaten. Lev. 7:19.

In the case of any personal defilement even the members of the priests' families were forbidden to eat of the holy offering. Lev. 7:20, 21.

In a general way, the peace offering is typical of a holy and joyous fellowship with God and with those who belong to His body. This fellowship springs from the unselfish consecration of the soul to God and to the unselfish sacrifice of his life to the service of God and to the happiness of his fellow men. It is an expression of the peace of God that passeth understanding. Phil. 4:7.

THE CHRISTMAS SPIRIT

Helen M. Richardson

Just a little bit of Christmas
For the neighbor at your side,
Who upon the wave of fortune
With yourself seems not to ride.
Do not be a miser, hoarding
Health and strength and power to bless,—
Share them with the lone one near you
Who these charms may not possess.

For 'tis not alone the dollar,
Soon forgotten that you spend,
But the handshake that goes with it,
Carries blessing in the end.
Putting the true Christian spirit
Into everything you do,
You will find it will be Christmas
In your heart the whole year through.

—The Vanguard.

"Unto Him that loved us, and washed us from our sins in His own blood . . . be glory and dominion for ever and ever."

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

A WORTH WHILE LITERARY DIGEST TABULATION

And we know that we are of God, and the whole world lieth in wickedness.—I John 5:19.

Just lately, the Literary Digest through the agitation of its many readers has undertaken a tabulation of its "Readers' Radio Preferences." The main reason for this was the difference of opinion between the managers of the radio stations, who claim that they are giving the public what their fan letters seem to call for, and appreciate, while another group claims that they are bored to the extent of throwing their machines out of the house.

The major complaints against radio broadcasts were the constant advertising talks, seven days of the week, which were so boring, that they wondered why advertisers would pay the huge sum, since the reaction was such, from the nature of the program, that if the listener ever wanted to buy a certain commodity, after the program he was sure not to. Then also they pointed out the superabundance of jazz, crooners with never a note of melody, sob songs, singers who croak, surfeit of negro humor, stale jokes, inane personalities, singers of mushy songs, would-be funny men, etc. This and many other dislikes were registered, which moved the Digest to ask two questions from its constituency, "What do you **dislike?**" and, "What do you **like?**"

The above category of dislikes certainly declares afresh the truth which the Apostle John stated in his day that "The whole world lieth in wickedness," a literal rendering, "in the lap of the evil one." **How true, yet how sad,** to think that so marvelous an invention, at once amazing in its possibilities for good, should be so largely doing the work of Satan! What a possibility, if the air were used to herald across the ether waves the best, the Gospel, the message of the Person of the Son of God, Bible truths, the noblest, the sublime, the upbuilding, the informational, the songs of Zion. The reach of "his satanic majesty" into the air to control the product that goes out over the air, is not unexpected, since he is said to be the "prince of the power of the air." In other words his sphere of rule and his tampering with God's program is from that sphere. It is highly necessary that we know **"that we are of God."**

"LOW DOWN WHITES"

In the last days perilous times shall come. For men shall be . . . fierce . . ."—II Tim. 3: 1-3.

The Princess Anne, Maryland savagery adds another black mark to the whites, especially in the South, which in a measure condones such crimes. The negro who waylaid an aged white woman, was a craven. He was arrested by the state police, jailed, and the regular processes of law were set in motion. The crowd of white thugs who murdered him, a thousand to one, were just a little lower than he. Nothing was proved but that white and black are alike under the skin, that the heart of a white man can be as black as the heart of a bad black man.

We are glad that southern Christian men and women are ashamed and mortified. They have our deepest sympathy. We are glad that Governor Ritchie sternly rebuked, and has set the state police force in action to apprehend the culprits. Lest we forget, human nature is the same up North as down South, and the same crime can be committed anywhere. The Apostle Paul looking down to the age-end said, under the inspiration of the Spirit of God, that "men shall be **fierce.**" There are some white people who have not much to be proud of except their fancied superiority to the black people.

Read the following account, after the state police requested the Judge of the county, Mr. Duer, to remove the prisoner, George Armwood, to a safer jail. It might also be said that Prosecutor Robins, and the local Commander of the American Legion acted against law and order of the State by refusing coöperation with Governor Ritchie.

The sheriff of Princess Anne had left his jail and prisoner in the hands of the troopers during the afternoon, remarking that he would return "in a short time." By the time he got back night had fallen. His jail was besieged. Under the headlights of police cars, the mob was running crazily this way and that through the smoke, kicking tear gas cans out of the way, hurling bricks and stones at the defending troopers. The mob gathered for a charge and thirteen troopers went down under the impact, their captain knocked senseless. The mob battered down the first iron door with a beam taken from a lumber yard. Somebody opened a second door from the inside.

Negro Armwood was bleeding from head and chest when he was dragged out of the jail. He was stunned from the fight he had put up in his cell. He made no outcry, even when a young boy leaped on his back and cut off one of his ears. He fell often under foot as the mob dragged him along. He was dead before they strung him up to an oak tree in sight of Judge Duer's house. Some mobsters tried to set fire to what few rags remained on the corpse. There was not enough to burn, so the body was dragged back to the courthouse, soused with gasoline and lighted. "Here's what we do on the Eastern Shore!" the crowd chanted. Several hours later, troopers put what was left of George Armwood on a truck.

Outraged at the second lynching in two years on Maryland's picturesque but backward Eastern Shore (it was the twenty-first lynching this year for the nation), Governor Ritchie ordered State detectives to help bring the lynchers to justice. He announced: "The responsibility for Armwood's being at Princess Anne rests squarely on the shoulders of Judge Duer and State's Attorney Robins." Baltimore Socialists thought that the Governor shared the guilt, petitioned his impeachment.

"In this crime of a mob," said the Baltimore Sun, "is the lynching of civilization in this State. The law-abiding citizens of Maryland are entitled to demand that the Governor of the State use the power of the State to protect the laws of the State. . . . They will not tolerate dodging of responsibility."

Mrs. Denston's eighty-two-year-old husband, a rickety old man with wens on his face, remarked: "She's all right now, I guess. . . . I guess they did a pretty good job."

Near Philadelphia their son, William Denston, a motorcycle policeman of Lower Merion Township, showed reporters a piece of rope. "Yes," he said, "I was there. I'm satisfied."

Said the sheriff of Somerset County: "Investigation? Oh, yes. Well, boys, I was right in the thick of that affair. I looked right in the faces of some of that mob and I didn't recognize a single soul—not a single soul. I bet they were from down Virginia way."

"Men shall be FIERCE." Right you are, St. Paul.

THE REBIRTH OF THE LIQUOR BUSINESS

And be not drunk with wine, wherein is excess; but be filled with the Spirit.—Eph. 5:18.

As a result of the election held Nov. 7 the necessary thirty-six states voted to repeal the Eighteenth Amendment, and then, on Dec. 5, when the state conventions will ratify the expressed will of the voters at the election, we will have the rebirth of the liquor business. Many are hoping that the same men will not run it, but we think such hopes are vain. Christian and good men have no heart for the business, and undoubtedly the "Old Crew" will again run the liquor business. However, there is another side. In the old "Saloon Days" the Government sought to control. This will again be necessary, But it looks as though the "Old Crowd" might have more to say about the sale and control than they did in former days. Millions of the present voters have no personal knowledge of the "Saloon Days." Now that the doors are swinging open, at once we have to close them somewhat.

When we consider the following deluge of liquor preparations, control will certainly be necessary:

No one knows the precise effect of the change in American drinking habits during these fifteen years. Before Prohibition, whisky was the national drink. But during Prohibition "gin took the lead by a tremendous margin." Now comes the question, "has the fifteen-year diet of gin conditioned the appetites of this new era of drinkers?" Mr. Coleman has an idea that a great many will experiment with the new legitimate drinks, then go back to the gin standard.

There will be a wide variety of State laws regulating retail sale. In the case of beer, almost everybody tried to go into the beer business for a while—beer gardens blossomed everywhere just as "Tom Thumb" golf-courses did a few years ago—but things are settling down to a normal basis. According to Mr. Coleman:

"Any number of beer companies have already definitely decided to either make or distribute gin, whisky or other beverages. It's only natural. They now have established outlets and contacts, including everything from beer gardens and grocery stores to hotels and tourist camps. Some of these outlets are certain to prove useful."

But some of the ginger-ale and soda producers who have been actually supplying the "mixers" to go with bootleg liquor are said to be planning to enter the market by manufacturing or importing spirits. Several of the larger

distilling corporations are quietly getting hold of available stock to be ready when the time comes. There will be plenty of foreign competition—

"France has 380,000,000 quarts of wine and champagne ready to float across the Atlantic. Ireland is ready with 2,000,000 gallons of twelve to twenty-year-old Irish whisky. The Virgin Islands, it is rumored, would restore their rum business. Scotland has 60,000,000 gallons of whisky in bond, ready to ship. Canada has 35,000,000 to 40,000,000 gallons in bond."

The heart of the whole conundrum is the question of available supply. Before the war there were 350 distillers, while to-day there are only seven licensed to make medicinal whisky. It is thought that two or three of the large companies will get the bulk of the business.

There are several estimates of the available supply and the expected consumption. According to Mr. Coleman, there will be 17,500,000 gallons of whisky of all ages in the bonded warehouses this fall, and before Prohibition an average yearly consumption was 110,000,000 gallons.

Another estimate shows a still bigger gap. Maj. Harmon Laughlin, of a New York engineering firm which has been studying the problem, estimates the available stock at last May at between 9,000,000 and 10,000,000 gallons. As quoted in the New York Herald Tribune, he thinks that there would be a market in 1934 for 150,000,000 gallons, although he notes that some distillers put it as low as 60,000,000.

A great deal depends on taxes and prices. Higher taxes, high tariffs, will shoot up prices, already boosted by the law of supply and demand. Will this mean a continuance of bootlegging of illegal liquor and low prices? In Mr. Coleman's opinion, "people simply won't pay big prices when they have been able to get passable bootleg drinks at fairly reasonable prices."

There are likely to be high retail license fees. Hotels and restaurants will probably be allowed to sell for consumption on the premises. There will be efforts to prevent the return of the old-fashioned type of saloon, and to keep every drug store from turning into a saloon. It is thought that grocery stores will be the most important outlets for home consumption.

Writing in an advertising magazine, Mr. Coleman naturally wonders what the new liquor advertising will be like. Some magazines have already refused to take liquor advertising, and one of the largest advertising agencies has given up the business of a prominent soft-drink concern because the latter contemplates manufacturing hard liquors.

The N. W. Ayer & Son, Inc., refuses a million-dollar contract with a manufacturer of alcoholic drinks. This is one of the country's greatest advertising firms. Note the full text:

We have cancelled our ten-year-old agreement with the Canadian Dry Ginger Ale, Inc., a highly-valued client, following that client's decision to engage in the manufacture and distribution of beer and whisky after repeal. We regret, of course, the conditions which necessitated this step, but on a strictly business basis we are certain we are right.

The return of liquor will divert an important share of America's mass purchasing power from essential commodities. This diversion may run as high as twenty per cent, based on pre-prohibition experience and the trend of economic and sociological conditions since the Eighteenth Amendment was adopted.

The moral question involved in repeal can be left out entirely, but from a purely business standpoint, we still cannot see a very happy result in the return of liquor.

It is true that revenue from alcohol will contribute many millions of dollars to Federal, State and local treasuries, but this contribution, in the main, will be made by that class of the public which can least afford to make it. This was true before prohibition, and it will unquestionably be true when prohibition is repealed.

The liquor business has not changed. When the thirty-sixth state has been lined up, it will be run by the same old crowd in the same old way.

Many decades ago my firm adopted a policy of not advertising alcohol. The reason for this is simply that, as an advertising agency we must identify ourselves so closely with the affairs of our clients that we are, in effect, a part of their business.

In the case of a client who manufactures or distributes alcoholic beverages, this would create for us an impossible situation, since we would then be in the position of making alcohol attractive to the youth of this country. Furthermore, we do not wish to classify our other clients with the liquor business.

John D. Rockefeller, Jr., has undertaken at great expense to have a body of experts study the liquor situation. The following comment on their report is timely:

Regulation of Advertising, the Relative Merits of State Monopoly and the License System, How Legalized Alcohol May Mark the Beginning of Real Temperance, and The Basis of Liquor Control, the Elimination of Private Profit: these are the topics most recently released. It all goes back to that fundamental truth about the whole business which may be summed up by the words, "the less of it, the better." The moment we open the door to it, we have to begin closing it again. Then the liquor business, however regulated, so persistently breaks all laws, flouts all authority, corrupts all government, that step by step at infinite cost of pain and sorrow the body politic drives this tiger into a corner where, like all cornered beasts, it fights most furiously. The suggestion is made to limit the words used in advertising to the bare names, etc. Free pencils and calendars and the like cannot be used. A sort of drab respectability is to be encouraged, like certain Fifth Avenue shops which display no name in front (because every one who is any one knows) or send their delivery cars through the suburbs with one chaste word or two upon the side. But the liquor business has never been "high-brow." Monopoly control is suggested as the better way of handling the matter. The government will go into the liquor business and become the biggest brewer and distiller in the world. "The wielder of the sword (liquor control) must have exclusive possession of the hilt." The portion of the report dealing with the hopes for temperance under the return of legal alcohol involves an ancient illusion about the natural sobriety of the human mind and the power of education. It would lessen the horrors of alcohol-instruction and replace them by the results of careful research which might say that the stuff is only pretty bad. "One-drink-a-day" is implied as a substitute for total abstinence. When it comes to eliminating private profit, then the present forces which have been spending millions to get liquor back will lose interest right away. The Rockefeller Study very evidently looks to a governmental monopoly with governmental control, supervision; in short, to a new department of government which will be the sumptuary department, with its appropriate secretary.

Canada hasn't solved the LIQUOR PROBLEM, The fight now centers around the question of serving liquor by the glass, instead of bottles by government stores. The senseless thirst of the liquor drinker can never be satisfied:

Who wants Beer-by-the-Glass?
"I," said the Brewer,
"Though sober men'll be fewer,
I want Beer-by-the-Glass!"

Who wants Beer-by-the-Glass?
"I," said the hotel-man,
"Just as quick as you can,
I want Beer-by-the-Glass."

Who wants Beer-by-the-Glass?
"I," said the social climber,
"I'm not an old-timer,
I want Beer-by-the-Glass!"

Who wants Beer-by-the-Glass?
"I," said the society girl,
"Though I like my cocktail whirl,
I'd try Beer-by-the-Glass."

Who wants Beer-by-the-Glass?
"Not I," said the preacher,
"Of temperance, I'm a teacher,
I'm not for Beer-by-the-Glass."

Who wants Beer-by-the-Glass?
"Not I," said the dad,
"Sober sons make me glad.
I'm not for Beer-by-the-Glass."

Who wants Beer-by-the-Glass?
"Not I," said the coal-dealer,
"Beer is a trade stealer,
I'm not for Beer-by-the-Glass."

Who wants Beer-by-the-Glass?
"Not I," said the engineer,
"My brain must be clear,
I'm not for Beer-by-the-Glass."

Who wants Beer-by-the-Glass?
"Not I," said the tourist,
"Sober cars are the surest,
I'm not for Beer-by-the-Glass."

Who wants Beer-by-the-Glass?
Oh, sisters and mothers,
Save the children and brothers,
Don't sell them to Beer-by-the-Glass!"

Lately, a Canadian worker set forth the perplexity and the confusion when a Government goes into the liquor business:

"Here I go and buy my liquor permit for two dollars," this Toronto laborer explained. "That allows me to take home some whisky for another dollar or two. Before I go back down town, I hit that bottle a little too hard—and within three hours after I handed my three dollars to my Government, that self-same Government slaps me into jail for drunkenness. Sounds crazy, what?" It does. **Uncle Sam, watch your steps.**

THE UNITED STATES OPENS CONVERSATIONS WITH RUSSIA

Prove all things; hold fast to that which is good.—Apostle Paul.

The question of having diplomatic relationship with the land of the Soviets is rife, and calls for some earnest consideration. The present status of the two nations is this, business is done on a fairly large scale through a Soviet organization located in New York, which represents the Government of Russia, in dealing with private interests.

There is something to be said on both sides of the question. The one side is that business is done with Russia privately, and the fact that the nation has no diplomatic relationship allows the U. S. no recourse for conversations with Russia, which might help persecuted persons in that country. Also, once recognized, Russia might lose some of its fear and consequent bitterness. Then the larger appeal to the American people is that they need business for their large industrial output. The following: metals, textile, leather, rubber, machinery, agricultural goods, tea, coffee, herring, etc., would be needed.

The conversations between President Roosevelt and Russia prior to the coming of Foreign Commissar Maxim Litvinoff were as follows:

In his letter of October 10 to Mikhail Kalin-

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WORLD NEWS

(Continued from page 380)

in, President of the All-Union Central Executive Committee of the Union of Soviet Socialist Republics, Mr. Roosevelt frankly stated "the desirability of an effort to end the present abnormal relations between 125,000,000 people in the United States and the 160,000,000 people of Russia," and he added: "It is most regrettable that these great peoples, between whom a happy tradition of friendship existed for more than a century to their mutual advantage, should now be without a practical method of communicating directly with each other."

Answering President Roosevelt's proposal for a Russian-American talk President Kalinin said that he gladly accepted the invitation that Russia send to the United States a representative of the Soviet Government to discuss questions of interest to "two great Republics—the United States of America and the Union of Soviet Socialist Republics." Mr. Kalinin further announced that the Soviet Government would be represented at the conference by M. M. Litvinov, People's Commissar for Foreign Affairs.

The opposition to recognition takes the following attitudes: First, the Sovet Union's failure to compensate Americans for their

losses in the 1917 Revolution. Secondly, failure to acknowledge the debts of the previous ruling powers. Thirdly, its connection with the Third Internationale, whose announced purpose is world-wide revolution. Another one might be added, that is its bloody rule, its attitude towards religion. However, on the other hand, the United States deals with heathen nations, and other persecuting powers. Thus, the question of proving all things is rather complicated. As Christians that hold ourselves aloof from politics, we trust none of us are absent from the throne, imploring God for guidance during these trying times. May we pray that God will direct all to His glory, and to the greater and eternal good of all concerned.

It may be that the Russians are not finding their **"Anti-God Program** very successful, even in the short run, according to the following reliable report:

The Soviet Republics are not finding their course smooth sailing. Not only are there dissentions and rumblings of revolt—which led to the suicide of a prominent Soviet official in the Ukraine—but their anti-God Five-Year Program cannot bring prosperity. In spite of censorship, reports of a terrible famine are coming through press dispatches and from returning travelers. The Ukraine is one of the most productive states and yet it is one of the hardest hit. The grain crop is insufficient and Russo-German fugitives report that 4,000,000 deaths have been due to malnutrition in recent months. Cases of cannibalism have even been brought up before Russian courts. The conditions in the remote interior are said to be worse than in the neighborhood of cities. Travelers report that Russian guides are not permitted to take them outside a definite route lest they see and report the conditions of unspeakable misery. Nevertheless, some photographs are shown of starving children and adults who are too weak to work and are therefore refused rations or food cards. In some villages it is reported that half the population has died. The Christians naturally suffer even more than the godless on account of Soviet discrimination.

Mr. Litvinoff is in Washington at this writing. Numerous conferences have been held between this Soviet representative and the President. It is quite possible that before the Monitor reaches its readers recognition of the Soviet Government will be an actual fact. Whatever the outcome of this conference let us continue to pray for our rulers as the Scriptures command.

ATHEISM NEEDS MONEY

The American Association for the Advancement of Atheism is financially embarrassed? The cablegram informs us that this group "is in the red," and quotes this paragraph from one of their recent reports: "We have received the lowest income since the first few years of our work—and we have a large indebtedness—and unless our remaining friends stand by us generously we shall not be able to continue the work." We cannot imagine that it would be much of a loss to future generations or civilization if they could not continue their work, so entirely negative and destructive of the greatest force in life, religion.—Christian Cynosure.

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Surely, as a remover, alcohol has no equal.—Albert F. Prieger.

"Why is it that there is so little heart in some people's religion? Because they have so little religion in their heart."

SANTA CLAUS OR CHRIST?

By Gladys Johns

As Christmas draws near many children are beginning to think about Santa Claus. They plan what they can do to please him, so that in return he will give them whatever they want at Christmas. To them Santa Claus is more imminent than Christ. They picture Santa Claus as a jolly, fat, red-faced old man with a long white beard. He lived up North were there is continual snow and ice. During the year he is busy making toys for good children, and once a year, each Christmas, he comes down from the North with his reindeer and sleigh. While they are sleeping, he comes down the chimney, fills their stockings, and silently leaves. He leaves nothing but joy, cheer, and beautiful presents behind him.

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(Continued on next page)

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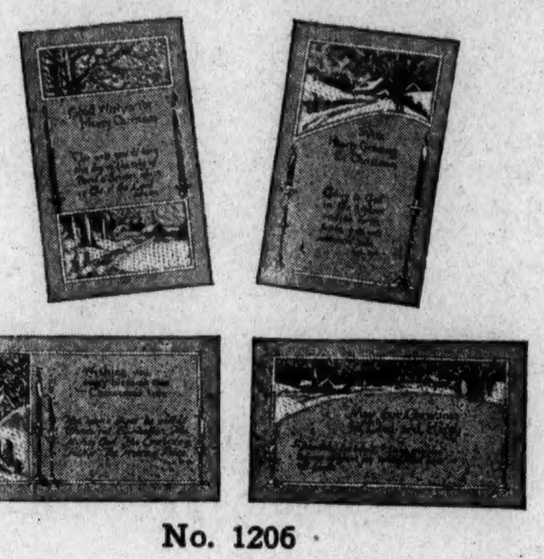

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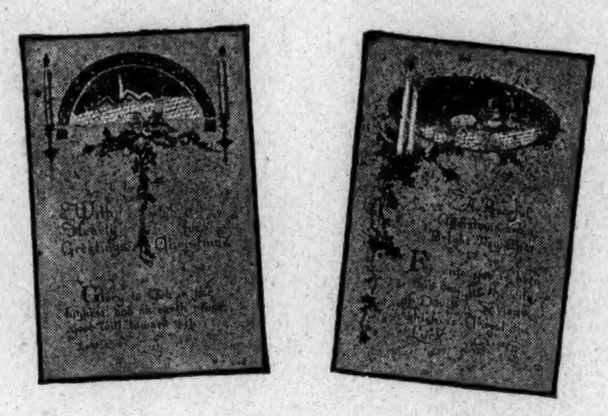

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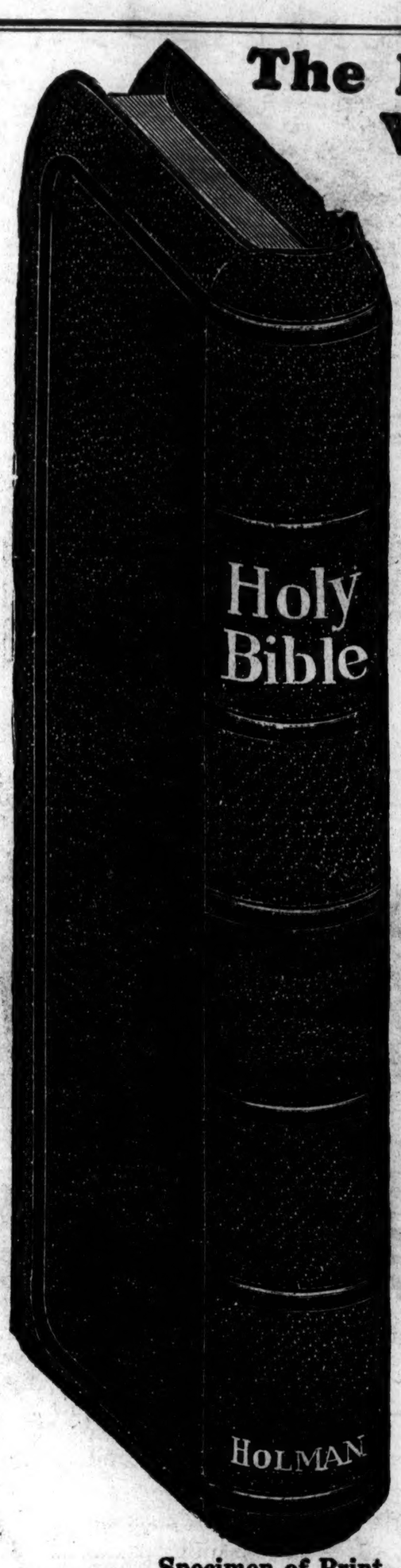

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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'şus [r]from Găl'i-lee to Jôr'dăn unto Jŏhn, to be baptized of him.
14 But Jŏhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?

A. D. 26.

CHAP. 3.
[r] ch. 2. 22.
[s] Dan. 9. 24.

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled which was spoken by Ē-şā'jas the prophet,

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---

mythical Santa Claus for the One whose coming gave us Christmas."

I once read the story of a little boy by the name of Bill who wanted an ice cream cone on Sunday. His mother tried to make him understand that he should not buy on Sunday. She told him that God gave us six days and took only one for Himself. Bill didn't say anything for a while. Finally he said, "But mother, Santa Claus has just one day in the whole year, and yet he lets us do what we want and buy anything we want on his day." To this boy Santa Claus meant as much as Christ. In his case Santa Claus could indeed be labelled "Santa Claus, substitute for the Christ of Bethlehem." More effort should be put forth to abolish this idea of Santa Claus and to instill the Christ spirit instead.

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